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THE

CHRISTIAN

REMEMBRANCER;

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Churchman's

BIBLICAL, ECCLESIASTICAL, & LITERARY

MISCELLANY.

VOLUME IV.

JANUARY—DECEMBER.

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THE

CHRISTIAN REMEMBRANCER.

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RELIGION AND MORALS.

As we have reason to believe that an *original* Discourse, adapted either for parochial or family use, would be considered by many of our Readers as a desirable addition to the CHRISTIAN REMEMBRANCER, we have determined, for the future, to prefix to every Number of it such a Sermon, as from its simplicity of style and purity of doctrine might best answer the purpose for which it is intended.

SERMON ON THE NEW YEAR.

Psalm xxxix. 5.

Lord, let me know mine end, and the number of my days; that I may be certified how long I have to live.

WHEN he wrote the Psalm from which these words are taken, David appears to have laboured under the deepest affliction both of mind and body. The account which he gives of his own feelings and conduct at the time, is a very remarkable one. Knowing how useless and how wicked are all clamorous and hasty complaints, he determines to be silent, and to give his enemies no advantage over him. *I said, I will take heed to my ways; that I offend not in my tongue, I will keep my mouth as it were with a bridle, while the ungodly is in my sight.* But though he abstained from every expression of peevishness or desperation, he might have innocently and reasonably entered, like righteous Job, into a justification both of himself and of his God. Remembering, however, from the example of Job, how liable, even in this respect, he was to be mistaken; *he kept silence, yea, even from good words; but it was pain and grief unto him.* There is not, indeed, a more painful feeling, than when the heart, full of its own bitterness and sorrow, knows not to whom it shall impart its troubles, nor upon whom it shall repose its grief. Such was the case with David; destitute of every earthly comforter and friend, he flies for consolation and support to a higher power, and pours forth his tears and his prayers into the bosom of his Father and his God. *My heart was hot within me, and while I was thus musing, the fire kindled, and at the last I spake with my tongue. Lord, let me know mine end, and the number of my days; that I may be certified how long I have to live.* These are not the words of fretfulness or despair, but the *words of soberness and truth.* He does not ask with idle curiosity to know the exact day and hour on which his life shall end—that is not his meaning.—He only asks to be so convinced of the shortness of his days, as to be enabled thereby the better to bear his present sorrows, and to prepare for his future end. This he asks, *that he may be certified how long he has to live;* that he may know and feel how short a space even the longest life affords

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for the exercise of piety and obedience, and that as he is certified of its shortness, so he may be certified of its value. This sense of the words agrees exactly with the translation of them as we find it in the Bible. "*Lord, make me to know mine end, and the measure of my days; what it is, that I may know how frail I am.* The sum and substance, indeed, of his request, is contained in the last verse of the Psalm; an entreaty it is, in which he will be joined most earnestly by every one among us, who knows that he is *a stranger only, and a sojourner upon earth, as all his fathers were.* The entreaty is this, *O spare me a little, that I may recover my strength, before I go hence and be no more seen.* May God in his mercy grant that, in the case of every one of us, it may be so.

But many of us, however earnestly they would pray for this, would pray for something more. We often think that if we knew the precise time of our end, and the exact number of our days, we should be the better and the happier creatures. We should not be the better, but the worse for this addition to our knowledge. It would make us more unhappy, more vicious, and more desperate. To shew this will be one of the chief objects of the present discourse. Let us consider then, *First*, the wisdom of God in hiding from us the exact time of our end.

Secondly, The mercy of God in giving us the means so to *know our end and the number of our days* as to *apply our hearts unto wisdom.*

First. God in his wisdom has hid from us the exact number of our days. Suppose now, for a moment, that the Almighty was to reveal to each of us the precise length of his existence: suppose he was to reveal to one that he should live fifty years, to another that he should live ten, to another that he should live one, to another *that this very night his soul should be required of him.* What would be the immediate consequence of this? affairs of the world around us would be immediately plunged into utter confusion. Who would sow, if he did not hope to reap, who would labour and toil if he was certain that he should not enjoy the fruits? All activity, all motive, all spirit, would be destroyed; and in their stead would succeed envy, jealousy, and repining. Nor with respect to the soul itself, would the change be for the better. If a young man, in the *hope* only of living fifty years, thinks that he may safely spend the first half of them in vice and folly, what would he do if he was *certain*? Would he not the more securely put off his repentance and enjoy his sin? How would the day of reformation, year after year, be delayed; till at length in the agony of despair, even with the time open before him, he would imagine that it was too late. On the other hand, if a young man in the vigour of health and strength were assured that in one short year his soul would be required of him, how would his thoughts be drawn off from his duty to man, and fixed only upon his duty to God, he would forget that both these duties should be discharged together; in his anxiety and alarm for his own happiness, he would neglect those exertions by which he might encrease the happiness of others. Most wisely therefore, and most mercifully to ourselves and to others, has God concealed from our eyes the exact measure of our life and number of our days.

But in return for this, God has given us the means so to *know our end and the number of our days, as to apply our hearts unto wisdom.*

The experience of every hour will teach us that *our days are* at best *but a span long, and that every man living is altogether vanity.* The term of our appointed time *must* conclude quickly, and it *may* conclude suddenly. How soon are the youngest and the strongest called

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from this world to another, how rapid is their departure, how unexpected their summons! These are the warnings which a merciful God gives to us that remain, these are among the means which his wisdom employs to teach us how near our own end may be, and how short the number of our days. Guided by these awful lessons, let us *apply our hearts to wisdom.* Let the very uncertainty of life teach us to do the *work of him that sent us, while it is day, for the night cometh,* and quickly cometh, *when no man can work.*

Disease and pain, disappointment and sorrow, are also among the means which the Almighty uses to bring us to a knowledge of our latter end. While all things go smoothly on, we are little inclined to believe that they will ever conclude; the greater our enjoyments are, the longer we think that they will last, and *in our prosperity we say that we never shall be removed.* O *death,* says the son of Sirach, *how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things.* Most merciful then is the Almighty in these his dispensations of affliction and pain, that wean our souls from the seductions and the vanities of the world, and direct our eyes to that better country, to which we are all fast travelling. *When the judgments of God are in the earth, then it is that men will learn righteousness.* And under tribulation and sorrow the thought of his latter end will be a thought of comfort to every Christian soul. Then it is that he will *number his days* with satisfaction and joy; he will see how short the space of his earthly trial is, and how everlasting is his reward. *Heaviness may endure for a night, but joy cometh in the morning*; in that eternal morning which shall hereafter rise and shine upon every suffering servant of God.

The duties which all of us in our respective stations have to discharge, will teach us also to *know our end.* If high and low, rich and poor, have each a task to perform, and each an account to give, will they not each inquire what is the time allowed them for their work, and what is the day on which their stewardship must be resigned? Let a man once seriously think of his duty, and he will think also of his end. He that knows how much he has to do, will number well the days which are given him to do it. Be they many or be they few, he will take care that they shall all be well employed; and that when the Lord cometh, however suddenly, he shall not *find him sleeping.*

But the greatest of those means which the Almighty has given us of knowing our end and the number of our days, is his Holy Word. There are the promises, there the prospects, there the hopes which unite things present to things future, earth to heaven, time to eternity. There it is that we are *certified how long we have to live,* not in this short and troublesome world, but in the kingdom of God, and in the *presence of the Lamb.* By faith we know that our end in this life is but our beginning in another; by faith we know that death is but the stream that divides the wilderness in which as strangers and pilgrims we now wander, from the Canaan of our everlasting inheritance. *Here we have no abiding city, but we seek one above, whose maker and whose builder is God.* This is our real end, for this, by the grace of God, let all our days be numbered, that whether our Lord shall call us sooner or later, we may ever be prepared to obey. *Knowing then the end, and the number of your days—let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord. Blessed are those servants, whom the Lord, when he cometh, shall find watching: and if*

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he come in the second watch, or come in the third watch, and find them so, blessed are those servants.

At no time do these thoughts come home with more seriousness to our souls, than at this season, when by the blessing of God, we are passing from one year to another. By years our short span of life is measured, by years our days are numbered. And surely we must see the wisdom and adore the mercy of God in thus directing our thoughts, at stated intervals, to that end to which we are all approaching.

The passage from one year to another is a sort of stand in the pilgrimage of our lives—it is a projecting point from which a prospect may be taken, both of what is past and of what is future. It is well then that we should take due advantage of this wise and merciful dispensation; that we should mark the flight of our lives—and pause—and look backwards and forwards, and consider how our account stands for the days that are gone, and how it may stand for those which are to come. A year is at all times a very considerable portion of our existence; but how soon is it gone! To the youngest of us it does not appear long, but as we proceed onward in life, it will appear shorter and shorter. For we compare each succeeding year not with itself alone, but with the whole space of our lives which is past. The larger then the portion of time which we have already gone through, the shorter will the next approaching interval appear. We all from experience know the truth of this; and we often with a sigh lament that every year appears to pass away quicker than the last. How much then does the value of every moment that remains, increase upon us, when we know with what fearful haste even the longest life is rolling onward to eternity.

The year is past—how has it been spent—To what purpose has it been applied? What account can we give of the talent committed to our charge? Have we improved our minds as we ought, in useful knowledge, have we strengthened them as we ought, in the faith of the Gospel? What progress have we made in our duty to God or to man in the course of the departed year? In what are we better this day, than we were this day twelvemonth? Have we prayed with more earnestness, have we attended the holy Sacrament more often, have we thought more seriously of our latter end? Have we increased in our charities, have we become kinder neighbours and better friends? What bad habit have we subdued, what Christian virtue have we cultivated? In one word, are we better?—for if we are not better we are worse: our hearts are more hardened, our feelings more insensible.

The year is past, and we are now entering into another, of which, who among us can be assured that he will be permitted to see the end? How many, even among ourselves, who were present with us at the beginning of the departed year, have been summoned, before its conclusion, from life to death, from time to eternity. Let these things teach us to know our end and the number of our days, how small it *must* be, how much smaller it *may* be. *The days of our years are but three score years and ten,* but how few, comparatively how very few, arrive at that period. How many are cut off from the land of the living in the vigour of manhood, in the flower of their youth, and in the pride of their strength.

May we all, as we retire to *our chambers and are still,* consider how soon *we also* must pass away and be gone; and how our years are bringing to an end as it were a tale that is told. And when we thus retire, may the Father of mercies influence those moments and those thoughts, on which perhaps our lot in eternity itself may depend. May he, in whose hands are the issues

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of life and death, both teach us to know our end, and dispose our hearts to wisdom. May he give us grace in entering upon a new year, to enter upon a new life, to reform what is amiss, to supply what is wanting, to perfect what is good; so that when our days shall have been numbered, and *our footsteps shall stumble on the dark mountains*, we may look backward with joy and forward with hope; and have *so passed through things temporal, that we finally lose not the things eternal.*

T. R,

SCRIPTURE CRITICISM.

ON MATT. v. 19.

To the Editor of the Remembrancer.

Sir,

It has often excited my surprise, that according to the usual interpretation of the above-mentioned verse of St. Matthew's Gospel; the first part of it is either rendered a contradiction, or we are led to infer that an erring teacher may be greater than the forerunner of Christ, (see Luke vii. 28.)

A learned and valuable friend has referred me to my Greek Testament and Lexicon, which I think you will allow solves the difficulty: λυω according to Schleusner, has the sense of *explico*, and ὃς ἐὰν λύσῃ is translated by him, *quicunque recte explicaverit*; must we not, therefore, understand the word *break* in the English version, as meaning *to explain?* we can then give what I conceive a right interpretation of our Saviour's words, "that he who expounds the law of God to the conversion of sinners may have his reward; but that he who shall do and teach, who holds up the perfect law for the guidance of others, and with holy fear lest he himself should be a castaway, turns the weapons of his warfare against his own corruptions, shall be called great in the kingdom of heaven."

Your's, &c.

C.

ECCLESIASTICAL HISTORY.

Sketches of the Ecclesiastical History of England.

No. 1. Introduction.

"There are only two writers of the general history of our Church," says Bishop Warburton in his *Directions for the Study of Theology*, "who deserve the name of historian, Collier the nonjuror, and Fuller the jester." This contemptuous mention of persons whose merits were perceived and acknowledged, is too much in the common style of its extraordinary author, and ought not to prejudice his readers against the writings of Collier and Fuller. He admits that the former wrote with sufficient dignity, elegance, and spirit, and his non-juring attachments were, in reality, his only crime. The latter he regards as having composed with better temper and on better principles, and with sufficient care and attention; but the sarcastic, the petulant, the acrimonious Warburton, could not pardon Fuller's harmless pleasantries; and they are denounced as unsuitable to a grave and important subject.

Nevertheless, the substance of

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the Bishop's remark is correct. He had reason to complain of the defective state of the Ecclesiastical History of Great Britain, and no work has appeared since the date of his *Directions*, which is in any degree calculated to remove his complaint. The theological student is still compelled to wade through the curious but unimportant digressions of Collier, and to surrender his gravity to the witticisms of Fuller, before he can cultivate a closer acquaintance with the affairs of the Church, than that which is brought about by our civil historians. And the common reader, whose appetite is satiated and spoiled by the endless novelties of modern literature, has never yet been furnished with such a view of Ecclesiastical events as may instruct without disgusting, and interest without deceiving them. Is it not absurd and useless to expect that the volumes which Warburton censured with such unnecessary severity, will ever communicate a knowledge of the progress of Christianity to the great mass of our countrymen? Their information upon other branches of the history of their country, is not derived from the original and contemporary writers, but from the abridgment which modern authors have supplied. The Ecclesiastical History of Great Britain can hardly be said to have been abridged; and the consequence is that a large proportion, even of well educated men, know nothing concerning the progress of religion in their native country; or have imbibed their little learning from the short and unsatisfactory notices furnished by a Rapin, a Hume, or a Henry: when weary of the details of war, politics, and commerce, they wish to diversify their narrative by moral reflections. Of these three writers, the last, Dr. Henry, is the only one in whom a member of the Church of England has any reason to confide; and the worthy Doctor did not possess the art of adorning his narrative; his work is the fruit of much patient research, and contains many sound and useful observations. But it is not, nor ever can be popular. The plan is fundamentally bad, and the execution is not such as to make amends for the original error. On these joint grounds it may be safely said, that his History of England will never convey general instruction to his countrymen on the ecclesiastical affairs of their nation. Still less is to be expected from Rapin, who takes a decided part against the Clergy, and in favour of the Non-conformist; or from Hume, who with more impartiality sneers at all parties alike. And if that deplorable ignorance upon Church affairs, which has given rise to so many rash speculations and mischievous actions, is ever to come to an end, the change must be effected by a considerable addition to the stock of ecclesiastical information, and by a general habit of resorting to it. The errors of many fashionable opinions might be exposed without serious difficulty, if a foundation could once be laid in a sound knowledge of the past. And the spirit and necessities of the age induce a confident expectation that many years will not elapse before the completion of some undertaking of the sort.

In the hope of contributing to what has been done, or is doing, upon these subjects, it is intended to furnish the readers of the Remembrancer with a series of *Sketches of the Ecclesiastical History of Great Britain.* A regular and continued narrative would require more room than can be spared for such a purpose; and biography, with all her charms, is apt to give a broken and disjointed view of events, which ought to be contemplated in a regular succession. The middle path, therefore, is the most inviting; and the principal purpose of the present introduction, is to state in

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what direction that path will be marked out, and at what rate it will be traversed.

The most important use of Ecclesiastical History, is to exhibit the actual consequences which Christianity has produced in its various stages, and under its various forms. And this cannot be accomplished without taking into consideration the circumstances and character of the people to which it was preached, the purity or corruption with which its doctrines were delivered, and the favourable or unfavourable political occurrences by which its progress was accelerated or retarded. Thus the religion and morals of the original inhabitants of Britain, their grievances and comforts, their principles and their practices, must all be ascertained with considerable accuracy before a fair estimate can be made of the consequences of primitive Christianity. It will also be requisite to take a view of what is signified by primitive Christianity, otherwise it will neither be possible to apply a similar remedy to a similar disease, should the consequence appear to have been beneficial; nor on the other hand, to shun the ancient mode of treatment, and substitute a new one in its place, if it produced a bad effect. And a third subject of enquiry is thus rendered indispensable; we must learn the precise quantum of improvement or deterioration which has followed the preaching of the Gospel; and that portion of each which is attributable to other causes, must be carefully separated from the rest. The state of the inhabitants of this island was materially changed in the interval that elapsed between the Roman and Saxon invasions. Was this, then, on the whole, a change for the better or the worse? and what part of the good is solely referable to civilization, or what part of the evil to luxury and riches?

These are questions which the ecclesiastical historian is bound to elucidate, by the events which his volumes unfold, and the remarks which his reflection suggests. They recur at every distinguished epoch, and are answered with greater or less precision according to the fulness and fidelity of the contemporary narratives from which the reply is drawn. The first obvious division in the history of British Christianity, consists of the period during which the island was subject to Roman power. And in no part of the whole, is it more difficult to draw satisfactory conclusions. The second extends from the conversion of the Saxons to the establishment of priestly power in England, and of Papal power over both the priesthood and the laity; the third to the Norman Conquest; the fourth to the time of Wickliffe; the fifth to the Reformation. In each of these divisions the actual condition of the general body of the people must be considered, and as far as possible, ascertained. The lessons which were communicated to them under the style and title of Christianity, must be examined, and their comparative and positive merits fixed. The disturbing or accelerating forces which resulted from political interference, must be measured; and the result of the whole summed up.

Nor should the reader be induced, by these remarks, to anticipate a mere series of essays and dissertations. The knowledge which has just been described as the proper end of ecclesiastical history, may be communicated much better by a simple narrative, than by a highly ornamented or closely reasoned treatise. If the principal actors in each successive period are brought forward upon the stage, and suffered to speak for themselves, if their success and their failures are succinctly described, and their influence upon public transactions explained, every purpose of genuine history may be secured, without compelling the common reader to labour through an argument which he is unable or unwilling to master;

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or requiring such a sacrifice of time and application, as none but the professed student is at liberty to make.

This, therefore, is the plan which it is now intended to pursue. The readers will be presented in the next, and in each successive Number, with a sketch of some distinct and important portion of British Ecclesiastical History, digested and abridged from standard writers, and corrected by a careful reference to original authorities. The success of such an enterprize must prove highly gratifying to our numerous friends, and cannot be unimportant to the public at large. Its failure may serve to stimulate abler men to undertake a task, which should never be lost sight of, until it has been adequately completed.

MISCELLANIES.

NEW CHURCH IN KINGSWOOD FOREST.

THE wickedness and gross immorality of the inhabitants of Kingswood Forest, have been for years proverbially notorious, It has been a matter of much surprise, that within so short a distance of the two populous towns of Bath and Bristol, a people should exist very little removed from a state of barbarism. Though various causes may have contributed to this lamentable fact, perhaps it can be traced to none so well as a disregard and profanation of the Sabbath; the want of a resident Minister, and the means of public worship. The long neglected state of this large population, has for years been lamented by every friend to religion and the Establishment. Great things were done for this people by Wesley and Whitfield, whose labours in this extensive field are well known; though the good effects of their institutions, are understood perhaps, by none better than the immediate neighbourhood. But still hundreds, indeed thousands, were a sabbath-day's journey from their parish church at Bitton; and the crowded congregations of the dissenters prevented admission to numbers besides; and very many, seldom if ever, put their feet over the threshold of any place of worship. Under such circumstances, it can be readily conceived with what joy the neighbourhood of Kingswood heard the glad tidings of the projected liberality of Parliament, and the institution of a Society to assist in particular cases, the building of churches; this enabled them to cherish the hope that at no distant period, the cheerful sound of the Sunday chime would for the first time be heard in Kingswood Forest. Guided by the kind directions and unwearied exertions of the Bishop of Gloucester, no sooner was the Bill passed in Parliament, and the Society formed, than a subscription was set on foot in Bitton, to meet what might be granted either by the building Commissioners or the Society, but with little prospect of success in such a poor neighbourhood. At length, however, 300*l.* were raised *, and with this small offering the public bodies were solicited. The Rev. Mr. Macdonald, the patron and incumbent of the parish, had previously in the most liberal manner, offered to appropriate a certain part of the tithes towards

* The amount of the private contributions has since been increased to 900*l.*; but still there is a deficiency. The land was very dearly bought; and other unexpected demands have been made.

an endowment. The application to the building Commissioners, and the Society, was attended with greater success than was expected, and their assistance will long be remembered with gratitude; for the one immediately voted 2,143*l.* and the other 700*l.* Furnished with these means, preparations were immediately made to begin the work; and on the 9th June, 1819, the first stone was laid by the Bishop of Gloucester, who happened to be in the neighbourhood. On this occasion his Lordship addressed Mr. Macdonald, as Vicar and patron, congratulating him and his parish on the commencement of a building, which he hoped would be the means of reforming hundreds and thousands in that notoriously wicked neighbourhood; he prayed that it might be ever hallowed and frequented; that the pure word of God might ever there be preached, and God's blessing attend the ministers, who both in life and conversation might be bright examples of their sacred profession. On the same day, his Lordship perambulated and pointed out a line of demarcation for that part of the parish, to be attached as an ecclesiastical district to the new church, according to the provisions of the Act *.

After the auspicious commencement on this day, when all expected that the superstructure would shortly follow, a gloom for some months hung over the undertaking, arising from difficulties with regard to the title of the site; nor was it till the following May, in 1820, that the work proceeded. A neat, plain Gothic church and tower, were at length raised of that beautiful material so abundant in the neighbourhood of Bath. The building was completed at the appointed time, and Tuesday the 11th Sept. last, was fixed upon for consummating this very important undertaking. On that day the Bishop of Gloucester performed the office of consecration *, dedicating it to the Holy Trinity, which name the Church now bears. It was a day that will not be easily forgotten by the old and young of Kingswood Forest. It was well said in a provincial paper, that "the service had every thing connected with it, to render it as solemn and interesting as any we have ever witnessed." A very great concourse of people was assembled on the occasion; and though the Church is calculated to contain one thousand persons, (whereof nine hundred have free sittings,) it is supposed that twice that number was present; besides a great many who could not gain admittance. The day was unusually fine; and considering the very unsettled weather at that time, heaven seemed to bless the poor people of Kingswood on the occasion, and to approve the work of that memorable day. No persons were admitted into the Church before the Bishop, except the Clergy, (who were in waiting to receive his Lordship,) and the children of the Cock-road †, and other schools in the neighbourhood, who had been previously trained to be the leading singers of the day. The Bishop, soon after eleven, was received at the gates of the yard, by the Churchwardens, who conducted his Lordship to the west door of the Church, where the Clergy, and other principal inhabitants were in waiting.

* By the late census, this district contained 3,692 souls, the total of the whole parish being 7,171.

* It appears by Burn that the Form of Consecration never received the Royal assent. Would not this be a very proper time for it to be authorized, and printed by the King's printer.

† Cockroad is that particular part of Kingswood, noted for being the rendezvous of the most notorious characters of the country. About eight years ago, a day school was established there, supported principally by Dissenters; it is numerously attended, and has been productive of much good.

Mr. Whittuch, as Lord of the Manor, in his own name, and that of the other parishoners, presented a petition to his Lordship, setting forth the necessity of an additional place of worship, owing to the great population of the neighbourhood, the distance from the mother Church at Bitton, and other local circumstances. This petition was received by the Bishop, and given to his Register to read. After which, the doors were opened; and his Lordship, preceded by his mace-bearer and the Churchwardens, and followed by the Clergy, repaired to the vestry. When the congregation was accommodated, and every thing quiet and orderly, the Bishop, accompanied as before, went to the west door, where he began the appointed service of the day, viz. the 24th Psalm; "The earth is the Lord's," &c. which was alternated by the Clergy and people. The Bishop having gone to the north-side of the altar, and the Rev. Mr. Macdonald, the Vicar of Bitton, with the Rev. Mr. Kempthorne, (his Lordship's Chaplain,) to the south; the deed of endowment was presented to him by the Rev. Vicar. His Lordship then proceeded to read, in a most impressive manner, the Exhortation and Prayers of Consecration: the Sentence of Consecration was read by the Chaplain, and signed by the Bishop. After which, the Rev. Mr. Ellicombe, the curate of Bitton, began the Morning Service. The Psalms * and Lessons † appointed for the occasion, are particularly striking, so well are they adapted to such an interesting solemnity. The 100th Psalm, and part of the 26th Old Version, were admirably sung by the children and congregation. The sermon followed; in which his Lordship expatiated at some length in an elegant and animated manner, on the privileges and advantages of the public Service of our Church; and beautifully introduced the long neglected inhabitants of Kingswood, hailing with joy and gladness the temple lately raised for their accommodation. The sermon being ended, his Lordship, accompanied as before, proceeded to consecrate the burying-ground adjoining, and returned to administer the Sacrament to those who remained. Thus was completed the first Church built with the assistance of Government: and it is devoutly hoped, that the blessing of the Almighty, ever lighting upon this Church it may be instrumental in reforming the lives and manners of those for whose benefit it has been erected.

Part of the Forest of Kingswood lies in the parish of Stapleton, adjoining Bitton. There, likewise, about two miles from Trinity, on the 31st of August, an additional Church, capable of accommodating 800 people, was consecrated by the Bishop of Bristol. This Church was built by a grant from the Church Building Society, added to a voluntary contribution, and a handsome legacy left some years since by a late Incumbent of that parish.

C. C.

The enclosed lines have been very generally published. The initials are those of an author already well known to the literary world.

LINES

Written after the Consecration of the New Church at Kingswood, by the Bishop of Gloucester, on the 11th September, 1821.

WHEN first the Fane (that white, on Kingswood pen,
Arrests, far off, the pausing stranger's ken)

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* lxxxiv. cxxii. cxxxii.

† First Lesson, part of viiith chap. 1st of Kings. Second from Hebrews x. 19. to 27.

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Echo'd the Hymn of Praise, and on that day,
That shone, from Heav'n, with more auspicious ray,
When *thousands* listen'd to the *Prelate* there,
Who call'd on God, with *consecrating* Pray'r;—
I saw a *Village Maid*, almost a child,
E'en as a light-hair'd Cherub, undefil'd
From Earth's rank fume, with innocent look her eye
Meekly uplifted to the throne on high,
Join in the full choir's solemn harmony.
—Oh! then how many boding thoughts arose,
Lest, long ere varied life's uncertain close,
Those looks of modesty, that open truth
Lighting the forehead of ingenuous youth—
Lest these, as slowly steal maturing years,
Should fade, and grief succeed, and dimning tears:
Lest, " peradventure Evil should betide
So fair a Wanderer, in a world so wide."
Then, should the cheek be blanch'd with early care,
Sin mark its first and furrowing traces there,
With touch corroding mar the alter'd mien,
And leave a canker where the rose had been;—
Then, the sweet child, whose smiles can now impart
Joy overpowering to a mother's heart,
Might bring down (when not anxious love could save)
That mother's few grey hairs with sorrow to the grave!

But hark! the Preacher's voice;—
Behold his earnest look, his lifted hand!
What holy fervour wakes at his command?
He speaks of Faith, of Mercy from above,
Of heav'nly Hope, of a Redeemer's Love!
Hence! every thought, but that which shews fair youth
Advancing in the paths of Peace and Truth;
That shews thy light, O pure Religion, shed,
Like a faint glory, on a daughter's head,
Who shall each parent's love, through life repay,
And add a transport to their dying day!

I saw an *Old Man* on his staff reclin'd,
Who seem'd to every human change resign'd:—
He, with white locks, and long-descending beard,
A Patriarch of other years appear'd—
" And thine, oh! aged, solitary man,
Was life's enchanted way, when life began,
The sun-shine on each mountain, and the strain
Of some sweet melody, in every plain;
Thine was illusive fortune's transient gleam,
And young Love's broken, but delicious dream;
Those mocking visions of thy youth are flown,
And thou dost bend on death's dark brink alone:
The light associates of thy vernal day,
Where are they? blown as the sear leaves away;
And thou dost seem a trunk, on whose bare head
The grey moss of uncounted days is spread!"

I know thee not, old man, yet traits like these
Upon thy time-worn features Fancy sees,
Another, or another year, for thee,
Haply the silver cord shall loosed be!
Then listen, whilst warm eloquence pourtrays
'That better country' to thy anxious gaze,
Who art a weary, way-worn 'pilgrim here,'
And soon from life's vain masque to disappear.
Oh! aged man, lift up thine eyes—behold
What brighter views of distant light unfold;
What though the loss of strength thou dost deplore,
Or broken loves, or friends that are no more;
What though gay youth no more his song renews,
Life's summer-light dies, like the rainbow hues;
The Christian hails the ray that cheers the gloom,
And throws its heav'nly halo round the tomb.

Who bade the grave its mouldering vault unclose?
'Christ—Christ who died; yea, rather Christ who rose!'
Hope lifts from Earth her tear-illumined eye,
She sees dispersed the world's last tempest fly;
Sees Death arrested 'midst his havoc vast,—
Lord, at thy feet, his broken weapons cast!

In circles, far retiring from the sight,
Till, undistinguished, they are lost in Light,
Admiring Seraphim suspend their wings,
Whilst, hark! th' eternal Empyrean rings,
'Hosannah, Lord of lords, and King of kings!'

These thoughts arose, when from the crowded fane
I saw retire the mute assembled train;
These images beguil'd my homeward way,
That high o'er Lansdown's lonely summit lay.
There seem'd a music in the evening gale,
And looking back on the long-spreading vale,
A blessing seem'd to wait upon the hour
When the last light from Heav'n shone on the distant tower.

W. L. B.

MR. OWEN OF NEW LANARK.

It is now between four and five years since we first enjoyed a hearty laugh at the expence of Mr Owen, of New Lanark. His newspaper life might have commenced somewhat earlier; but if so, we had unwittingly confounded his plans and puffs with the common-place quackery of the age, and had neglected to read his advertisements. It was in the autumn of the year 1817 that our curiosity was excited by an enormous diagram, which covered one page of a newspaper, and of which the following is a humble imitation:

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	Churchmen.	Methodists.	Socinians.	Men of no particular Religion.
Whigs	No. 1.	No. 5.	No. 9.	No. 13.
Tories	No. 2.	No. 6.	No. 10.	No. 14.
Reformers	No. 3.	No. 7.	No. 11.	No. 15.
Radicals	No. 4.	No. 8.	No. 12.	No. 16.

We are not certain that these were the precise divisions adopted by Mr. Owen; but his object was to give a plan of a considerable district of this Island, and to show how it might be divided into any required number of sections, each of which was to be inhabited and filled by a competent number of persons, agreeing in their religious and political principles. Thus, for instance, the admirers of the Edinburgh Review would be located in No. 13, where they would have an opportunity of indulging their whiggish propensities, without being liable to interruption from the advocates of any particular religion. No. 15 would contain the great patrons of the Religious Liberty Society, who are anxious for the reformation of all abuses but their own, and lend their aid to all religions except that which is united to the State. The denizens of No. 16 would be Hone, and Cobbett, and Carlile; and the remaining sections can be easily filled up by the reader. The plan may be dilated or contracted according to the increase or diminution of religious sects: and Mr. Owen, if we remember rightly, proposed to divide the first district which he took in hand into fifty or sixty sections.

The merits of this scheme were perceived in a moment. We congratulated ourselves on the prospect of sitting down for life in the snug section No. 2, along with the staunchest friends of Church and King. We went to work, without delay, upon an imaginary classification of our families, connections, and acquaintance; and their respective locations were assigned to them with all practicable fidelity. We reflected, too, upon the pleasure of an occasional visit to their quarters, where the name of the village would be an index to the minds of the villagers; and it would be only necessary to learn the precise number of their section in order to be prepared for the reception that would be given to us. Nothing, in short, seemed wanting to complete the plan, but to provide a peculiar garment for each square, and to muster the whole community on a Saturday night, and ask them which section and which dress they should prefer during the course of the ensuing week.

Mr. Owen appeared to have forgotten that his fellow-creatures sometimes differ upon other subjects besides religion and politics; and he attributed a steadiness to their religious and political attachments which experience does not warrant him to expect. In advising men of the same religion to associate with one another, he showed his practical knowledge of human nature; and at the same time, without intending it, he brought forward a good argument for an act of uniformity and an established Church. But when he applied the system of juxta-position to their houses as well as to their minds, when he assumed that if they had once voted for the same candidate, or sat in the same pew, they would never

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part till death, he kindly saved us the trouble of considering his system at length by the irresistible comicality of its primary branch. One good effect his plan, probably, would produce. Many a worthy, and well-meaning, and mistaken individual would open his eyes to the errors of his system, when he congregated continually with its professors. We could name several admirers of "no particular religion" who never would endure to spend a month in the exclusive company of that sect. And every village, of which the sole tenants were Methodists or Radicals, would make a regular weekly return of convalescent Christians, or citizens; and, after a short time, would retain none but incurables. But these were not the objects in Mr. Owen's contemplation when he divided and subdivided our departments. He intended to provide against contention and strife, by lodging different sects in different streets. And, in the present state of this country, it would have been just as wise to classify its inhabitants by the colour of their eyes and their hair. The proposed separation would be as injurious as a famine or a pestilence, and is but an indifferent *primâ facie* proof of the sagacity and common sense of its recommender. But, happily, there is no human force which could carry it into effect; and "to be born and die" in the fantastical lucubrations of Mr. Owen is its short and eventful history.

And what will be said of Britons, a hundred years hence, when it is remembered that a scheme, of which this is neither the worst nor the silliest portion, has been brought forward at two public meetings in London, has been unanimously approved of by a Scotch county, and has twice been submitted to the attention of the House of Commons, in the space of little better than three years! We are told that the spirit of the age is refined and philosophical, and yet it does not disdain to listen to this childish drivelling! The circumstances admit but of one explanation. An epidemic folly prevails among our countrymen upon religious and moral questions. There is much evil to be lamented and, if possible, to be cured; but we despise the advice of the regular physician, and run after every nostrum with which cunning imposes upon folly.—There are Prison Committees, and Beggar Committees, and Chimney Committees, and Jew Committees; and Mr. Owen thinks he has a right to institute a Spinning and Spade Committee. While the chemists are frightening honest men out of their dinners, by proclaiming "death in the pot," the philanthropist comforts them by announcing that there is life in the spade: and the same restlessness of mind which, in former times, produced the money speculations and frauds of the South Sea scheme, are now producing and protecting the moral speculations of infidelity and the pious frauds of fanaticism. Johanna Southcott has still her disciples and her prophets, and they prophesy better things, and talk less nonsense than Mr. Owen. Mr. Brougham believes in Lancaster and Fellenberg; and it is reported, that men are to be found who believe in Mr. Brougham. The attention, therefore, that has been paid to Mr. Owen's plan is nothing more than a symptom of a prevalent disorder. "In South Sea days" an honest man discovered a method of converting saw-dust into timber, and sold the secret for a good round sum. Much larger sums have been expended upon Mr. Owen's brick-dust and rubbish; and we suppose that the day is drawing near in which he will exhibit the goodly edifice which they have formed. But in the mean time, he will excuse us for venturing to believe, that he may attribute the success which has attended him, not to his

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own ingenuity, disinterestedness, and perseverance, which are all, as far as we can learn, unquestionable, but to the credulity of fools, who like to hear a new thing, and to the cunning of artful men, who patronize every scheme which is in opposition to the Church and the State.

The first public meeting to which Mr. Owen submitted his plan, was held towards the conclusion of the year 1817. The result was a total failure of the hopes and expectations of his followers; and the meeting was rendered remarkable by Mr. Owen's declaration of his infidelity. In a very open and honest manner he told his hearers, that he did not believe in Christianity; yet he professed, at the same time, to be friendly to its teachers, and admitted that it was wanted, as a guide and a restraint, by the great majority of his fellow-creatures. This upright behaviour is highly creditable to Mr. Owen, and his admirers should have imitated this part of his example: we shall shortly show that they have done no such thing.

The second public meeting at which Mr. Owen appeared went off with greater *eclat*. It was held in July, 1819, under the immediate auspices of the late Duke of Kent: and a committee was appointed to carry the plan into effect. Among many respectable men of whom that committee consisted, there are to be found the names of Drs. Rudge and Collyer, his Royal Highness's Chaplains, and of Mr. Alderman Wood, his Royal Highness's Lottery Contractor. They recommended a subscription of one hundred thousand pounds; and announced their intention to meet again when twenty thousand should be contributed.—As nothing more has been heard of the committee or the subscription, it may be presumed that the proposal experienced the fate which it merited.

It would be unfair to say that this meeting led to nothing; it led, in fact, to the introduction of the subject in the House of Commons by Sir William De Crespigny. The worthy Baronet, however, was barely able to procure a seconder of his motion respecting Mr. Owen's plan, and the subject was dismissed to the tomb of the Capulets without either division or debate. No one could have imagined that so complete a failure would have been the signal for more vigorous efforts: but the zeal of Mr. Owen was superior to defeat; and the circumstances which attended the discussion of the question in the House of Commons, on the 26th of last June, are sufficient to give encouragement to his sanguine mind. For, in the first place, the debate arose in consequence of the approbation publicly expressed in Scotland of the establishments at New Lanark; and eight gentlemen, several of them persons of considerable weight in the House of Commons, declared their determination to vote for an enquiry upon the subject*. The motion was negatived without a division; and the future discussions of the same question which may be expected to arise will terminate in a similar manner. Yet, still Mr. Owen stands on much higher ground than that which he occupied two years ago; and persons who refused to study the plans of an enthusiastic schemer, may be excused for enquiring into the merits of his system, now that it has been publicly panegyrised by Mr. Buxton and Mr. Brougham. In short, the delusion may be reasonably expected to spread. Had the public mind been sound, or cautious, it never would have listened to a second speech from Mr. Owen. He is now in the actual possession of some valuable converts, and they will serve as decoy ducks to the simple

* Mr. Maxwell, Mr. Dawson, Sir W. De Crespigny, Mr. Buxton, Mr. Hudson Gurney, Mr. William Smith, Lord A. Hamilton, and Mr. Brougham.

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and uninformed Their strength and their numbers are obviously on the increase; and a brief enquiry into the subject, upon the principles of common sense, cannot be regarded as useless or unreasonable.

The first point to which we propose to advert (and it is the only one which we shall be able to discuss in the present Number) is the avowed infidelity of Mr. Owen.—He was censured in the House of Commons, for his declarations upon this subject, by Mr. Canning and Mr. Brougham. The former said he thought, "that in sound discretion Mr. Owen ought to have kept his religious peculiarities to himself;" the latter spoke of "some ill-advised opinions broached in London by Mr. Owen." (*See the Morning Chronicle, June* 27, 1821.) We maintain, on the contrary, that Mr. Owen's declaration was an act of very unusual and very commendable honesty. If he had concealed his sentiments, and kept the mob in the dark, he would have secured the support and countenance of thousands; and by this time his darling scheme might have been tried and condemned. The scheme, as will be proved hereafter, flies in the face of Christianity, and its author cannot possibly be a Christian. Yet, if he had possessed the sound discretion which is recommended by one gentleman, or submitted his opinions before he broached them to the good advice of another, we should have been told, that it was the excess of bigotry to question the orthodoxy of his creed; and his faith would have been pronounced sound by all the dupes in the country, on the strength of the ruddy faces and Methodist preachers of Lanark. This inferrence is more than warranted by the attempts that have been made to smooth over Mr. Owen's confession. The Duke of Kent's committee give the following account "of an objection to Mr. Owen's system, which appears to be founded neither in reason or in fact."

"The private opinions which Mr. Owen *has been supposed* to entertain on matters of religion form one of such objections. *This is a point on which it has not been thought fit to require Mr. Owen to make any public declaration;* it is deemed sufficient to have ascertained that Mr. Owen is not known to have in any one instance endeavoured to alter the religious opinions of persons in his employment; that the desires of his workmen to attend their respective places of worship are complied with, and aided to the utmost extent; that a minister has long been paid by the proprietors of the manufactory, under Mr. Owen's management, for performing divine worship in the Gaelic tongue to the Highland workmen; *that Mr. Owen's own house is a house of daily prayer;* that he is the father of a large well regulated moral family; that his conduct appears to be free from reproach, and that his character is distinguished by active benevolence, perfect sincerity, and undisturbed tranquillity of temper." *Address of the Committee, &c. London, Aug.* 23, 1819. *Strahan and Spottiswoode.*

This paragraph is put forth under the sanction of the Dukes of Kent and Sussex; and Dr. Collyer, Mr. Gurney of St. Clements, and Dr. Rudge, are among the members of the Committee from which it emanated. Can they defend or justify such a statement? Did they dare to insinuate so gross a falsehood as that Mr. Owen's infidelity was a mere supposition, and that no public declaration had been made upon the subject? Will they venture to say that the souls of their people may be safely entrusted to an avowed unbeliever in the Bible, provided his house be a house of daily prayer, and that he has a large family and a tranquil temper. It is to be hoped that they will disavow such

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disgraceful trifling and equivocation. And if any confidence were to be placed in the newspaper report of a debate in the House of Commons, Mr. Maxwell would be exposed to serious blame. For the Morning Chronicle makes him exclaim, "Should they wait until Mr. Owen's organs of belief are fashioned by hypocrisy into the affected dimensions of their own, before they permitted him," &c. &c. And again, "Should they force the labourer to pay the profits of retail on what he might himself produce, or procrastinate a system of education which not only inculcated morality, but enforced its practice, because its author had theological speculations which they did not comprehend, although in the full practice of the decalogue?" These questions may be calculated to exculpate Mr. Owen, but it is at the expence of the interrogator and his hearers. For Mr. Maxwell's argument rests upon 'the affected dimensions of his own organs of belief,' and upon his inability to comprehend Mr. Owen's theological speculations. The latter excuse may be admitted, for of all the scepticism that our age can boast, none is more perplexing than that which is professed at Lanark. But when the honourable member talks of the dimensions of his belief, he urges a plea which we cannot answer, because we cannot understand it, and bids fair to rival Mr. Owen's incomprehensible theology. Unless Mr. Maxwell meant to say that the members of the House of Commons are no better Christians than Mr. Owen, it is difficult to conceive that he had any meaning at all. If this be the real solution of his riddle, he was guilty of a gross breach of privilege, and Mr. Bennett should have sent him to the Tower.

Lastly, Mr. Brougham "wished to correct a mistake into which some honourable gentlemen had fallen, with respect to Mr. Owen's Plan. *He did not know what Mr. Owen's religious opinions were, but he could assure the House, that if any fault was to be found with the system pursued at Lanark, it was on the score of too much religion.*"

With these precious specimens of fairness before our eyes, can it be doubted that Mr. Owen would have been proclaimed as a pattern of primitive piety, if he had been prudent enough to put on the outward appearance of a Christian? He had nothing to do but to hold his tongue, and witnesses would have stepped forwa and sworn to his orthodoxy. But h[e] refused to give this silent support to falsehood, he disdained the advantages to be derived from equivocation, and he is entitled to the respect and consideration which are not withheld from honest errors.

Yet the sincerity with which an opinion has been formed, and the openness with which it is avowed, are very insufficient apologies for the mischief which it occasions. And what but mischief can the Christian anticipate from Mr. Owen's plan. Take his own statement of it, (the fairest we are likely to obtain) and consider to what it amounts? Simply to this—that Christianity is a very good thing for the ignorant—but that as soon as a man grows wise he may do well enough without it. Mr. Owen does not tell his workmen or his children that they should put their Bibles in the fire; on the contrary, he recommends it to their diligent perusal. But they will gradually learn that he himself disbelieves it; and if he makes them as comfortable and contented as he expects to do, they cannot fail to disbelieve it likewise. What will be the natural course of their thoughts when they reflect upon the blessings which they enjoy? We owe every thing, they will say, to Mr. Owen, who is so much wiser and so much better than the generality of mankind, that he discovered a secret which was unknown to all the rest of the world, and spared neither expence, labour, or time,

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to communicate its advantages to us. Surely so able and so excellent a man has derived his knowledge and his benevolence from the Bible. The answer unfortunately must be, no. The Bible, they will say, is the instructor of those who never took any trouble whatsoever about us; who never knew, and never cared how they might make us happy; who would have kept us to the present hour in misery and vice. The Bible has likewise been our instructor, in the days of ignorance and infancy; and still continues to teach weak women and helpless children. But Mr. Owen throws it aside; he differs from us and from other men, by choosing a different guide, and he advances more securely and more rapidly on his road. His, therefore, is the real religion, and ours is the counterfeit. Ours is milk for delicate babes—but his is the strong meat for full grown men. Ours is the faith that cannot ameliorate the world—his has been tried upon our own proper persons, and we know that it succeeds.

Such is the mode of reasoning which a New Lanark man must adopt. His methodist preacher may occasionally alarm him by his threats, or throw him into extacies by his enthusiastic promises, and this, we presume, is what was meant by Mr. Brougham, when he assured the House of Commons that there was too much religion at New Lanark. There was too much vehemence, too much ranting, too much fanaticism; which is exactly what we should have expected from the principles advocated by Mr. Owen. But are these Christianity? Are these solid bulwarks against the inroads of scepticism? Mr. Owen, who thinks Christianity a fable, may possibly say yes. But if a Christian hesitates at giving an opposite answer, he is shamefully ignorant of the faith which he professes. The canting and violence which Mr. Brougham deprecates, are the symptoms and forerunners of infidelity; and instead of proving that Mr. Owen cannot injure Christianity, they prove that he has seriously injured it already.

And were this positive evidence taken out of the scale, there still remains enough in the writings of Mr. Owen, to silence every one who vindicates him against the charge of irreligion. For to go no farther than his last work, *The Report of the County to Lanark*, we are ready to give up every objection that has been advanced, and even to take a share in the first section that shall be colonized, if we do not shew from that short pamphlet, that its writer assumes the falsehood of Christianity as the basis of his whole theory.

At page 13, we are told that "The system in which man has been hitherto trained, as far as our knowledge of history extends, has kept him in utter ignorance of himself and of his fellows, and hence the best and most valuable powers of the human race could not be available for their own well being and happiness." And in the following page it is said that the desired "advance in civilization and improvement can be effected solely *through the science of the influence of circumstances over human nature*, and the knowledge of the means by which those circumstances may be easily controuled." This is the great discovery to which Mr. Owen lays claim; and without stopping to shew that it is an old friend with a new face, let us attend to the conclusions which are drawn from his premises. "Through this science, new mental powers will be created, which will place all those circumstances that determine the misery or happiness of men, under the immediate controul and direction of the present population of the world, and entirely supersede all necessity for the present truly irrational system of individual rewards and punishments; a system

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which has ever been opposed to the most obvious dictates of common sense, and of humanity, and which will be no longer permitted than while men continue unenlightened and barbarous. The first rays of real knowledge will shew to the meanest capacity, that all the tendencies of this system are to degrade men below the ordinary state of animals, and to render them more miserable and irrational. The science of the influence of circumstances over human nature will dispel this ignorance, and shew how much more easily men may be trained by other means to become, without exception, active, kind, and intelligent, devoid of those unpleasant irrational feelings which for ages have tormented the whole human race. ....And fearful as men may now be to allow themselves to hope that the accumulated evils of ages are not permanent in their nature, probably many now live who will see the science introduced, that in their days will rapidly diminish, and in the days of their children will entirely remove these evils." P. 32.

We have not room to animadvert upon the absurdity of this passage; but its anti-Christian tendency is obvious and indisputable. If, as Mr. Owen assures us at page 41, "the notion that infants, children, and men, are agents governed by a will formed by themselves, and fashioned after their own choice, is one of the most general sources of error and of evil in the world," if "all children are to be considered as beings whose dispositions, habits, and sentiments, are to be formed for them, and these can be well formed only by excluding all notions of reward, punishment, and emulation;" if "when their characters are not such as they ought to be, the error proceeds from their instructors, and the other circumstances that surround them;" p. 43. then it must follow that guilt, innocence, pardon, and penitence, heaven and hell, are the clumsy fictions of a "barbarous" age, and that the book which tells us of them does not come from God. The system of individual rewards and punishments is taught from one end of the Bible to the other. The responsibility of man to his Creator is its plainest and most pervading doctrine; and to deny that this doctrine is just or proper, is to deny the truth of revelation. Mr. Owen's system is neither more nor less than a new fangled scheme of necessity; and though we are assured by Drs. Rudge and Collyer, that his house is a house of daily prayer, the only prayer which he can consistently offer, must be *a prayer for good circumstances.* Upon them he asserts that every man depends. By them he is positive that every character is fashioned. On them he distinctly says that the murderer and the thief are authorized to cast the burden of their crimes.

Such are the medicines with which he undertakes to cure the world. Its disease he traces up to individual rewards and punishments, and denounces them as opposed to common sense and humanity, and as degrading mankind below the level of brutes. The denunciation evidently extends to the threats and promises of the Bible; and, therefore, it is only by banishing the Bible that Mr. Owen hopes to make us happy. Either this must be his meaning, or he ought to have restricted his violent declarations to the rewards and punishments of this life only. No limitation of the sort is to be found. He repeats the same assertion in many different forms, but its substance continues the same. His theory extends to things human and divine, and its wickedness and absurdity are alike extreme.

(To be continued.)

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EDINBURGH REVIEW ON OXFORD.

East Malling, 3d November, 1821.

To the Editor of the Remembrancer.

Sir,

I AM much pleased with the two articles in the review department of your number for November, which I have just received. The two last summers I have taken a pretty extensive circuit through Scotland, and I really admire the country and esteem the people in many essential respects. But their vanity is excessive, and the presumptuous activity with which it is evident that they would interfere with us in England, is very reprehensible; for I have found them in general equally ignorant and prejudiced with respect to us, and especially with respect to our Church. Dr. Chalmers is an ingenious man, and an eloquent man in his way; but he wants ballast, and in every writing of his which I have read, he displays much more imagination than sound knowledge or correct judgment. I am happy, therefore, that you have taken up and exposed some of the very rash crudities which he has huddled together in the "Christian and civic economy of large Towns." The Doctor is a good man, and a sincere man; but he exhibits a fair and striking specimen of the Scottish divine, whose divinity is made up of hasty scraps and patches, unadorned by sound learning and systematic reading; unaided by experience and by the reflection which results from experience. The doctrinal system of his church he maintains, and we cannot consistently quarrel with him for adhering to that, to which by his subscriptions he is bound; but he is to blame when, without any real knowledge of the subject, (so far as appears either from reading or from observation,) he lashes out his rude censures against the constitution, the governors, and the government of a church, which was originally founded, and has hitherto, by the good providence of God, been conducted by men of a very superior cast to him in every qualification which ought to distinguish a sound Christian theologian. This presumption on his part is the more extraordinary, as I have reason to believe from all I have seen or heard of him, that he is really a modest as well as a good man; while he shewed with equal boldness and candour, in the last General Assembly of his Church, that he was quite aware of and willing to allow the high claims of professional learning, by which the Church of England is so eminently distinguished—the which, if not misreported, he attributed to our distinction of ranks, to the emulation excited by the hope of reward, and to the leisure furnished by the dignities which urge that hope.

I was not less pleased with your article intituled, "Reviewers Reviewed;" and my chief object in addressing you at present, is to direct and entreat your attention to a much more hostile article than that on which you have there commented in the "Edinburgh Review," No. 70. Art. III. p. 302—314. with the running title, "Classical Education." It is quite astonishing to me that Jeffery should have allowed the recollection of the dispute with Oxford to be revived in any shape; for it is universally allowed that his Review has nothing to brag of on that score; but to allow it to be revived by such a performance as that to which I refer, argues an excess of folly which I will never attribute to Francis Jeffery; and I only lament that the shadow of his name should add even a momentary currency to so much empty and wicked impertinence. There is in the piece in question a self-complacent pomposity of pretension to which we have been long accustomed in the Edinburgh Review; but it is a caricature, with more sound than sense—with a bombast which I would term boy-

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ish; while the whole paper, (which is execrable for the hostility and personality of its allusions,) is utterly void of that point and power which, in the former years of the Edinburgh Review, gave currency even to that which we could not approve. Look at this article, I beseech you with attention, and expose, as it merits, the prodigious malice which it displays. That the writer is some disappointed Oxonian, I cannot doubt; and that the article was written under the impulse of the most vindictive passion, is obvious. "It is in *these* half open institutions," says this scurrilous libeller, "that enquiry would detect the true spirit of the monkish system in full and flagrant operation. Place power in the hands of a conceited, ignorant, illiberal recluse, and it asks no gift of prophecy to foresee the inevitable consequence. *With feline attachment to localities, such a being soon contracts the prudish air and treacherous propensities of the retromingent animal from which that narrow sentiment is imitated. No antiquated virgin more resembles her own tabby in duplicity, malice, and demureness.* The sleek disguise of imbecility, the abuse of his miserable rights, the instinctive preservation of his apprehensive egotism from the contact of superior brilliancy, which he knows to be as little catching as gallantry itself, become the first objects in existence with this hater of a joke. *The creature* must be followed, sought and sued! taste must listen to its paradoxes, and talent tremble at its frown. Let a young man only abdicate the privilege of thinking, (to some no painful sacrifice,) and devote his whole body and soul to the sordid ambition of success, *and the* 'way to win,' with such electors, is no formidable problem. *Our tyro may then approach the scene of action, secure that the judges will take good care that* 'the race shall not be to the swift, nor the battle to the strong? *Hardy professions of impartiality are indeed held forth, to attract unwary merit*, and selfish mediocrity, finds the most exquisite of all its gratifications in the momentary chance of harassing the talent it would tremble to confront. Who can be surprised if, under a system like this, genius and knowledge should so seldom strike a lasting root: or that the maturity which succeeds to a *youth so prostituted*, should produce by its most vigorous efforts, nothing better than *obscene verses in a newspaper, or discourses upon predestination*?"—P. 311, 312.

If this modest man or boy ever was, or ever shall become a candidate for any place of power or profit, "it asks no gift of prophecy to foresee the inevitable consequence." Let his opponent's merit literally and moral, be as superior as possible, it is clear that nothing but success would satisfy such a candidate. In effect, it is this vile spirit of selfishness and egotism, by which, while he declaims against it, this writer is so completely dominated, which breeds so much mischief in public and in private life, and which renders so many candidates for fame and fortune, when they do not catch at once the object at which they aim, the eager zealots of faction, and the foul libellers of those institutions which have been the glory of our country. In reference to the exclusion of the Irish from fellowships, the libeller says, p. 311—"To the wisdom and humanity of this exception, it is clearly impossible to oppose a single argument. The brogue is such a black premeditated crime, that the misjudging infant who lisps those wilful accents, *is fairly doomed to a youth of beggary; no ill-imagined training for a life of proscriptions.*" A viler and more impudent piece of *radical jacobinism*, we should scarcely expect to find among the common scraps of Hunt, Waddington and Co. The Irish, if they are excluded

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in Oxford, have a college of their own at home amply endowed, and a church too, of which the endowments, and the dignities, bear more than their relative proportion to those in England. But to reason with a writer who could indulge in such sarcasms, and bedaub his paper with such malignity, were worse than vain. I hope, indeed, when the passion of the moment subsides that he will feel more than in any circumstances I would willingly write; and if, after all, he should possess any portion of the talents and the character for which he takes credit, and which the matter of his paper compels me to doubt, he will blush deeply as long as he lives, when he recollects, even in secret, the odious and contemptible composition to which I have presumed to direct your attention. It is the malignity which pervades this paper which is peculiarly disgusting. This is its distinguishing feature. It even summons up our *stalls, mitres, and fat benefices* in contract with the lauded equality of the Scottish Church; while the author assures us, in reference to the "illustrious names which grace our (Scottish) academic annals that scholarships and fellowships, bursaries and exhibitions, if once founded in the northern universities, would be bestowed with similar good taste, and might produce an abundant harvest of emulative excellence." P. 310. Now from all which I know, or have heard, influence—private influence (frequently including that of the greatest men in the state,) has often at least; I will not say, because I do not know, always much more to do, and is oftener, unblushingly employed in Scottish appointments, than even this writer dare say or insinuate of our English universities. In reference to the Greek professorship of Glasgow, he is pleased to say, in a note, p. 308, "whoever may be elected to succeed him (Young,) we have no doubt that the choice will do honour to the judgment of the electors." Is there a comparative trial of talents and acquirements on such occasions in Stotland? I am quite ignorant on this head. However the reviewer promises fairly.—"We shall, look," says he, "upon the proceedings of the new professor with great interest and attention, &c." Who can doubt with such a gratuitous, cool and dispassionate superintendant, that the Greek scholars of Glasgow will beat the *mean monkish creatures* of Oxford all to nothing? It is a good joke, indeed, and he seems fond of a joke, for such an Edinburgh Reviewer, even with the aid of the whole corps, to assume such an office: I hope the University of Glasgow will be very grateful; and that the new professor will be very submissive to his self-constituted inspector; though from the specimen before me, I am inclined to doubt his talents, as much as his temper. I merely mean, Mr. Editor, to draw your attention to the article in question; which, after all, is probably unworthy of further notice. The malignity and the passion are so apparent, and withal so senseless, as to attach disgrace only to the writer, and to the journal which gives currency to his malice. It never can be injurious to the fair fame of Oxford, nor even to the reputation of those individuals who, though not named, are so evidently and so foully libelled.

I am, Sir,

Your constant reader,

A HUMBLE KENTISH CURATE.

SACRED POETRY.

ON THE RESURRECTION.

Songs of triumph Israel sang,
And long and loud the cymbals rang,
For that ocean, mighty Lord,
Was parted by thy sovereign word.

Thee they hymn'd with lute and lyre,
Thy guardian cloud, thy guiding fire,
And thy awful glory shed
High o'er Sinai's burning head.

We for mightier wonders raise
Songs of glory, songs of praise,
Not for human bondage broke,
The bursting of a foreign yoke:

Thee, Messiah, thee we sing,
Thee our Saviour, thee our King,
Thee, who died'st a world to save,
Rising glorious from the grave.

ON THE SACRAMENT.

By rising sense of guilt reprov'd,
And strongly to repentance mov'd,
I go, and, bending at the shrine,
Receive the mystic bread divine.

With heart by charity refin'd,
Forbearing, humble, hopeful, kind,
I go, and, bending at the shrine,
Receive the mystic cup divine.

All human passions laid at rest,
And by aspiring faith possess'd,
I go, and, bending at the shrine
Receive the mystic food divine.

O Thou, whose precious blood was spilt
The atoning price of mortal guilt,
Receive me bending at the shrine,
And fill my soul with grace divine.

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BENEDICITE.

FROM THE 148TH PSALM.

PRAISE the Lord, whose mighty wonders
Earth and air and seas display:
Him, who high in tempests thunders,
Him, whom countless worlds obey.

In the eastern skies ascending,
Praise Him, glorious Orb of day:
Ocean, round the globe extending,
Praise Him o'er thy boundless way.

Pines, that crown the lofty mountains,
Bow, in sign of worship, bow:
All ye secret springs and fountains,
Warble praises as ye flow.

Beasts, through Nature's drear dominions,
Praise Him where the wilds extend:
Praise Him Birds, whose sounding pinions
Up to heaven's gate ascend.

Man below, the lord of nature,
Angel quires in realms above,
Hymning praise the great Creator,
Praise the eternal Fount of love.

THE DISMISSAL AFTER SERMON.

As Judah's Prophet, pleas'd of old
The infant Saviour to behold,
Bade all his human wishes cease
And pray'd but to depart in peace:

So from this consecrated place,
The house of prayer, the fount of grace,
While glowing with thy heavenly word,
Dismiss us with thy blessing, Lord.

ON A DEATH-BED REPENTANCE.

Ah who to Being's latest hour
In guilty joys would dwell;
And, only when we cease to live,
Resolve on living well?

Oft by a sudden blow we drop
In Pleasure's gay career,
Ere yet the swimming eye is moist
With one repenting tear.

Oft on the bed of pale Disease
We lie with wandering mind;
And Reason quits her seat, and leaves
Contrition far behind.

Or should we sink by slow degrees
With cloudless mind serene,
Shall Virtue only beam her ray
On Being's latest scene?

Shall all the vigorous glow of health
To daring guilt be given,
And but the dregs of life reserv'd
For piety and heaven?

If purer souls in other worlds
To higher pleasures rise,
The late repentant low will stand
Beneath those happier skies.

Nor is he sure at that last hour
To pass the eternal gate:
The foolish virgins knock'd indeed,
But ah! they knock'd too late.

Back then, my soul, with hasty step
From guilty pleasures fly:
The voice divine forbids delay:
To linger is to die.

X. X.

REVIEW OF NEW PUBLICATIONS.

A Sermon, preached for the Benefit of the Society for promoting the education of the Poor within the government of Bombay, on Sunday, Jan. 14, 1816, *being the day previous to their first Annual Meeting. By George Barnes, B. D. Archdeacon of Bombay.* 8vo. pp. 30. 1816.

A Sermon, preached in St. Thomas's Church, Bombay, before the Society for the Education of the Poor, on March 18, 1821; *being the second Sunday in Lent. By the Right Reverend Thomas Fanshawe, Lord Bishop of Calcutta.* 8vo. pp. 20. 1821.

OUR communications from the East become daily more and more interesting. The establishment of a regular ecclesiastical government in that distant quarter of the world under a Bishop of such acknowledged piety, ability, and zeal, has given a degree of solidity and assurance to our hopes which they never had before; and we cannot but anticipate, under the divine blessing, the most happy results from its steady and judicious operation.

The two sermons which we have the pleasure of introducing to the notice of our readers, present an interesting picture of the spiritual necessities of India, and the manner in which they have been met, as far as the instruction of the European and native children is concerned, in the Settlement of Bombay, by a Society established there for the education of the poor. Of the progress of this society from its commencement to its present state some short account may not be unacceptable. It would appear from the reports of the Society, which we have before us, that so far back as 1718, a school had been formed through the exertions of the Chaplain, the Rev. Richard Cobbe, "for the teaching poor children, and instructing them in the principles of the Christian Religion." Its funds were lodged in the hands of the Governor, and twelve boys were regularly taught in reading, writing, and arithmetic, and entirely maintained and clothed by the Charity. In 1789 however, from the reduced state of these funds, it was found necessary to unite to them another charitable fund, which stood on the company's books under the name of "the Church Fund;" and an order to that effect was obtained from the Government Yet with this accession of means no increase took place in the number of children under education. In 1796 an official letter was received from the Government of Bombay, recommending to the Managers of the school the introduction of the Madras system of education, as it had been successfully practised by Dr. Bell; but without effect; so much so, that in December 1797, at a meeting of the Managers, a resolution was passed, "that as the funds of the charity school are yearly decreasing, the number of boys be limited to ten *." And thus matters stood till the establishment of the present Society for the education of the poor, when the two charities were united together at first provisionally, till the pleasure of the Government could be known, and afterwards definitively. The first act of this new Society at their first meeting, dated Jan. 29, 1815, was to record their conviction, that "the early education of children is of primary importance in the civilization and moral improvement of nations; and that it is the dictate of duty, as well as sound policy on the part of the European society of the Place to contribute its aid towards the benevolent ob-

* These ten boys were latterly, and continued for some time after the union of the two charities to be maintained and educated by the Government.

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ject of training up the children of their countrymen in pious attachment to the principles of Christianity, and implanting in their minds such other knowledge and habits of industry, as might render them useful members of the community." Their next step was to form their Committee, and open a Subscription Book, when a sum exceeding 6,000 rupees * was immediately entered, and subsequently increased in benefactions and annual subscriptions to R. 28,520. A list of deserving objects was procured to the number of one hundred and sixty eight, of whom eighteen were found to be entire orphans, sixty seven had lost their fathers, nineteen their mothers, and sixty four were of indigent parents. Of these, the orphans were immediately received, clothed, and boarded; and of the others as many were admitted for daily instruction as a prudent husbanding of their funds at the first commencement of the institution, and the necessity of providing one meal a day for the day-scholars, and a suit of cloaths for their decent appearance at Church on Sundays would allow. The attention of the Committee was next directed with success to the situation of the children of English parents by native women, which appears to have been peculiarly distressing.

"In cases of family quarrels" (we quote from the report) "the woman in many instances carries off the children, and brings them up among her own relations; the same thing usually happens on the father's death; and in such cases the children disappear altogether, and are associated among the Mussulmans, outcast Hindoos, or Portugnese, losing entirely the religion of their fathers."

The year ended with this gratifying result that there were in a course of education under the different denominations of boarders, half-boarders, and day-scholars, including eight girls (for whom a separate school had been opened, and recommended to the charitable superintendance of the Ladies of the Settlement,) a total of fifty five children. Out of these, *eleven*, though the immediate children of Europeans had never been baptized; several were found wandering through the streets as beggars, and one actually supported by the charity of a Mussulman.

In 1816, the second year of their institution, the Society were encouraged to persevere in their laudable undertaking by the kind and substantial manner in which the National Society for the Education of the Poor in this country were pleased to notice their benevolent and useful exertions. Their funds were increased by the addition in benefactions, and annual subscriptions of 9,659 rupees.

In the Boys' School the numbers were,
Admitted 58. Discharged 21. Remaining 73.
In the Girls' School,
Admitted 52. Discharged 17. Remaining 35.

Among the boys were several children of Natives, Hindoos, Mussulmans, and Parsees, sent at the expence of their parents, to be instructed in reading, ciphering, and writing; "for in the ordinary native schools they have little means of learning the English language, which is in a great measure necessary at Bombay to qualify them for many situations." The Committee were justly led to anticipate from this a farther and more important benefit to the children.

In 1817, two schools were opened; one at Surat, and the other at Tannah, where the Honourable Company have garrisons, and sixty-six children admitted, composed of Europeans and Natives.

The general funds of the Society continued to increase: a new and separate fund was established through the benevolent exertions of lady Nightingall, called the "Girls Clothing Fund," and more than 6000 rupees subscribed towards it, with

* A rupee is about 2s. 6d. of our money.

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a Resolution that all monies arising from the needle-work done in the school should be paid into this fund.

In the Boys' School,
Admitted 114. Discharged 31. Remaining 83.
In the Girls' School,
Admitted 35. Discharged 17. Remaining 53.

Of the boys, sixty-one were the offspring of Europeans, nine native Christians, seven Parsees, one Mahommedan, and five Hindoos.

In 1818, an approbation of the proceedings of the Society, together with a pecuniary grant towards its support, was received from the Honourable Court of Directors; and the Managing Committee proceeded immediately to provide what had been so long a desideratum, a suitable boarding house for the boys. In the autumn of this year, Mr. and Mrs. Cooper, the master and matron recommended by the National Society, landed in Bombay: the Boys' Central School was soon after given in charge to the former, and the duties of Matron in the boy's boarding house entrusted to the latter. A proposal was judiciously and successfully made by the Society to afford their assistance to the native schools, not gratuitously, but at a much less expence than even an inferior education could be obtained for, through any other means. The general design was to teach the English and native languages; and a school for this purpose was opened, with about forty boys; rapidly increased to between eighty and ninety, and was followed by the establishment of two other schools at Girgong and Mazagon, both on the Island.

The "Ladies' Fund" for clothing the girls was increased to nearly 10,000 rupees.

In the Boys' Central School,—Total 124.
In the Girls', Do. Do. —— 60.
At Tannah,—30 Boys.
At Surat,
Admitted 66. Discharged 39. Remaining 27.

The children of the Central schools were publicly examined and the result was highly satisfactory to the Subscribers, and creditable to the exertions of Mr. Cooper.

In 1819, another examination took place equally satisfactory with the former: the call on the benevolence of the Public was largely and liberally answered by an increase of benefactions and subscriptions; another native school was added to the three former: the regimental schools, belonging to His Majesty's 65th and 47th regiment, and Honourable Company's European Regiment, which had been placed by their respective commanding Officers, under the protection of the society, were well attended, and evinced great order and regularity.

Number of Boys and Girls in the Central Schools, 172.
Do. Native Schools, 200.

Of the Boys of the Central schools thirty nine left during the year, and were taken into Public Offices, or admitted into the service of individuals, or apprenticed to Captains of merchant vessels, or taken out by their friends. Three were expelled for misbehaviour. Of the girls, fourteen left, and of these eight were taken into private families as servants.

In 1820, the Society were doomed to suffer a severe loss in the deaths both of Mr. and Mrs. Cooper, within twelve days of each other; martyrs in all probability to that unremitting attention which they had paid to their respective duties under no ordinary difficulties. As a mark of the Society's esteem for their characters and services, a small sepulchral monument was ordered to be erected over their common grave. A new master was appointed with strict injunctions to regard all the rules of Mr. Cooper, and the total number of children stated to be maintained and educated by the Society in the Central school was two hundred and sixteen.

A library for the general amusement and instruction of the boys was resolved on, and a subscription

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was entered into for this purpose, and a complete set of the society's books and tracts presented by the District Committee of the Society for Promoting Christian Knowledge.

The District Schools at Tannah, and Surat, were in a satisfactory and improving state, though the attendance of the children was very irregular. Another school was opened at Broach, and placed under the superintendance of the chaplain of Surat.

The report of the different regimental schools was highly favourable.

The public were still continuing to give as in former years their liberal and powerful aid in support of the benevolent and truly valuable designs of the society. And the only difficulty that the Committee appeared to have to encounter was the advancement of the education of the natives. The judicious steps, however, which they were taking, lead us to augur the most favourable communications in their next report, to which we look forward with very great interest.

We trust that we have not wearied our readers with the detail of a charity so valuable and operative in itself, and possessing the peculiar merit of having taken the lead of every other Institution of a similar kind in the East; and we gladly return to a consideration of the two Sermons, which were preached for its benefit. The Archdeacon's discourse on Prov. xxii. 6. is plain, sensible, and impressive, and was followed by a collection at the church-doors of more than 180*l.* It enters very fully into the great question of the duty and necessity of the religious education of the Poor, points out the advantages of the Madras System, and describes in a very affecting and animated manner the situation of the orphans, half-casts, and females who are the objects of the charity.

The following passages will convey a favourable idea of the Archdeacon's style, and may be interesting to our readers from their locality.

"It is well known, that the objects of our attention and regard are some of the most destitute and forlorn of the human race. The first, whom your regulations have pointed out as the most deserving of your charity, are the children of those Europeans, who have been killed, or have died, in the service of their country.—And can there be a greater claim on the compassion of the public, than the orphan family of those, who exposing themselves to *the arrow that flieth by night, and to the pestilence that walketh at noon-day*, have fallen in its service in a foreign land? or can there be a greater encouragement to the virtue of the soldier in the toil and danger of his warfare, than the assurance that his helpless family will be protected and supported by a grateful country?—If there is a case under Heaven which calls aloud for the more immediate exercise of compassion, and which may be looked upon as embracing every object of charity, surely it is this—it is the case of the virtuous widow of a fallen soldier left with a numerous offspring in this foreign land; she sees herself far from her connections, without fortune, without protection; she beholds her children, the pledges of her late husband's love, helpless, fatherless, exposed not only to want and misery, and the snares of a vicious world, but still more to the insinuating temptations of an enervating climate; 'virtuous she would make them, but their father, her husband, who was *a good man and feared the Lord*, and would have placed them safely *in the way of knowledge and instruction*, is gone never to return, and with him are fled the means of doing it.'

"You are no strangers to distress, but the nature of our undertaking, has made us acquainted with such scenes of wretchedness, as are utterly incomprehensible by persons who live in ease and affluence.

"In our own happy country, where the light of the Gospel is displayed with purity and brightness, and the civil laws have provided for the wants and even the comforts of the poor, the meanest among them can never be destitute of the necessaries of life, and may always be instructed in the first principles of christianity;—but here we have seen these children strolling up and down through the streets, constrained to support themselves by beggary, living in filth and nakedness; and if their outward necessities demand our pity, how much more reasonable is the ground of our concern, when we behold them wan-

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dering like the blind out of the way of truth, acquiring every evil and vicious habit, and soon learning to *love darkness rather than light, because their deeds are evil.*

"These are evils which more peculiarly attend the children of the lower ranks among us. Too many of the lower classes of Europeans who come into this country, bring but little sense of christianity with them; and a great part of the rest suffer it to wear out gradually. Little acquainted with the future rewards of holiness and virtue, and with the future punishment of ungodliness and iniquity, they have little inclination, and still less ability to impart these great and interesting doctrines to their children; accordingly we receive them when the last extremity has driven them to us, for the most part totally unimpressed with any ideas of religion, and in many instances not even made by baptism members of Christ. P. 13.

"But this is not all, a still more melancholy scene remains; I allude particularly to the children of Europeans by native women; these from the indifference, or death of the father, are often left to be supported entirely by the mother; and then not only become deeply tainted by a familiar intercourse with domestic profligacy, but are brought up in the lowest superstitions of the Roman Church, or what is more shocking to a Christian ear, separated from *their only Lord and Saviour*, become followers of the impostor Mahomet, or the more degraded and idolatrous votaries of Brahma.

"These are they, whom the generality of their fellow creatures consider as worthless, incorrigible, and abandoned; or on whom at best, they look down with pitiless contempt; wretches, who have never been taught to address themselves to Heaven for relief, and for whom no place of refuge on earth is found,—forsaken by negligent parents, and in hourly danger of falling early victims to violated laws,—aliens in a word from the common privileges of their country,—without hope and apparently rejected of God and man.

"Such are many of the unfortunate persons who betake themselves to us; I am aware of the vicious character they generally bear, but I ask if *they are such workers of iniquity*, is it not, because *they have no knowledge?*—is it not, because, *like the wild ass's colt*, they are left to follow their own passions, and then enquire not so much, whether a way of life be honest and lawful, as whether it be easy and profitable;—their original depravity no pains are taken to reform, no argument and instruction made use of to correct.

"From pining in a state of sullen obscurity, they demand to be made reputable and useful;—they plead that they are children of your countrymen, children of Protestants,—they claim the benefit of a Protestant education—they claim to be instructed in the religion of their fathers, which their fathers have withheld from them, as much through the want of means, as through a most guilty indifference to the eternal interests of themselves and their children.

"All that has been stated hitherto applies equally to girls as to boys, but female children as they are often more neglected, and certainly more exposed to danger and temptation, have a stronger claim on our pity and protection; and from peculiar local circumstances are here most distressing objects of charity. A boy may maintain himself from an early age, as a sailor, a soldier, a mechanic, or a labourer,—but nature has imposed some restraint upon women, and the laws and manners of society more; few therefore are the trades and occupations which circumstances allow them to exercise in any country; and in this, at the same time that they are removed far from the natural support and protection of their relations, they are more particularly deprived of the usual means of subsistence.

"But an indigent girl is not merely excluded from many honest means of support, she is beset by peculiar temptation; and even men who revolt through honour from perpetrating other offences, scruple not to lie in wait to corrupt her principles, and entice her to sin. Her virtue once sacrificed, her glory is turned into shame,—every Christian grace is endangered, every female ornament is departed and gone. Thus miserably fallen, where is the merciful hand that raises her up and bids her *go and sin no more?* discarded from domestic friendship and protection who has compassion to receive her? she has experienced the treachery of one sex, and is consigned to the merciless abhorrence of the other,—she wanders destitute and forsaken, chilled with poverty, and pierced with the stings of disappointment,—without any consolation or support from religious knowledge, and even pleading in her excuse the *necessity* of sinning.

"This is not the picture of the imagination,—(would to God it were)—a very little experience will furnish too many originals. And I am sure, I should not be doing justice to the feelings of my female hearers, if I did not believe they were already anxious to lend their support, and are asking only how they can best assist us." P. 16.

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The Bishop's discourse which was delivered in the spring of the present year, when the value of the Society had begun to be generally felt and acknowledged, and its benefits more extensively diffused, is a masterly application of our Lord's words, (St. Matth. vii. 13.) to the purposes of religious education. From enforcing on his hearers the necessity of asking themselves whether they are journeying either to life or destruction to happiness or to eternal perdition, "through the strait gate" and "narrow way that leadeth unto life," or the "wide gate" and "broad way" that leadeth to destruction," and exhorting every man that may have been pursuing the latter, as he values his everlasting salvation, to hasten, however late in life, to find the good and safe path, the Bishop concludes on the ground of natural sympathy, that our next concern will be to snatch others from this dangerous course, and invite and implore them to accompany us in the narrow way that alone leadeth unto life. "Of the multitude who have long been travelling on the 'broad way,' few," his Lordship remarks, "can be persuaded to leave it; though the duty of *attempting* to persuade them remains in all its force. But very different is the case of the young: of those who as yet cannot be said to have commenced their journey, either in the broad or the narrow way, but have yet to choose; and though their choice of the path of life cannot positively be determined by any exercise of the wisdom or the charity of others, it may be influenced to such a degree, as to ensure almost a moral certainty that they will decide aright: we cannot force them into the right way, but we can train them in such habits and sentiments, and cherish in them such dispositions, as will generally lead them to prefer it."

From this the Bishop easily passes to the inference that education is the instrument committed by Providence to the hands of the Christian, who "moved by the alarming declaration in the text, that the majority of mankind are pursuing the road to death, would interfere to save some;" and "if," he adds, "we can conceive a case, in which it is especially incumbent upon Christians to exert themselves in such a work of charity, it is surely in the Country, which we now inhabit."

His Lordship then proceeds to contrast the comparatively happy condition of the children of the Poor in England with that of poor European children in India, and deduces from this the necessity and beneficial effects of that Society whose cause he was advocating. The description which is given of the state in which every child on its admission into the school is actually placed, is peculiarly striking; "it has nothing in it which in the estimation of the proud and luxurious might redeem it from contempt; but in a Christian view, it is all which the well-being and even happiness of man can require; food and raiment suited to the condition—Christian instruction, and that elevation of mind and character which it almost invariably tends to inspire—habits of attention and industry—the practice of early piety: and such of the elements of useful knowledge, as may fit youth of both sexes respectively for subordinate, though useful stations in life; these are the benefits which you confer upon all whom you take under your protection."

His Lordship concludes with these valuable remarks, which we recommend particularly to the attention of our readers.

"Without presumption we indulge a hope, that the seed thus sown will in very few instances be thrown away: similar institutions, which have been sufficiently long established to furnish the result of experience have been blessed with abundant fruits. All experience, indeed, tends to prove, that education is the most powerful, and at the same time, the most manageable engine of good, which has been committed to man. In the fulfilment of

prophecy respecting the coming of Christ's kingdom, we may especially apply to the influence of Christian education that saying, that 'the desert shall rejoice and blossom as the rose.' (Isaiah xxxv. 1.)

"But the benefits, which such an institution confers, are not confined to the individuals, for whom they are immediately intended: the State will be a gainer in every instance, in which your labours in love shall not have been wholly ineffectual. On this point, indeed, I am well aware, that the fears of some, and those too, good and enlightened men, will not allow them to concur with me without considerable reservation, at least in the circumstances of India: it is, however, in those circumstances especially, that I would plead the cause of education. It is said indeed, and truly said, that knowledge is power; but is it necessarily *hostile* power? and further, may we not expect, even if we withhold knowledge, that power will still exist; and that too decidedly and inveterately hostile to those interests, which we are most solicitous to maintain? To the former of these questions it may be answered, that the power conveyed by knowledge is not necessarily *hostile:* mere knowledge, indeed, unaccompanied with any principles, which shall regulate or restrain it, is a tremendous implement of evil; and how to convey these principles is the problem, which perplexes us with regard to the education, or more properly, the instruction of the natives; for education is a different thing: we can give them knowledge, but we are for the present precluded from giving them religion. But this difficulty applies but very partially to the present institution: in these Schools religion and useful knowledge are blended together: the mischiefs attendant on mere knowledge are neutralized: they are more, I trust; knowledge in minds, which have been trained in Christian principles, constitutes a power which will generally be subservient to good. But even if we withhold knowledge, will not power be created without our aid? and what will be its character? we know that at this moment the most noxious opinions, as they relate to religion, to morals, and to politics, the very opinions, which threaten to subvert our constitution at home, are disseminated through every part of India: and on what class of persons are they calculated more immediately to operate? Not surely upon educated English gentlemen; nor, in the first instance, upon the natives: for they are hardly in a state at present to enter into such discussions, though they are advancing to it: but primarily and directly upon that very class of society, the children of which you are here training up in piety, and order, and submission to authority, and in grateful attachment to their benefactors: and many of whom unless by such means we take care to have them with us, will, in any hour of trial, almost certainly be against us: to shut them out from *all* knowledge, if it were your policy, is not within your power: such policy, indeed, could hardly be reconciled to any liberal or humane feeling: but we have not the means of adopting it: the children of the class, to which I refer, will acquire a knowledge and a power of evil, if we train them not in a knowledge of good. Causes are in operation, over which we have no other control, and the question seems to be whether when our bark is launched into the ocean, and the tempest begins to blow, we shall endeavour to steer the vessel through all dangers, or let it drive. You are adopting the former course: you give knowledge, indeed, which is power: it is the force which impels the vessel, and without which it were stationary and useless: but you labour to conduct it to the haven where it should be, by placing religion at the helm.

But there is one other view, in which your labours may be regarded, and which should be briefly noticed. You do not probably consider yourselves as directly advancing the Christian cause among the idolaters around you: directly, indeed you are not; but indirectly, I conceive, and largely are you contributing to this desirable and blessed end: and in a way too, to which the most cautious and timid cannot possibly object: you are reforming the lower order of Europeans; and it cannot be doubted, that the habits of Europeans of the lower class, as well as those of their superiors, have had a considerable effect in retarding the progress of the Gospel. How, indeed, can we expect, that the heathen will forsake their idols, overpowered by the beauty of the Christian system, where they see it disfigured, and distorted, and rendered almost disgusting? with what consistency or common sense can we attempt to persuade them to believe in Christ, when professed believers are acting, as if they were the most hardened of infidels? Or how shall we gain a hearing for the evidences of our faith, while we are strengthening, as much as we can, the prejudices against its truth? In the early ages, it was not by preaching alone, even after the cessation of the miraculous powers, that Paganism was induced to take up the cross of Christ. It was by observing the surprising effects produced

by the Gospel in the hearts and lives, not merely of eminent saints and preachers, but of the lowest among those, who had embraced it: the Christians had a distinguishing character: they believed in Christ, and they bore in their habits the impress of their faith: they were more honest, more temperate, more peaceable, than the Pagans, with whom they were liable to be compared: men were not, indeed, thus to be immediately converted: but the tide of prejudice was turned, and they were ready to listen at least to the advocates of the Gospel, and to listen favourably: the inference was natural and just, that what was thus excellent in its effects, might probably be true: we shall have cause to bless God, if the day arrive, when the same presumption shall operate in favour of the Gospel in India: we may then presume to hope, that 'the redemption of his people draweth nigh.'" *Bishop of Calcutta's Sermon, p.* 15.

We have before us another sermon of his Lordship, preached in the Cathedral Church of Calcutta, which we must reserve for a future Number. The very brief notice which our limits would allow us to take of it at present, would be neither respectful to its merits, nor satisfactory to ourselves or our readers.

Sermons, Doctrinal, Practical, and Occasional. By the Rev. W. Snowden, Perpetual Curate of Horbury, near Wakefield. pp. 394. Richardson. 1820.

THESE are Sermons which appear under very considerable recommendations. The author appeals, in a neat dedication to his patron, the Reverend Samuel Sharp, Vicar of Wakefield:

"The disinterested liberality you have evinced in appointing me to the situation which I now hold, and the exemplary zeal you have uniformly discovered in advancing the high interests of religion and loyalty, leave me no room to hesitate under whose sanction it would be the most congenial to my feelings to usher into the world this volume of Plain Discourses. Whatever defects may mark the *execution* of the work, it will yet, I hope, be manifest to every candid reader that my *design* has been to promote the cause of Christian faith and Christian charity. Conscious that truth in general lies not in extremes, and that our holy religion was never intended to furnish matter for idle speculation, or fruitless controversy, but to improve the heart and regulate the manners, I have anxiously endeavoured to exhibit in the following Sermons that sober and practical view of the doctrines of Christianity which the peculiar complexion of the times seems imperatively to require, and which I am persuaded the authority of the Sacred Writings will abundantly confirm. This view I conceive is equally removed from enthusiasm on the one hand, and from lukewarmness on the other; and of its correctness in the main I derive a strong assurance from finding in the ranks of its advocates and supporters, the venerable names of those great and good men, a Barrow, a Tillotson, a Secker, and a Porteus."

This appeal would not have been made by any man who was not conscious of endeavouring to be useful in his vocation and ministry: and the appeal thus founded in the consciousness of earnestness and zeal, is confirmed by a numerous list of subscribers, principally resident in the author's neighbourhood, and capable of appreciating his pastoral vigilance and ability. The subjects, also, and the style of the Sermons, attest the purity and excellence of the author's intentions. The style is clear and perspicuous; the doctrine is sound and uncorrupt; the matter is judiciously adapted to popular edification; and from the specimens of occasional Sermons, which are printed, we are led to suppose, that there is no occasion which the preacher suffers to pass unnoticed, or without offering appropriate instruction to his congregation, on their duties as good subjects and good Christians. In times of lamentable disaffection to the government in Church and State, and in the midst of the tumultuous scenes which have been exhibited in the author's neighbourhood, it required a spirit of honest independence, and of manly resolution in the discharge of duty, to take advantage of poli-

tical occurrences, and to cherish affections of loyalty and true patriotism, without adopting the declamations, or exciting the rude passions of a partizan. But whether it was necessary to publish these Sermons, after the events to which they relate had passed away, and men had formed their feelings and their judgments concerning them; and whether Sermons on more general topics might not have been more useful to the private circles to which the press may introduce them, are questions which we will not fastidiously examine. We are persuaded that it was an act of ministerial usefulness to preach these Sermons, when the reader has been made acquainted with their substance, he shall judge whether it was expedient to print them.

The volume contains twenty Sermons.

Sermon I. "On the Profitableness of Religion." It is an excellent Discourse, shewing whence and what is piety, and what is its influence on men of all sorts and conditions, in all circumstances, and in all ages of life.

Sermon II. "On Christian Practice as connected with Christian Principles," exhibits the nature of charity, which, in the order of the text, 1 Tim. i. 5. is deduced from and made to consist in purity of heart, a good conscience, and faith unfeigned; on each of which the preacher enlarges, and concludes:

"From what has been advanced, we may infer, that however excellent and however important may be the virtue of charity, yet it does not alone constitute the whole of religion, nor comprize in itself the entire system of our duty: No; charity is but a *part*, though a most essential part; it is but one feature, although certainly a leading and prominent feature in the Christian character. But when this divine virtue is founded on the basis of an undissembled faith; when it is attended by purity of heart and unblemished integrity of conduct—then, and only then, does it attain to its proper stature,—then only is it perfect and complete, and calculated to fulfil the important ends for which the commandment was given.

"Such, therefore, being the vast importance of this duty of charity, taken in connexion with those excellent principles with which it stands united in the text, let us apply for this Christian grace at the throne of mercy, with great earnestness and sincerity, in the devout language of our excellent Liturgy: 'Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord.'" P. 31.

Sermon III. "On the Example of Christ," a subject always most interesting and important, is here contemplated as it is exhibited, 1. in the instructions of our Lord, and 2. in his perfect example and active charity.

"Thus did our divine Master exercise his benevolence by adapting it to the diversified wants and circumstances of mankind; and this not occasionally or by accident; not to those who might be supposed to have some especial claim upon his bounty, on the contrary, it was his constant employment, his sole aim, to find out fit objects of his mercy and beneficence, and to persist in the exercise of his benign disposition in despite of all the slander and reproach with which malignity and ingratitude could assail him.

"But our divine Master might be truly said to 'go about doing good' to the souls of men by the example which he afforded them. If piety and devotion, if humility and meekness, if patience and resignation, if abstinence and self-denial, are no less the duties of a Christian than active beneficence, where shall we find so amiable and correct a pattern of these virtues as is afforded by the life of the Redeemer? Seek we a lesson of genuine piety? Let us attend him in the mountain and the solitude, where he spent whole nights in prayer.—Of devotion, attended with a perfect acquiescence in the will of the Father? Let us follow him to Gethsemane, and listen to those pathetic words which at once bespoke the dark horrors which surrounded him, and the fervent piety which sustained his soul:—'Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done.' Would we extirpate the seeds of pride and acquire a spirit of genuine humility?

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Behold him engaged in the lowly office of washing his disciples feet. Are we deficient in patience or in meekness? Every action of his life furnishes the most amazing instances of both these graces. Reflect upon the contradiction which he bore from sinners. Yet 'when he was reviled, he reviled not again; when he suffered he threatened not; but committed himself to Him that judgeth righteously.' Lastly, would we resist the temptations of luxury, and practise the severe lessons of abstinence and self-denial? Consider our Lord's behaviour in the wilderness, where for the space of forty days he voluntarily endured all the rigours of cold and hunger, firmly rejecting the insidious proposals, and successfully repelling the malignant assaults of the Prince of darkness. Reflect, indeed, upon his whole behaviour, which exhibits one unbroken series of acts of this kind; for though he was the Prince of Life and Glory, yet the circumstances which he chose were so marked with wretchedness, that he was led to exclaim, 'The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head.'" P. 46.

Sermons IV. V. VI. "On the great Duties of Sobriety, Righteousness, and Godliness, as inculcated in the Gospel;" a series of very useful Discourses, the first of which commences with a very just vindication of moral preaching, as prescribed and exemplified by the Apostles, and proceeds to treat of soberness in its larger and in its more restricted interpretation: the second is on righteousness in deed, and word, and conversation: and the third shows how faith, instructed in the truth of revelation, and employed upon all the dispensations of providence, leads to repentance, and is accompanied with love, fear, prayer, praise, and thanksgiving.—The author's desire to be useful suffers him not, in these Discourses, to be content with unmeaning and unaffecting generalities, without insisting upon such particular duties as require to be enforced in the midst of a manufacturing population, as soberness, commonly so called, and honesty in all transactions between man and man. By the neglect of the former a man is represented to be an enemy to himself, to his family, and to the whole circle of his acquaintance, and to endanger both his temporal and his spiritual welfare. The following remarks will approve themselves to all who love English honesty and plain dealing, and they will, perhaps, overlook or excuse the application of the text of St. Paul without strict reference to the context.

"Since man is formed for social intercourse, and the comforts he enjoys are derived to him from others, he is imperatively called upon, as he would support good order and advance the general welfare, to yield a strict and habitual attention to every social duty. He must be just as well as charitable to all, and take especial heed, that neither private individuals, nor the public at large, sustain, through his default, any loss or detriment. His deportment on all occasions must be equitable, frank, and sincere; founded on the solid basis of sincere love towards God, and accompanied with a lively and generous concern for the happiness of his fellow men. To contract debts, for instance, which there is little probability of our ever discharging; to withhold from our creditors what is strictly due, when it is altogether in our power to satisfy their claims; in our commercial transactions to overrate our own articles or conceal their defects, whilst we depreciate the wares of others and exaggerate their faults; to procure for our own merchandize by a little craft and artifice, an exorbitant price, or by dexterous management to obtain that of others for an inferior consideration; in short, to take any undue advantage of the poverty, the ignorance, the generosity, or good nature of mankind, is to offend against that law of nature and of God, which requires that we do to others as we would be done by. St. Paul's exhortation conformable to this doctrine, is this; 'Let no man go beyond, or defraud his brother in any matter, for God is the avenger of all such.' Besides, let these several characters suppose themselves for a moment placed in the situation of those whom they treat thus unworthily. Let them appeal to their own consciences, and honestly avow what would be their feelings if fraudulently dispossessed of their undoubted rights, whether openly or secretly, whether by fraud or violence. Would they not experience a keen resentment of the injury sustained? Would not their indignation kindle against the authors of their

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wrongs? How then can they refuse to others the exercise of that justice, which in their own case they admit to be so reasonable? Why adopt a mode of conduct in their dealings with their neighbour, which if applied to themselves they would reprobate as base and iniquitous in the extreme?" P. 80.

Sermon VII. "On the great Importance of religious Instruction to the Poor;" occasional, preached at Horbury, in behalf of the Society for promoting Christian Knowledge. The education of man in humble life was neglected till he was brought into notice by the benevolence of the Gospel: but he still continues to require instruction, which the Society for promoting Christian Knowledge is able to supply. This is the substance of the Sermon; and we shall not be suspected of doubting the expedience of preaching this, or any other Sermon in behalf of the Society, or the benefits resulting from parochial collections to the Society and to the community; but we will not assert, that it is always advisable to print these Sermons.

Sermon VIII. "The Friendship of Jonathan contrasted with the Enmity of Saul towards David."

Sermon IX. "National Calamity and Call to Repentance:" occasional, on the interment of the Princess Charlotte of Wales. The preacher dwells on the necessity of preparing to meet God, because the sentence is already past, the execution only is uncertain, and the consequences are infinite and everlasting; and then adverts to the death of the lamented Princess, from which he infers the necessity of personal and national repentance.

Sermon X "On the Happiness awaiting sincere Christians in a future Life:" occasional, on the death of Queen Charlotte. In this Sermon there is more of theological lore than is usual in Mr. Snowden's Sermons; and his brief reference to the doctrines of baptism and the intermediate state, proves his capacity for dwelling on matters of faith as well as practice, for interpreting the Scriptures as well as enforcing the rules which they teach. In conformity with the text he explains what it is to die in the Lord, how men are said to rest from their labours, and how their works do follow them, and in the conclusion he exhibits some exemplary traits of the character of Queen Charlotte.

Sermon XI. "On the Veneration due to a virtuous old Age, and the happy Effects resulting to Society from the religious Example of its Rulers:" occasional, on the death of George III. The title is an epitome of the Discourse, which is very appropriate, and in the conclusion of which the preacher feelingly and piously describes the condition of the good old King.

"In such dispensations presumptuous man is ready to inquire, 'Why are these things so?' How can it be reconciled with the justice of God, that abandoned wickedness should so often triumph, whilst distinguished virtue is abased so low? The dispensations of heaven are veiled in shrouds of impenetrable mystery. 'The ways of Omnipotence are not as our ways, nor his thoughts like our thoughts.' Still to our comfort be it ever remembered, that though 'clouds and darkness are round about him,' yet 'righteousness and judgment are the habitation of his throne.' Mysterious and harsh as his dealings may appear, we are assured, that at the final issue and adjustment of things, God will prove to the satisfaction of an assembled world, 'that all his ways are mercy and truth, to them that fear him and seek his testimonies.'

"But although the last nine years of the life of his late Majesty presented little of the sovereign, except the name, yet that splendid constellation of virtues which he had formerly manifested, can never, never be forgotten. His sincere piety and warm benevolence; his ardent love of freedom and perfect hatred of tyranny; his firmness on the one hand, and his affability on the other; in a word, these traits of character had long ago stamped on the hearts of his people impressions which can never be effaced; had long ago conciliated towards his sacred person a degree of loyalty and affection, which his complicated sufferings did but deepen and increase." P. 213.

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There is not an Englishman who does not coincide in the truth and justice of these sentiments; but many will doubt how to draw from them, at this and a future period, that personal and domestic instruction which is the chief end of printed Sermons.

Sermon XII. "The great Importance of a religious Education to the Children of the Poor:" occasional, preached at Doncaster, in Aid of the Funds of the National School, an institution of unquestionable importance, and which a zealous minister will always be desirous of recommending in public and in private: but there is nothing new or peculiarly striking in the preacher's argument, and the reader of Sermons requires some other instruction than the common topics of a charity Sermon.

Sermon XIII. "On the immoral Tendency of Pauperism, and the Humanity as well as Policy of encouraging and enabling the labouring Classes to depend on their own Industry:" occasional, preached at Thornhill, at the Annual Meeting of a Friendly Society. The immoral tendency of the poor laws, under their present administration, their effects upon the principles of many who pay, and of all who partake of the parochial rates, and the *justice*, as well as the humanity and policy, of restoring the labouring classes to a dependence on their own industry, are subjects less frequently recommended to religious consideration than they ought to be. The plan and execution of Mr. Snowden's Sermon on this occasion are excellent, and worthy of the most serious attention; designed to re-animate among his hearers the love of honest English independence, combined with liberality and compassion in relieving the occasional infirmities of their indigent neighbours, and a consideration of their latter end. That the Friendly Societies have often been abused; that they have been projected with fraudulent intentions, upon schemes which could end in nothing but disappointment; that they have been prostituted by the refractory and seditious into means of unlawful combination; and that in their simplest form they have been subjected to many mischievous and foolish regulations, are facts which cannot be denied. But their abuses are capable of remedy and control; and when the sums which have been contributed in these societies to the relief of their sick and aged members, who must otherwise have fallen altogether upon the parish, are considered, their utility will be approved. The Saving Banks have rendered no inconsiderable assistance to the Friendly Societies, in providing a secure investment for their funds, which may be withdrawn as the occasion may require; and the last act for their regulation will introduce a more prudent management, and preclude the delusive promise of benefits which cannot be realized. It is also encouraging to see these Societies seeking religious instruction at their Annual Meetings, and offering themselves to such admonitions as Mr. Snowden has prepared for their improvement.

"If then all mankind have by the common ties of nature some claim on our assistance and relief, under circumstances of distress, what must be thought of those who withhold from their kindred and dependents those expressions of affection which nature hath even taught to brute beasts, and which are manifested even by the most savage nations towards parents, and children, and near kindred? What shall we think of those, or rather what must be their fate in a future life, who are devoid of love and affection to their near relations and immediate connexions, and neglect to make a suitable provision by honest industry and good economy, for their maintenance and support? What shall we think of those, who enjoying themselves in indolence and ease, or rioting in thoughtless extravagance, suffer their young children or aged parents to be pinched with hunger, or clothed in rags; especially when by an active exertion of their bodily powers, added to prudent care and good management, these most deplorable evils might entirely be pre-

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vented? Above all, in what terms shall we describe the conduct of those, who with youth and health in their possession, and with every means in their hands of obtaining an honest livelihood, suffer themselves to be so degraded, and so entirely forget that spirit of noble independence which glowed in the breasts of their worthy forefathers, as to apply without either shame or reluctance for the scanty dole of parochial charity? Shall we call them Christians, wise, modest, industrious, virtuous, or respectable members of society? St. Paul, in the words of my text, shall answer the question: 'If any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel;' that is, if any person use not his best endeavours to provide for his own near relatives, and especially for his own family, he is so far from being a Christian, that St. Paul emphatically asserts, that he hath denied the faith,' that is, he hath renounced all title to the honourable name of Christian; yea he is so sunk and degraded both in principle and conduct, that he may justly be pronounced to be 'worse than an infidel.' For even infidels, that is, the inhabitants of the heathen world, for such is the manifest import of the word infidel in this passage now quoted, did from the mere light of nature, and the principles of common humanity, feel themselves compelled to provide for their own families, and all who were immediately dependent on them.

"Let me not, however, be misunderstood—I mean not to say, that when the decrepitude of old age, when sickness or extreme poverty unavoidably overtakes a man, when he is borne down in supporting a numerous family, or willing to labour, but cannot find employment, and his poor family are in consequence sadly destitute of the necessary means of subsistence; I mean not to say, (God forbid that I should) either that such a man should hesitate to apply for assistance, or that such assistance should not liberally be granted. No. It is the manifest intention of the poor laws, to help and protect the helpless and unprotected part of our fellow-creatures, and with a prompt hand to extend relief and assistance to such as are really willing, but alas! unable adequately to assist themselves. But they were never designed to encourage idleness and extinguish shame, or to turn this nation of free born men into a nation of sturdy mendicants. Nor did the framers of such laws ever contemplate so profligate an abuse of their well meant benevolence, as we frequently witness, when the very first step sometimes taken, by young persons after marriage, is to apply to their parish for an habitation, or some for a weekly allowance. My brethren, 'these things ought not so to be.' Such conduct our more virtuous forefathers would have justly stigmatized as mean, and shameful, and degrading in the extreme, they cherished a spirit of decent independence; they relied chiefly upon the exertions of their own unassisted industry: with a provident foresight they laid up something, as is also your worthy practice, out of their slender earnings, as a reserve for the exigencies of the morrow, something against 'the evil day' of poverty or sickness. They would have blushed at the idea of stooping to the despicable meanness of living, like lazy pensioners, on the extorted bounty of their more industrious neighbours; unless long continued and severe affliction, or multiplied misfortunes, had compelled them to resort to so painful a measure. In fact, they had characters as well as families to support; though poor, still they were not mere cyphers, either in their own eyes, or in those of others; nor would they expose themselves to the cutting reproaches which their worthier neighbours would have liberally poured upon them, had they, without strong and substantial reasons, solicited the charity of a parish. Would to God that this independent spirit might again revive and overspread the land, and would also that every possible help and encouragement were extended to it, and that a wide and profitable field were opened for its exertion. I am compelled, however, to observe, how highly blameable is the conduct of those, who when provisions are dear, and employment scarce, choose to provide for the poor in the shape of a rate or boon, rather than by paying them in actual, though inadequate wages, as the merited reward of their industrious toils. Let then the diligent and sober be encouraged by every means to maintain that spirit of manly independence, which was once the pride of our forefathers and the glory of the land; and how scarce soever employment may be, yet as the poor must be supported, find them something to do with such moderate wages as circumstances will admit of: but let them, where it is practicable, subsist upon the earnings of honest industry, and not on the demoralizing dole of parochial relief. Do not convert them into beggars and pensioners; but give them a fair opportunity of supporting at once their families and their characters." P. 237—242.

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long extract, which presents but too faithful a picture of the case. The parish funds should be appropriated as strictly as may be to the use of the aged and the infirm, and such as *cannot* work. Employment should in all cases be provided for the industrious, who should receive such moderate and equitable wages as should enable them to support themselves, "*their families*, AND *their characters*;" and if any be imprudent, or idle, or profligate, their humble condition should not exempt them from experiencing the same effects of folly, indolence, and vice, as are felt by men in higher life.

Sermon XIV. "On the Observance of the Sabbath, as a Day of bodily Rest and of spiritual Improvement." The Discourse corresponds with the title in describing the Sabbath as a day of refreshment to the poor, of reflection to the opulent, of rest to the beast, and of general improvement in holiness; and concludes with an exemplary earnestness of parochial admonition to the pious who sanctify, and the thoughtless who profane, the Sabbath. We cordially agree in the author's views of the Sabbath as a day of rest to our cattle.

"It is, indeed, plainly intended as a day of rest, not only to ourselves, our families, and domestics, but also to our cattle. 'A good man,' says Solomon, 'is merciful to his beast.' And that God, from whom all goodness flows, who is the supreme Lord over all creatures, 'whose are all the beasts of the field, and the cattle upon a thousand hills,' he in mercy to the brute creation has solemnly enjoined that his Sabbath shall be to them also a day of undisturbed repose. For our use they were created and placed in a state of subjection. But although we call them ours, we have assuredly no right, nor can any human authority communicate a right, ever to treat them with rigour and with cruelty, and especially to rob them of that needful respite from labour, which the Sabbath was meant to afford, and to which they have by covenant, an undisputed claim. No reprehension then can be too severe for those giddy and unfeeling persons, who with all the days in the week at their disposal, still devote the Sabbath to the purpose of travelling, or who without the strongest reasons employ in any manner those generous animals which have served them so faithfully during the week, and which after being then strained perhaps beyond their strength, might well be spared any additional torment on that sacred day, which their Creator has made their own. Cruelty to the brute creation is a certain indication of a wicked heart, and we may rest assured that the wretch who exercises undeserved rigour upon his beast, would, if human laws did not protect them, measure out the same harsh treatment to his dependent fellow-creatures.

"But if a sparrow falls not to the ground without the cognizance and permission of omniscience, the man who habitually offends in the matter under consideration, will not escape his notice here, nor his condemnation hereafter. To all classes of human beings, and even to the labouring beast, the Sabbath is mercifully designed to be a day of rest. But there is an ulterior and higher end for which it was consecrated, the public worship of Almighty God, a due attention to our devotional duties and spiritual improvement." P. 262.

The truth and justice of these observations cannot be evaded, on the supposition that the fourth commandment is still in force; and we believe that there are many respectable proprietors of stage-coaches who are convinced, that the benefits which their horses receive from one day of general rest, far exceeds the profits which would arise from using them without the intermission of that day. But even if the beast received no benefit from the observance, and no injury from the violation of the commandment, what must be the effect upon the men who are employed in cleaning, harnessing, and driving them; or how are *they* to keep the rest and holiness of the Sabbath? We read, from time to time, advertisements of coaches that travel on every day except MONDAY; and we can name a city, more than 100 miles north-east of London, (and there are other cities and towns equally culpable) from which and to which four coaches travel every Sunday. The

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times of these coaches are so conveniently arranged, that places distant about fifty miles from the metropolis, and from the place to which the coaches travel, are entered at the hour of morning and evening service, and the men who are employed in keeping the horses are absolutely precluded from the public worship; and if they leave their services in disgust, there are always found others ready to succeed them. Now, if each of these coaches carries but twelve passengers, if the horses are changed but ten times, and two men attend to the change, there will hardly be less than 100 persons, and probably more than 160 horses, engaged in violation of the fourth commandment: and the case is remediless. We should dwell on the subject at greater length if it was not our intention, in a short time, to enter into an examination of the doctrine and law of the Sabbath.

Sermon XV. "On the Hope of future Happiness as an effectual Motive to Purity of Heart and Manners." The preacher enters into a calm and dispassionate statement of the necessity of purity, from a sense of innate depravity, as a condition of life and an act of charity: he shows, in a perspicuous argument, that this doctrine is opposed to the doctrine of assurance, and concludes with exhibiting the method of purification.

Sermon XVI. "On public and private Mercies, as loud Calls to religious Gatitude:" occasional, on the victory obtained over the French forces near Leipsig. Thanks are due to God for our creation, preservation, and redemption; and the benefits which might be expected from the recent victory are also from God, and deserve praise.

Sermon XVII. "On religious Dissension as a Source of Error, Doubt, and Scepticism." If the Sermon does not quite fulfil the promise of its title, it is, nevertheless, very able; and the subject can hardly be treated without effect in these times of "false doctrine, heresy, and schism."

Sermon XVIII. "On Repentance, Faith, and Obedience, as essential to Salvation." An able exposition of the necessity of believing in Christ as the Son of God, our Prophet, Priest, and King; with a copious scriptural illustration of these several offices of the Redeemer. The equal necessity of obedience is also insisted upon. In this Sermon the preacher calls repentance "the first step towards propitiating God," an expression which we are persuaded that Mr. Snowden would have corrected if he had not overlooked. Propitiation is the peculiar act of the priesthood of Christ, altogether distinct from the repentance of man.

Sermon XIX. "On the Causes and Effects of Infidelity."

"It shall be my business in this discourse to demonstrate more particularly; 1. that unbelief originates in evil; 2. that it is abundantly productive of evil; 3. that the arguments by which Christianity is supported, are strong and irresistible; 4. that its doctrines are altogether worthy of our grateful and unreserved acceptance."

This Discourse is not called occasional, but although its manner is general and worthy of attention at all times and in all places, we apprehend that it was suggested by the late prevalence of scepticism and infidelity, which it was one of Mr. Snowden's useful efforts to counteract. The two first parts are of very superior execution, the third is a more popular argument, and the conclusion is very earnest.

"Such, in short, are some of the leading doctrines of the religion of Christ; and such the evidences in support of its divine original. And shall we foolishly reject them, that we may enjoy the pleasures of sin for a season? Shall we exchange the honours, the privileges, the glorious prospects of Christianity, for the melancholy, unfriended, and hopeless condition of unbelievers? Shall we purchase earth at the expense of heaven? And for the short-lived, unsatisfactory indulgencies of this mortal state, renounce all title to that

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future felicity, which is perfect, pure, and immortal? Wherefore 'take heed, brethren, lest there be in any of you an evil heart of unbelief.' Christianity, we should remember, if true, is to us the most important of all truths: it points the way to endless happiness. Christianity is assuredly true, and, therefore, the rejection of it, whether wholly, or in part, may be fatal to our salvation. 'For he that believeth not,' (the words are plain and alarming) 'he that believeth not shall be damned.' Consider also (for a more affecting consideration it were impossible to suggest) that your unbelief may involve in it the most dreadful consequences to others; may lead to the utter ruin and destruction of your families, your children, your connexions; yea, that the direful mischiefs originating in your impiety, may extend to generations yet unborn. Beware then, I beseech you, lest you become the authors of an infidel posterity; the cruel destroyers of the souls of your descendants. 'Take heed therefore lest there be in any of you an evil heart of unbelief.' Remember also, that your faith must be a lively, active, and vigorous principle, which worketh by love, which is productive of good works, which evidenceth its strength and sincerity by the abundance as well as excellency of the harvest it produceth. And that this divine principle may be deeply rooted and established in your hearts, be it your earnest care at all times, to abstain from what is evil, from evil actions, evil associates, and from evil, that is, loose, profane, and immoral publications: offering to Almighty God your constant prayers, that by his good Spirit he would encrease your faith and dispose you to every good work, until that blissful period arrives when your faith shall be converted into vision, and your hope shall be crowned with actual enjoyment; when you shall no longer 'see as through a glass darkly, but even face to face,' when your knowledge shall be perfect and complete, and your bliss indescribable and 'full of glory.'" P. 373.

Sermon XX. "On the Punishment awaiting those who presumptuously neglect their Christian Duties:" a plain Discourse.

There is one strong impression which this volume has left upon our minds, that Mr. Snowden's ministry is marked by moderation, judgment, zeal, and usefulness; that he is ever upon the watch for opportunities to recommend with new force the lessons of true patriotism, virtue, faith, and piety; and that he watches not in vain. The character of his ministry is indelibly stamped upon his Sermons; and although we think that some of the occasional Sermons might have been confined to the pulpit, or divested of their occasional character before they were committed to the press, there is in this volume so much of good sense and good principle, as cannot fail to produce their effect in the meditations of the individual and the instructions of the family.

A Charge delivered by the Right Rev. John Lord Bishop of Bristol, at his Primary Visitation of that Diocese, in August, 1821. 4to. 18 pp. Norton, Bristol.

The primary Charge of a newly consecrated Bishop has a peculiar claim to attention, as it acquaints us with his sentiments respecting the state of the Church, and with the principles upon which he intends to act. We shall proceed, therefore, without delay, to the contents of the work before us: merely observing that the brevity with which we are compelled to dismiss this and many similar publications, must not be attributed to a want of respect for the Prelate from whom it proceeds, or to an insensibility to the obvious and acknowledged merits of the Charge itself. The fact is, that we have too often been compelled, by the limited dimensions of our journal, to swerve from our original intention of noticing the majority of theological publications. The only method of accomplishing this desirable object, is to confine our regular reviews to a few principal works, and content ourselves with pronouncing a brief opinion upon the rest, and with furnishing a fair and adequate specimen of each.

It happens somewhat unfortunately that this plan should be first adopted in the consideration of a

Charge which embraces a variety of subjects, and is remarkable for the good sense with which each subject is discussed. The Bishop of Bristol sets out with reminding his Clergy of the weighty obligations which the Ministry imposes upon them, and adverts to the peculiar difficulties of the present age, as motives for zealous and discreet exertion. The progress of Infidelity among the lower ranks, is the first special subject to which he turns—and he recommends his hearers not to trust to the force of reasoning alone, as the means of opening the eyes of their deluded flocks, but to direct their appeals to the heart as well as to the head, to dwell upon and enforce the peculiar doctrines of the Gospel, and shew the exquisite adaptation of its promises and precepts to the actual condition of man.

The second point to which his Lordship calls our attention is the relation in which we stand to Dissenters from the Established Church. And having admitted the propriety of conceding to Christians of every denomination full liberty to worship God according to the dictates of their conscience, he proceeds to lament the very erroneous notions respecting the nature of the sin of Schism which this toleration has introduced. "The praise of candour and liberality ought not," says his Lordship, "to be sought at the risk of weakening the interests of that Church which we have solemnly bound ourselves to support with our most strenuous exertions." He then briefly adverts to the difference between our separation from the Church of Rome and the Dissenter's separation from the Church of England; and proceeds in the following terms.

"But it is not only by the desire of obtaining a reputation for candour and liberality that we are liable to be betrayed into conduct, that may appear to countenance the erroneous notions respecting Schism on which I have now been animadverting. There exists in the minds of many men a persuasion that the advancement of the Church of Christ, as contra-distinguished to the Church of England or any other Part of the Visible Church, should be the great aim of the sincere Believer. One effect of this persuasion upon the opinions of those by whom it is adopted is, that Agreement in public Worship constitutes in their estimation a feeble principle of connexion, in comparison with that complete identity of hearts and affections by which the Members of the Mystical Church of Christ are bound together. Where that identity is conceived to exist, all difference with respect to outward Religious Profession, to points that relate only to the Administration of the Visible Church, is easily overlooked. The persons who are under the influence of the persuasion just described forget, that there are no *certain* marks by which the Members of the Mystical Church of Christ can be distinguished during their residence on earth. They forget too that the very constitution of man's nature requires that he should unite himself to some Visible Church. It is only by such an union that he can obtain the benefits of Social Worship, or avail himself of *all* the means which God has appointed for the communication of his Grace.—With reference, therefore, to differences of Religious Profession the Minister of the Establishment will see, that his surest mode of advancing the interests of the Church of Christ is zealously to enforce the obligation, under which all men are placed, of surrendering their own opinions in matters that cannot be conscientiously deemed of essential moment, and of thus hastening, as far as in them lies, the approach of that time, when the promise of our Blessed Lord shall be accomplished, and there shall be, both in appearance and in reality, 'one fold and one Shepherd *.'

"In the suggestions which I have thought it my duty to offer upon this subject, there will, I trust, be found nothing in the slightest degree at variance with that spirit of Christian Charity, which ought to influence our whole behaviour towards those who differ from us in a matter so deeply interesting as Religion. The circumspection, which I recommend to you, implies no want of respect or kindness for the persons of our Dissenting Brethren, no blind or illiberal prejudice against their opinions, no unreasonable jealousy of their designs. It implies only a predilection for the Church of England; a predilection founded upon a careful and dispassionate comparison of its rites and

* John x. 16.

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doctrines with those of other Churches. So far am I from regarding the want of this predilection as a subject on which a Clergyman of the Church of England is justified in priding himself, that I am at a loss to understand how a man, who does not entertain such a preference, can conscientiously solicit admission into the Ministry." P. 10.

The drift of this excellent passage leads naturally to the consideration of the benefits and even the necessity of Uniformity—and a just censure is pronounced against those who are induced to deviate from an established form, by the hope of securing some immediate advantage to the cause of Religion. On the celebration of Baptism and the Lord's Supper, the Bishop says,

"Had the importance of this scrupulous attention to the prescribed Ritual been at all times duly appreciated, I am inclined to think that the low and unworthy notions at present too prevalent respecting the Rite of Baptism would never have obtained so wide a circulation. So long as Baptism was celebrated in the mode and at the time appointed by the Liturgy, in a place set apart to the worship of God, and in the face of a Congregation assembled together to offer to him their prayers and thanksgivings, every circumstance contributed to impress the mind with a deep sense of the exalted and solemn character of the Rite, and men felt a ready disposition to believe that the Divine blessing would attend a ceremony administered with every external mark of seriousness and devotion. But when, through the false pride or indolence of parents on the one hand, and the too easy compliance of the Ministers of the Establishment on the other, the practice of baptising children in private houses began generally to prevail; when the Rite was no longer celebrated in the Temple of God, where every object is associated with devout feelings, but in the rooms of a private mansion, the place of our constant abode, and consequently connected in our minds with the cares, the interests, and the follies of the world,—not in the presence of a large assembly met together for the purposes of Social Worship, but of a few persons, less intent perhaps upon the ceremony itself than upon the festive merriment by which it was to be succeeded: when so complete a departure from the views of the framers of our Liturgy had taken place, can we wonder that the Rite ceased to be regarded with the same veneration, and that men began to doubt whether it were in truth the sign of an inward and spiritual Grace? The careless and negligent administration of Baptism, which may in no small degree be traced to the practice of performing the rite in private houses, has, I am convinced, made more converts to the opinion, that Regeneration does not take place in Baptism, than all the arguments which learned and ingenious men have been able to produce in its support.

"The Sacrament of the Lord's Supper is still regarded by the great body of the Members of our Church with that reverence, which is due to an ordinance, instituted by our Blessed Redeemer himself as one of the appointed means of communicating his Grace to man. The very excuses which men are accustomed to make for absenting themselves from the Holy Communion, weak and unsatisfactory as they must appear to the eye of Reason, clearly prove the importance which those who urge them attach to a participation in that Sacred Rite. Although they are unwilling to adopt that course of life which will fit them to approach the Altar of the Lord, yet by their conduct they manifest their conviction that to approach it is a solemn act, requiring a previous and diligent preparation of the heart. Great then will be our responsibility if, through any carelessness or remissness on our part, or through any desire of substituting our own fancies in the place of the forms which have been prescribed by the Authority of the Church, we impair the dignified Solemnity which attends this Holy Mystery, or weaken those feelings of awe and veneration, with which it continues to be regarded. If on the one hand it is our duty to guard our Hearers from the error of supposing that the Ceremonies of Religion possess in themselves any intrinsic force and efficacy; so is it no less our duty on the other to take care, that we do not by a careless administration of its outward forms, lead men to believe that we lightly esteem the spiritual benefits, with which by the ordinance of God himself those forms are connected." P. 13.

The last topic discussed is that of the limits which the Minister of the Church of England ought to prescribe to himself in his intercourse with the world. Nothing can be better than the Bishop of Bristol's remarks upon the various branches of this important subject.

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"The first suggestion then which I shall venture to offer upon this subject, is that we be careful not to put a harsh construction on the conduct of our Brother, nor to fancy that, because his Religion does not wear precisely the same appearance as our own, he is not therefore impressed with a due sense of the paramount importance of Religion, and of the awful responsibility which attaches to the discharge of the Ministerial Functions. To prescribe a general standard of manners and demeanor, the slightest deviation from which shall be regarded as a proof of deficiency in Religious Feeling, is not more reasonable than to require that all men shall frame their countenances precisely according to the same Model. Religion is not of this exclusive character; it will combine itself with all tempers and dispositions; with the lively, as well as the sedate; with the cheerful, as well as the grave.

"I shall observe in the second place that, in determining to what extent it is lawful for the Christian Minister to mix in the business or in the pleasures of the World, the error against which he should be most careful to guard is that of excess. When we were admitted into the Priesthood, we bound ourselves, if not by an express, yet by an implied promise, "to give ourselves wholly to that Office whereunto it had pleased God to call us, so that, as much as lay in us, we would apply ourselves wholly to that one thing and draw all our cares and studies that way. *" The mode in which we discharge the obligation thus contracted is the criterion, by which men of all classes, but especially those in the inferior ranks of life, estimate our sincerity. If at the very time that we are in our discourses enlarging upon the infinite superiority of Heavenly to Earthly Interests, and inculcating the necessity of constant and earnest endeavours to abstract the thoughts from the present scene and to fix them upon Eternity—if at this very time we shew in our conduct a restless anxiety for worldly riches and distinction, or an immoderate eagerness in the pursuit of worldly pleasures, can we be surprised that our Hearers, observing how much our behaviour is at variance with our exhortations, begin to suspect that we are not ourselves in reality persuaded of the truth of doctrines, to which we allow so slight an influence over our practice?

"It must indeed be admitted that the World is not unfrequently most unreasonable in its expectations; it requires from the Clergy sacrifices of their worldly interests wholly incompatible with the obligation under which they, no less than the rest of the Community, are placed of making a suitable provision for their families; it requires from them such an entire dedication both of their mental and bodily powers to the duties of their Profession, as would allow them no opportunities of relaxation, and preclude them from every amusement, however innocent and blameless in its nature. Is it incumbent upon them to comply with these extravagant expectations? By no means. In our concessions to the feelings and opinions of the World we must not exceed certain limits, nor allow them to interfere with any positive duty which we owe either to ourselves or others. It can scarcely be necessary for me to remark that the suggestions, which I am now offering, have reference solely to that class of actions which are by Moralists termed indifferent.

"Actions, however, which considered in themselves are indifferent, may assume a character of positive good or evil, when viewed in connexion with the effects produced by them on the minds of others. Whether I shall enforce a particular right, or engage in certain amusements and pursuits, may, as far as regards the nature of the acts themselves, be a matter of indifference. But it ceases to be so, if the World has attached to the enforcement of that right a notion of harshness and oppression, or has connected with those amusements and pursuits an idea of levity and dissipation. The influence, which Religion possesses among the Members of any Community, must in a great measure depend upon the respect and affection with which they regard its Teachers. The Christian Minister will pause, therefore, before he does any act which can have even a remote tendency to excite feelings of an opposite description; or which, by inducing men to doubt the sincerity of his belief in the Doctrines which he teaches, may indispose them to the cordial reception of the Doctrines themselves. Knowing that it is his first Duty to win all men to the cause of Righteousness, he will not be too nice in weighing the reasonableness of the sacrifices either of interest or inclination which they require from him, but will be ready to condescend to their infirmities and prejudices. In perusing the Writings of the New Testament no circumstance appears to me more clearly to evince the Divine Inspiration of the Authors, than their intimate acquaintance with human nature, and the admirable adaptation of the rules, which they lay

* Service for Ordering Priests.

down for the conduct of life, to the various relations in which man is placed with respect to his Fellow Creatures. Were I required to produce an instance in confirmation of this remark, I would refer to the caution, delivered by St. Paul to the Roman Converts for their guidance upon certain points which the Gospel had left indifferent, 'Let not your good be evil spoken of*.'" P. 15.

The conclusion contains an assurance of the Bishop's perfect readiness to listen to any information which his Clergy may have to communicate; and to give an attentive and favourable consideration to the suggestions which their experience may dictate.

* Rom. xiv. 16.

The peculiar Difficulties of the Clergy in India. A Sermon, preached at the Second Visitation of the Lord Bishop of Calcutta, at St. Thomas's Church, Bombay, on Monday, March the 5th, 1821. By the Rev. Thomas Robinson, A.M. Chaplain of Poona. 8vo. pp. 24. Rivingtons. 1821.

THIS Sermon is entitled to a distinguished place among the many gratifying presents which have been recently transmitted from the East. Abundant proof has been given of the zeal and talents of the Prelate who presides over the Indian Church; and it is not a little gratifying to find, from the specimen before us, that his Clergy are worthy of such a head. In whatever light we contemplate Mr. Robinson's Discourse, it is equally admirable. As a piece of composition, it reflects credit upon his learning and eloquence—as a Sermon it bears testimony to his piety, and sound doctrine; and as an exposition of the peculiar circumstances of the country in which his lot is cast, it exhibits his judgment and discretion in a very favourable point of view.

It commences with some remarks upon the inadequacy of the word *patience*, to express the full meaning of St. James, chap. v. verses 7 and 8. And Mr. Robinson contrasts the mere patience of the pagan school, with the persevering and consistent energy of Christian virtue. He subjoins the following spirited paraphrase of his text.

"To encourage his readers in the performance of so arduous a duty, the Apostle proposes a familiar example from common life, in which something of a similar conduct universally prevails. The husbandman, after toiling in the preparation of the earth, and committing the seed to its bosom, is not so unreasonable as to expect its immediate growth. Though all his hopes of subsistence for the ensuing year depend upon its success, he is not impatient at the delay which is necessary to its perfection. He knows that the early and latter rain must descend upon it, that the cold of winter and the warmth of spring must shed their several influences, before the suns of summer can ripen and expand the corn. He knows by past experience the course of nature, and he confidently expects its recurrence. In the mean time he is secure in the hope of future gain, and cheers the labour of the seasons with the prospect of an abundant harvest. *Be ye also patient.* You have committed your immortal interests to the care of an Almighty Saviour, *who will keep that which you have committed to him unto that day.* This is but the seed-time of your life; and, even if you are called to *sow in tears*, doubt not that you shall one day *reap in joy.* Let not the clouds that obscure your path discourage or distress you; they may burst in blessings on your heads; and, as the rain does but descend from heaven to fertilize the earth, so these passing troubles may be intended by your heavenly Father to penetrate and soften your hearts, and to produce in them *the peaceable fruits of righteousness.* Your labours of obedience and love seem now to be unrewarded; and the contempt and indifference of the world damp your expectations. Remember, it is not from the world you look for your reward; and that its censure or applause, its honours or its disgrace, can have no influence on the blessedness of heaven. Look well to the foundation on which your hopes are built: return continually to first principles: examine whether there be in the promise and faithfulness of God any ground for distrust and fear. Let your

eye pierce through the darkness that hangs around you to the brightness of that glory which is soon to be revealed. By these reflections and these prospects *stablish your hearts.* Let not the husbandman, in the hope of worldly gain, shew an example of endurance which the candidate for eternal happiness is unable to follow. *Be not weary in well doing. The time is short. The coming of the Lord draweth nigh.* While therefore your Saviour is animating you to proceed, and angels behold the contest, let it be your constant and unremitting care *by patience and comfort of God's Holy Word to embrace and ever hold fast the blessed hope of everlasting life.*" P. 8.

He then remarks that it would be great injustice to confine such exhortations to the first professors of Christianity, and to deprive the Church of God, in any age, of so rich a legacy: and is thus led to notice those circumstances, connected with the discharge of the clerical duties in India, which render the admonitions of the text peculiarly applicable to his hearers.

"Impressed with these sublime and awful sentiments of the origin and character of our profession, and from a strong conviction of its incalculable importance to society at large, we are disposed, with the great Apostle of the Gentiles, to *magnify our office**. The first discouragement therefore we have to encounter is to find how little the real value of our ministry is appreciated by the world around us. It cannot but damp the zeal of one who esteems the Gospel which he preaches to be *the power of God unto salvation*†, to find that, after the first gloss of novelty hath worn away, the message which he bears is received with outward respect indeed, but as a matter of secondary and inferior importance. If it was the fault of darker ages to invest the clerical profession with a mysterious and immoderate regard, it is no less the error of the age in which we live to lose sight of the pastoral character of the Clergy, as a distinct and separate relation, and to regard them only as they are men and citizens. And surely the body of our Clergy have lost much of the usefulness and comfort of their parochial labours from the change to which I allude. The feeling that prevailed in the age immediately succeeding the Reformation, was more favourable to our general influence on the manners and sentiments of the Laity. But if this discouragement is felt in any measure in our native country, there are some circumstances inseparably connected with our situation in this diocese, which have tended greatly to increase it.

"1. Among these the smallness of our number deserves first to be mentioned. We are a small and inconsiderable body, thinly scattered through the provinces of a vast empire. Each one of us is presented to the public eye separate from the body to which he belongs; and all that respectability and moral power which accrues to every other profession from a conjunction of counsels and a concentration of influence, is in great measure lost to the Clergy of India. From this circumstance it happens not unfrequently that many who now form part of our cure, have previously for years together been unaccustomed to the ordinances of religion; and it is hardly to be expected that they should at once receive us with that confidence and affection which it must ever be our interest to inspire. Besides, we need often, both in our private studies and public labours, the advice and assistance of our brethren; but these, except when we meet in Visitation, are very rarely to be obtained. Nor is it the least part of the advantage to be derived from these occasional solemnities, that it revives among us a feeling of union and brotherhood, which is never lost among the Clergy but with manifest and immediate harm.

"2. Another circumstance, tending to the same result, is the smallness of our congregations. I am well aware that many causes, over which we can have no control, may conspire to produce the effect; —the inconveniences of climate, or the necessities of military service;—but the existence of the evil is felt, I am persuaded, and deplored in every station of the Diocese. To ourselves, accustomed to numerous audiences, and anxious (in whatever sphere is assigned us) to *make full proof of our ministry**, it is extremely disheartening to be surrounded by so few in the discharge of our public duties. *How shall they believe except they hear?* is a question that often forces itself upon us with painful interest. Under such circumstances, it requires a more than ordinary vigilance to keep alive in our own souls the holy benevolence that becomes our office, that sacred ardour for the happiness and salvation of mankind, which

"* Rom. xi. 13." "† Rom. i. 16."

"* 2 Tim. iv. 5."

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alone can impart to our public addresses more, infinitely more than the majesty and pathos of the most accomplished eloquence. We are but too apt to feel a fainter and more languid interest in our preparations for the pulpit; and, in the delivery of our sermons, our manner must naturally suffer from the want of that deep and powerful sympathy, which is reflected back upon the heart of the speaker from the countenances of a listening multitude.

"3. Another circumstance of discouragement, is the rapid change that takes place in the society over which we are placed. The great and most valuable purposes of the Christian Ministry are not to be answered by slight and occasional addresses. The moral and religious change, in the production of which it is our highest honour to be employed, is not effected—either in the hearts of individuals, or in the mass of society—but by slow and almost insensible degrees. It is by the iteration of simple and affectionate instructions, it is by the enforcement of doctrine and precept, according to the exigencies of time and circumstance and character; it is by the daily intercourse of a pastoral charge among those from whom death only can divide us; it is, above all, by the mild but penetrating influence of example, that the best and most permanent advantages are derived from an established Clergy. The fluctuating and uncertain society of our military stations is unfavourable to this slow and gradual process; and we are often compelled to confine the range of our instructions within a space far too small for their full developement.

"4. The last cause of discouragement which I shall mention, is perhaps of all others the most powerful, if not in lessening our actual usefulness, at least in taking away some of the happiest and most characteristic employments of our profession. I mean the absence of the lower orders of society. The cottages of the poor, and the domestic circles of those who are equally removed from affluence and want,—these, if I mistake not, form the happiest scenes for the exercise of our ministry. These look up to us as the natural guardians of their best and dearest interests; for advice in difficulties, for solace in afflictions, for the instruction of their children, and for support and comfort in their dying hour. It is among them chiefly that we are recognized as the pastors of our flock: among them the primitive feeling of our ancestors still lingers; *they esteem us very highly in love for our work's sake* *. Our attention to their temporal wants, opens their hearts to our spiritual instructions; and it is perhaps chiefly by means of this interchange of kindness and respect that our Lord's words are fulfilled, that *to the poor the Gospel is preached.* It would awake in many of our hearts a train of recollections full of exquisite pleasure not unmixed with pain, to remind us of all the feelings of paternal interest derived from such associations. From these interesting relations we are (generally speaking) excluded by the very nature of our service; and surely by those who have once felt the powerful advantage they afford, their almost total want must be considered among the chief trials and discouragements of our situation." P. 13.

"* 1 Thess. v. 13."

The remainder of the Discourse is not inferior to the portions which have been extracted. The whole is well worthy of an attentive perusal, and cannot fail to prove a source of instruction to many, and of gratification to all.

The Church and the Clergy, exhibiting the Obligations of Society, Literature, and the Arts to the Ecclesiastical Orders, and the Advantages of an Established Priesthood. By George Edmund Shuttleworth. 306 pp. Rivingtons. 1820.

"My name is Bishop," said a coachman on the road to Cheltenham. "Think of the Parsons," said a traveller of saturnine countenance to his companion, "and you will not forget his name. The Bishops and the Parsons are all of the same tribe, and useless lumber they all are; it would be well, if they were all sent to Botany Bay."

It is not improbable, that this is a popular opinion with a certain class of politicians and reformers, beyond whose pale it is as unnecessary to dispute its truth, or deny its justice, as it would be vain to refute by reason the prejudices of those by whom it is entertained. The usefulness of the Clergy even in the affairs of civil life is becoming every day more obvious to those, whose senses are not obstructed by

bad interests or by worse antipathies: and not only in the capacity of magistrates, with which but few are invested, but as the superintendants and directors of schools and other charitable institutions, as the friendly arbitrators between the pauper and the overseer in the administration of the poor laws, and as the mediators between the higher and the lower classes of society, declaring the wants of the one and appealing to the benevolence of the other, their usefulness is felt and acknowledged in the remotest and most secluded corners of the kingdom. As scholars, without any disparagement of the learning of the Laity, the Clergy are and ever have been the main support of English literature, in the higher departments of philosophy, and profane and sacred criticism, and the instruction of youth of rank and fortune, and of those intended for the learned professions, is almost the exclusive province of the Clergy. It is needless to assert their usefulness in the duties and the studies more immediately appropriated to their office: where it is not felt, it will not be acknowledged: but in the changes and chances of life, in the trials of sickness and sorrow it is the happiness of the Clergy to know, that they have not laboured in vain, or without receiving the gratitude of those whom they have been called to comfort and instruct.

Where the power of Religion is not felt, the necessity of contributing to the maintenance of the Clergy in an assumed condition of easy indolence and the citation of obvious examples, which have been occasionally exhibited, and which in so large a body as the Clergy may not yet be extinct, may give countenance and circulation to the opinion, that they are not worthy of the emoluments which they receive, that their office is useless, and that their character is marked, in some instances, by ignorance and bigotry, by intolerance and pride, by vain ostentation or more vain hypocrisy. In the presence of the Clergy these opinions will naturally be suppressed, or uttered with many abatements of caution and reserve: but when they are not present to vindicate themselves, a Priest and a Parson is a common topic of mirth and ridicule, and the worst member of the convent is exhibited in caricature, as the example of all the brotherhood. Where there is a disposition to receive these misrepresentations, it is but lost labour to correct them; but it may powerfully counteract the progress of the delusion, to bring forward the real case of "the Church and the Clergy," and to exhibit "the obligations of literature, society, and the arts to the Ecclesiastical orders, and the advantages of an established Priesthood." This office has been successfully undertaken by Mr. Shuttleworth, who has fully justified the envied emoluments of the Clergy, by producing manifold instances of the munificent appropriation of those emoluments.

"In whatever direction I have traversed the kingdom I have discovered cause of gratitude to the CLERGY. Cathedrals, monasteries, hospitals, asylums, seminaries for learning, whatever can promote human felicity, or mitigate the sorrows of mortality, I have found the works of their hands, the offspring of their munificence; and thus forcibly impressed by the multitude of their foundations, and the magnitude of their endowments, I have ventured (with too much temerity possibly) to become an humble advocate of the most cultivated community in the world.

"Nor is it with any desire to extenuate the numerous errors and imperfections, which will doubtless be discovered in this publication, that I declare it to have been precipitated from the press, with a painful reference to passing events; instead of a few months, which have been spent in hastily arranging these materials, many years of deliberate research might have been well employed upon a subject, as gratifying, as I have found it interesting." P. vi.

The method of Mr. Shuttleworth's argument is, to assert and

to vindicate from unjust imputations the divine origin of tythes and of an established maintenance of the Clergy. In the progress of this inquiry he refers to the reign of Henry VIII. which he considers the most distinguished period of Ecclesiastical splendour in this country, and while he infers from the selfish and indiscriminate rapacity of that monarch the danger of precipitate revolution, he maintains that the ambition of the Romish Clergy was no just warrant for the continued spoliation of the Church. In the aisles of the several cathedrals he points out the monuments of the munificence of the Prelates, who at different periods presided over them, and having taken a similar view of Episcopal and Clerical liberality in the several colleges at Oxford, and a more superficial and cursory sketch of those at Cambridge, he digresses from this captivating theme to the laborious duties and inadequate remuneration of the Clergy, by whom the smaller seminaries and grammar schools are conducted. In a highly classical chapter, he shows that the worst superstitions of the darkest ages of Christianity are not worthy of comparison with the ordinary rites of Paganism, and in adverting to the monastic institutions proclaims the just praise of the eminent learning of the Benedictines, and from thence in an argument misplaced, but not unnecessary or inexpedient, he repels the common insinuations against the liberal establishments of the Clergy, and maintains that many fuedal tenures are more unfavourable than tythes to the interests of agriculture. He quickly resumes the natural series and order of his argument, and dwells upon the distinguished piety and benevolence of the Reformers, and of the Clergy of the Church of England who have succeeded them.

This abstract is sufficient to shew, that Mr. Shuttleworth's design corresponds with his title, and while neither his argument nor his purpose requires profound research or admits of novelty and invention, he has redeemed his promise and interested and gratified his reader by the variety and perspicuity of his details, and engaged him to think well of the Church and the Clergy, to whom so many obligations are due from society, literature, and the arts.

The argument upon the divine origin of tythes with the history of tythes in England, is evidently borrowed from Comber's elaborate answer to Selden; and the succeeding refutation of the common prejudice against tythes, that they are unfavourable to agricultural improvement would be appropriately enlarged and completed by connecting it with the remarks on feudal tenures, on the absurd insinuations in favour of clerical poverty, and with the incontrovertible fact, that the envied emoluments of the Clergy have been and may be possessed by men of the humblest origin and descent. By this arrangement the moral claim of the Clergy to their tythes would be as clearly and consistently exhibited, as their legal right is certainly established, not only on the authority of professional writers, but by the consent of men of all parties in Parliament, that there is no title so clear, so ancient, or so irrefragable as that of the Clergy to the tenth, a title which cannot be called in question, without hazard to all property in the kingdom. From a distinct and clear view of this title, it would be obvious to proceed without interruption or digression in the inquiry, whether the Clergy had made a just use of the estate thus indefeasibly secured to them. However the splendour of the monastic establishments in England, especially at St. Edmund's Bury, Glastonbury, and Malmesbury might exceed the just and necessary uses of those establishments, they afforded no apology for the indiscriminate and unsparing rapacity of the arbitrary spoiler

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of the English Church, nor can any justification of his offence be derived from the ambition and pride and ostentation of such ecclesiastics as the Cardinals Becket, Beaufort, and Wolsey, whose characters are justly and impartially drawn by Mr. Shuttleworth.

"The yoke of such men as Becket, Beaufort, and Wolsey, so armed and ambitiously disposed, is doubtless to be deprecated; but it would be well if modern cavillers at the possessions of the Clergy would revert occasionally to preceding ages, and consider whether the spoliations committed upon the Church have not been commensurate with her errors; and whether if they mean to spare her one ray of lustre, one feature of dignity, any characteristic to remind us what she was, what she remains, and what she ought to be preserved, they will persevere in their loud, indecorous, and unreasonable objections to her tythes, the inconsiderable remnant she rescued from the wreck which scattered all her endowments, and mutilated all her beauties." P. 44.

The vain ambition of these men is amply compensated by the noble generosity and munificence of the Prelates and Clergy, by whom our several cathedrals from their first foundation to the present day have been erected, repaired, adorned, and endowed with various benefactions. As it is sometimes supposed, that the cathedrals are the most useless part of the English Church, absorbing a large portion of the ecclesiastical revenues, without the performance of corresponding duties, it is the more important to observe the splendid monuments of ecclesiastical munificence which they severally contain, and to which Mr. Shuttleworth directs the attention of his readers in the cathedrals of Ely, Bath and Wells, Chester, Chichester, Salisbury, Worcester, Lincoln, Winchester, Hereford, Norwich, Canterbury, Durham, Glocester, Exeter, Rochester, Peterborough, Bristol, Carlisle, Litchfield, York, and London. The history of the cathedrals of Ely and Hereford are succinctly drawn up and exhibit sufficient proof that the streams of clerical bounty have not been dried up by the Reformation.

"Ely cathedral owes much of its present and former magnificence to a succession of generous individuals who have filled the bishops' throne. The great west tower, a building at once curious, beautiful, and highly decorated, was erected in the twelfth century by Bishop Rydel; the handsome vestibule at the entrance, formerly called the Gallilee, was built about the year 1200, by Bishop Eustachius. The foundation of the elegant structure which now forms the choir, but was originally the presbytery, was laid by Hugh Northwold, the eighth bishop, in the year 1234, and finished in 1250. Alan de Walsingham, the sub-prior of the convent, and sacrist of the Church, a person eminently versed in architecture, designed and erected the present magnificent octagon, probably unequalled by any other of the kind. The three arches eastward of the octagon were rebuilt about the same period, by Bishop Hotham, and are very highly embellished; at the east end of the north aisle, is a sumptuous chapel, the work of Bishop Alcock, in 1500. In the south aisle, and in some respects corresponding with the former, but much superior in its decorations, is another chapel, erected by Bishop West, about the year 1530. The font, of very elegant worked marble, adorned with several small statues, was given to the church by Dean Spencer. Near the east end of the cathedral, on the north side, is Saint Mary's Chapel, now Trinity Church. This beautiful structure was commenced in the reign of Edward the Second, and is one of the most perfect buildings of that age; it was designed and completed at the charge of the convent, by John de Wisbech, one of the monks, and Alan de Walsingham, who erected the octagon. A charming little chapel, adjoining the deanery, was the work of Prior Crauden. The episcopal palace is indebted for its existence to Bishops Alcock and Gooderich, but was much improved by the late Bishop Mawson, to whose philanthropy and public spirit the inhabitants of Ely are indebted for many advantages. When his Lordship was promoted to this see, in 1754, the city and its neighbourhood were greatly on the decline, from the adjoining lowlands having been under water several years, and the wretched situation of the public roads, which were in so bad a state that they could not be travelled with safety; 'under these circumstances,' ob-

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serves Mr. Bentham, 'it was obvious that the only effectual mean of restoring the country to a flourishing state, was to embank the river, to erect mills for draining the land, and to open a free and safe communication throughout the large and almost impassable levels, with which the city of Ely was environed; all of them works of great difficulty and formidable in point of expence.' The patronage and support of Bishop Mawson gave efficacy to the schemes proposed to remedy these inconveniences; by the aid of several Acts of Parliament the necessary improvements were made, and both the commerce and health of the inhabitants considerably benefited. Among other alterations the road from Ely to Cambridge was made turnpike, at the expence, in some places, of 300*l.* a mile. The public gaol was also repaired and strengthened at the charge of the Bishop, who likewise contributed a considerable sum towards many judicious alterations in the ecclesiastical buildings.

"When mentioning the cathedral of Ely, the name of the Rev. James Bentham, cannot with propriety be omitted. He was born in 1708, and being a man of very liberal talents, he devoted much attention to projects of general utility, as inclosing waste lands, repairing roads, and draining fens. In 1771, he published his valuable work on the History and Antiquities of Ely; and in 1771, he exchanged the rectory of Northwold, for a prebendary (prebend) in the cathedral, whose antiquity and beauty he had illustrated with great judgment and ability. This publication obtained him so much credit, conjointly with his known skill in ancient architecture, that when the Dean and Chapter resolved some years since, on a general repair of the cathedral, he was appointed to superintend the improvements, but was prevented completing his designs by the indiscriminating hand of death, in the eighty-sixth year of his age." P. 45.

"The assassination of Ethelbert, king of the East Angles, by Offa, king of Mercia, of which Hereford was the capital, placed the former on the calender of saints and martyrs; caravans of pilgrims daily enriched his shrine; the pomps and ceremonies of the Church augmented his fame, and the contributions of penitents and devotees, arriving in seasonable abundance, under the auspices of the Bishop and his Clergy, the towers and pinnacles of a majestic cathedral, gratified the pious and astonished the profane.

"The original structure becoming dilapidated, Bishop Athelstan rebuilt it; this being destroyed by fire, almost as soon as finished, Robert de Lozing, nominated to the see by William the Conqueror, commenced a new one, which was completed by Bishop Reynelm; Engibuis de Brarsa added a tower; William Lochard, a canon of the church, gave the great west window; Bishop Booth, a beautiful porch; Dean Tytler fitted up and decorated the choir in 1720. In 1786, the tower over the west front gave way, and destroyed every thing beneath and near it; the expence of rebuilding this portion of the cathedral amounted to nearly eighteen thousand pounds, and about two thousand more were appropriated to the general repair of the central tower and other parts of the fabric: of these sums, seven thousand pounds were subscribed by the clergy and laity, and the remaining thirteen thousand charged on the estates of the church.

"The grammar-school adjoining the cathedral, and endowed with no less than thirty scholarships to Oxford and Cambridge, was founded under the fostering hand of Bishop Gilbert. The college for the vicars choral, a spacious common-hall, chapel, and library adjoining, were erected principally from the benefactions of Bishop Stanbury; every object which meets the eye is a monument of *priestly* munificence." P. 70.

The charity of the Archbishops of Canterbury is worthy to be had in perpetual remembrance, and is a field on which Mr. Shuttleworth could hardly fail to expatiate. We extract his account of those who have flourished since the Reformation, with the remark, that Secker and other names noticed in other parts of the work, should have been added to this list of metropolitan worthies.

"George Abbott founded an hospital at Guildford for twenty-one persons, and built a stone conduit at Canterbury, for the use of the inhabitants; Juxon, the faithful servant of Charles the First, whom he attended in his last moments on the scaffold, took down the old hall of Lambeth Palace, for which he substituted one of finer proportions and of more elegant design; he considerably improved the residence at Croydon, bequeathed seven thousand pounds to Saint John's College, Cambridge, two thousand pounds towards the repairs of St. Paul's Cathedral, and many other legacies. Sheldon's grand work, the theatre at Oxford, will be here-

after noticed; independent of it, his charities were very extensive, and he expended large sums in building; the whole amount of his disbursements for pious and charitable uses in the seventeen years preceding his decease, was sixty-six thousand pounds. The sums which his successor Sancroft distributed in charitable donations, are estimated at nearly eighteen thousand pounds. Tennison was a prelate of great piety and exalted goodness, and the legacies he bequeathed at his death, which took place in 1715, were uncommonly numerous. Wake who followed him, expended eleven thousand pounds upon the palaces of Lambeth and Croydon, and the distressed and indigent never turned from his door unassisted. We shall record more of this prelate's liberal works in our remarks upon Christ Church, Oxford. In short, from the age of St. Augustine to the present period, which includes a list of ninety archbishops, few can be named, who besides being conspicuous for talents, knowledge, and virtue, are not likewise deserving honour for munificence, benevolence, and charity." P. 88.

In contemplating the acts of ancient munificence without overlooking modern excellence, it is but natural that the author should feel an enthusiasm for the virtue which he records; but while he registers the good deeds of the Protestant not less than of the Papal, of the married not less than of the celibate priesthood, we were not prepared for the assertion, that it is "out of the power of argument to persuade" the author, "that the cares and anxieties of domestic life are consistent with the duties of a minister of the word of God," or for the renewal and recitation of the offensive insinuations of Doctor King in his Political and Literary Anecdotes in depreciation of the liberality of the Hierarchy since the Reformation. It should not have escaped the notice of these writers, that the Reformation not only restored the liberty of marriage to the Clergy, but took from them a large portion of the means possessed by their predecessors; and they should have remembered, that with diminished revenues the Clergy have been forward in meeting every call of public and of private charity; and that it is to their liberal patronage, that many institutions are almost exclusively indebted for their existence and support. That the Protestant Clergy are not wanting in public spirit is exhibited in many instances recorded in this volume, in which honourable mention is made of the names of Bishop Buchner and the Archbishop of York; to which might be added, the improvements now in progress at St. Paul's Cathedral, under the Bishop of Llandaff, of which such worthy notice was taken in Parliament; the recent renovations of Fulham Palace, and of London House, by the present Bishop of London, and the arrangements in the interior of Lambeth Palace by the Archbishop of Canterbury. The modern foundations of Bell, Porteus, and Hulse at Cambridge, are among the good works of Protestantism; and the great cause of national education is for ever associated with the name of Barrington, whose charities on all occasions have never been exceeded. But these acts of public spirit are not the chief praise of the Protestant Clergy; whose marriage renders them better judges of the cares of domestic life, and more capable of entering into the wants of their parishioners: and the advocates of clerical celibacy would do well to reflect on the Apostolic rules, in which the elders and deacons are described as married men, and fathers of families, on the Apostolic precedent, which is found in the marriage of St. Peter, and on the Apostolic prediction of the character of the age, in which men shall be forbidden to marry.

The munificence of the ancient Clergy, which has been seen in the Cathedrals is again visible in the Universities; and in these also according to their means, the modern Clergy, are the successful rivals of their predecessors. The author exhibits instances in the several colleges at Oxford, and the History of Wadham College, if not the most

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attractive, has the merit of brevity, and illustrates the subject in the times subsequent to the Reformation.

"Wadham College, although not founded by a divine, is greatly indebted to the Church. John Goodridge, M. A. gave an estate in money to be divided between four exhibitioners, three scholars, the moderator, the catechist, &c. Humphrey Hody, Archdeacon of Oxford, founded ten exhibitions of ten pounds each, which have since been increased to fifteen pounds. Lisk, Bishop of St. Asaph, founded an exhibition of twelve pounds. The Rev. Henry Pigot, and Dr. Gerard, also founded exhibitions. Dr. John Wills, the Warden, who died in 1806, stands unrivalled by any of his predecessors; he bequeathed four hundred pounds per annum, in addition to the Wardenship; one thousand pounds to improve his lodgings; two exhibitions of one hundred pounds each for two fellows, students in law or medicine; two exhibitions of twenty pounds each for two scholars, students in the same faculties; twenty pounds per annum for a divinity lecturer; for a superannuated fellow, not having property of his own, to the amount of seventy-five pounds per annum, a yearly exhibition of seventy-five pounds; to a second, not having property of his own, to the amount of one hundred pounds per annum, an exhibition of fifty pounds yearly; eleven pounds ten shillings to a preacher for four sermons; five or six pounds yearly in books to the best reader of lessons in the chapel; interest of money arising from the sale of an estate in Lincolnshire to the Vice Chancellor for the time being; two thousand pounds to the Bodleian librarian; two thousand pounds to be divided between the theatre and the Clarendon press; and one thousand pounds, three per cents, to the Infirmary. The residue of his fortune, after some legacies to very distant relations, he bequeathed as a fund to accumulate for the purchase of livings for the College. Philip Bisse, Archdeacon of Taunton, contributed his private collection of books to the library, valued at seven hundred pounds; and Samuel Bush, Vicar of Wadhurst in Sussex, left a similar donation." P. 179.

It would be tedious to pursue the same course through the colleges at Cambridge, of which the Author therefore takes but a distant view, and proceeds to the minor seminaries and to the duties of ecclesiastics in the instruction of youth, an office almost exclusively appropriated to the Clergy, requiring the most unremitted labour, and frequently receiving the most inadequate remuneration.

"If to the preceding examples we add the unendowed schools under the superintendence of the Clergy, we shall find, that three-fourths of the care, anxiety, labour, and responsibility of education fall to their share. And is this either a profligate or an idle path in life? Are these the drones which revel in the hive, whilst the more industrious inhabitants are abroad collecting sweets for the society? Surely we have said enough, and shown enough to controvert such insidious reasoning, such vulgar and groundless prejudice. Alas! if we look around this great and wondrous nation, observe its baronial palaces, its splendid mansions, its groves, its gardens, and its golden fields; in which region, or in what vicinity of this rich and favoured land shall we recognize the envied treasures, the luxurious scenes, the enervating indulgences, which ignorance and antipathy have combined to charge in guilty profusion on the sacred character of the priest.

"As far as temporal objects are concerned, the brightest prospects of ecclesiastical life display no extraordinary fascinations; an expensive education is followed by no certain equivalent; a clergyman enters the world with ideas exalted above the vulgar pursuits of men, and encompassed by restrictions and disqualifications which shut every avenue of fortune against him, except here and there a contemptible pittance in return for the arduous exercise of intellectual talent, or the laborious duties of scholastic discipline.

"The paths of literature may be flowery, but they are flowers of expensive culture; and expose the hand which cherishes them for pecuniary considerations, to trials painful and mortifying to the lofty sentiments of a scholar, and repellent to every feeling and faculty of a highly polished mind." P. 199.

In selecting the office of the priesthood for themselves or their children, men are often delighted with bright anticipations of the easy life of the country Clergyman, whose time, it is supposed, is uninterrupted and all his own, and many in deprecating his useful labours are prone to renew and propagate the fair de-

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lusion. Little do these men know of the forbearance, mortification and self-denial—of the patience, perseverance and watchfulness—of the anxious apprehensions and painful sympathies, amid evil report and good report, amid rewarded and unrewarded labour, amid neglect on the one hand and opposition on the other, which the common lot of every day demands of the parochial Clergy. It is a common imagination, that the week of the Clergy consists of one day of duty followed by six days of repose: but the experience and observation of clerical life in the country will lead to a very different conclusion, and suggest a doubt, whether in the various occupations which the circumstances of the times impose on the Clergy, the Sabbath is not their chief day of rest, and of leisure for pure, uninterrupted reflection.

Still the men of the world, who know and who feel not these occupations and anxieties of mind, body, and estate, while they are prone to admire, and excuse the varied and vicious superstitions of heathenism, are ready to take offence at the most simple rites and ordinances which the Clergy administer, and are never more delighted than in listening to the tale of the imputed errors and follies of the Christian priesthood. If these men would study the pages of Mr. Shuttleworth, they might learn to reflect, that whatever may have been the persecuting spirit, the intolerance, the extravagant and absurd devotion, of the earliest ages of corrupted Christianity, they are at least exceeded by the common characteristics of paganism and idolatry.

"The early Christians were exposed to all the horrors which bigotry, founded upon such superstitions as we have but briefly alluded to, were calculated to inspire, and if we compare the worst period of the monastic age, with all its obnoxious excrescences, its *auto da fe's*, and the inquisition not excepted, we bid defiance to any thing like a parallel being supported against the intolerance of paganism. We have seen their temples blazing in gems and gold, and groaning beneath the load of incalculable treasures, accumulated but to honour the obsequies of irrational beings, or to become the spoil of invaders whose intrepidity or whose avarice were superior to their credulity. The arts contributed to their splendour and aggrandizement, but received from the priesthood neither patronage nor reward, and their progress in science was preserved profoundly secret, that it might be rendered subservient to their degenerate and selfish prejudices. If the monks were prone to idolatry, their worship at least was directed, generally speaking, to the images of virtuous human beings; for although stript of its extravagant legends, all the high colouring of martyrdom, and the marvellous testimonials for canonization, the Roman Calendar can still display enough to claim admiration and command our reverence. Its shrines we may look upon with disdain, its relics with disgust, but, we repeat, the bones of an eminently religious *man* are an improvement upon the mummy of a *brute*; the the tomb of an amiable Christian more worthy of pious regard than the brazen effigies of a monster! All is remote from reason, all repugnant to modern intellectual attainments; but still the misconceptions of the heathen were fading away before the Cross and the Gospel; the horizon was becoming gradually auspicious, when with the ostensible motive of cleansing the sanctuary from corruption, injustice and sacrilege went hand in hand; good and evil were mingled together in one promiscuous ruin, and the sun of truth rose only upon desolation." P. 218.

Even in the worst of times the learning of the Clergy has been conspicuous, and for a long period their lamps, not useless nor unseen, shone in the midst of surrounding ignorance, and preserved the light of history and truth, for the instruction of succeeding generations. Such was the venerable Bede; such was the patriarch Photius; such was Friar Bacon: such in all ages since their institution have been the Benedictines; and such, in spite of their political intrigues and moral sophisms, have been the Jesuits, whose learning was always unquestionable. The English Reformers shewed themselves equal to the exigencies of the times in which their

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lot was cast, and have commanded the homage of mankind by their learning, judgment, fortitude, charity, and true devotion. Their example has been worthily followed in the Church which they reformed and renovated; and among the innumerable saints and sages whose useful lives have been passed without public notice or distinction, Mr. Shuttleworth has proved the successive and continued merit of modern ecclesiastics by adverting to the example and sketching the biography of Leland, Hooker, J. Prideaux, Fuller, Pearson, Cudworth, Patrick, Tillotson, Barrow, Stillingfleet, Whitby, Marsh, H. Prideaux, W. Lowth, Wilson, Clarke, R. Newton, Secker, T. Newton, R. Lowth, Parkhurst, Paley, and Porteus. The anecdotes of J. Clarke will bear revision; his controversies on the Trinity *did* impair his reputation as a divine. The portraits of Leland, J. Prideaux, and Parkhurst, are unexceptionable, and will not be contemplated without improvement.

"John Leland, the great antiquary, overthrew a highly cultivated mind by an ardent desire to rescue from oblivion such objects of interest and antiquity, as the destroying zeal of the Reformers had fortunately overlooked. He traversed nearly the whole kingdom, visited every wreck of its ecclesiastical grandeur, collected the missals and manuscripts which the piety of individuals had snatched from the vengeance of the enthusiasts, and was preparing the result of his inestimable labours for the public eye, when the worst calamity which can befal human nature oppressed his faculties and consumed his life. Intellectual application, bodily fatigue, and affliction for the sad desolation he had witnessed, combined to undermine his constitution; and after passing two years in unabated insanity, he terminated an existence incalculably valuable to literature and his country, without one returning interval of reason. His classic attainments, skill in foreign languages, taste for curious research, and singular industry, procured him the appointment of one of the King's chaplains, keeper of his library, and royal antiquarian (antiquary.) To these considerable Church preferment was added, but without paralyzing for a moment that energy to which he fell an untimely sacrifice, and to which Camden, Dugdale, and numerous other no less celebrated topographers are largely indebted for their fame." P. 258.

Leland was also distinguished by his piety and grateful celebration of the gifts and dispensations of the Divine Providence.

"Avidity in the pursuit of learning recommended John Prideaux to those patrons who opened to him a path in life more brilliant than his enthusiastic thoughts could have contemplated. So humbly was he situated previously, that he conceived he was aspiring very highly when he offered himself a candidate for the office of Parish Clerk of Ugborough in Devonshire. The chagrin he experienced upon his defeat on that occasion, and an apparent disposition to cultivate his understanding, induced a female friend of his family to be at the charge of obtaining him better instructions than his parents could provide. His progress was deemed so remarkable, that with some trifling pecuniary assistance from his neighbours he repaired to Oxford, and was contented to fulfil the servile duties of a College for the opportunities the situation afforded him of prosecuting his studies. He soon rendered himself conspicuous—at the age of eighteen was admitted a member of the University, took his degrees rapidly, and at the age of thirty-four was elected Rector of his College. His elevation to that dignity is considered the dawn of its prosperity and fame. Three years afterwards he was appointed Regius Professor of Divinity, and consequently Canon of Christ Church and Rector of Ewelme in Oxfordshire. He officiated as Vice Chancellor several years, and was ultimately nominated to the see of Worcester: but his zeal and loyalty marked him out for persecution; and to so low a state of poverty was he reduced, that even the clerkship of Ugborough became once more in his estimation a munificent provision. As a Bishop, he experienced more wretchedness and greater privations than in the humble cottage of his parents; and on his death-bed he had no comfort but what his conscience imparted, no legacy to leave his children but what this short and verbal testament expressed:—'Pious poverty; God's blessing; a father's prayers, and an example of strict integrity and honour.'" P. 262.

"John Parkhurst inherited a valuable estate, to which Church patronage was attached; but having selected the clerical life from early predilection, he pursued it simply from principles of piety and a wish

to do good. When a living in his gift became vacant, he presented an individual without any other recommendation, than his own conscientious belief, that he would faithfully perform all the important duties of a parish priest. Sufficiently rich in what Providence had bestowed upon him, he never sought or accepted preferment, but with singular humility fulfilled for many years the duty of Curate in his own parish. Although his patrimony devolved to him unexpectedly, it caused no change in the habits of life he had prescribed himself, when only a student in College; and all his enjoyment seemed concentrated in promulgating the amiable doctrines of Christianity. He compiled an Hebrew and English, and a Greek and English lexicon; applied himself to the Scriptures without plausible apologies for less profitable indulgences; was devoted to truth, candour, and benevolence; and combated every constitutional failing with success. He thus rendered a long life serene and happy, and passed into a better world triumphant over the passions and temptations of the present." P. 290.

The Church and the Clergy will not be ashamed of the light in which Mr. Shuttleworth has placed them, nor disown the obligations which in all ages they have rendered to society, the arts, and literature. It is true that there are higher grounds on which they may command respect; but the pleasing views of clerical usefulness, benevolence, and piety, which this volume presents, have not therefore been drawn in vain; and if they do not succeed in abating the prejudices of the interested, the malignant, and the irreligious, they will conciliate in the mind of the candid and benevolent that affectionate esteem which, notwithstanding the infirmities of human nature, is due to the ecclesiastical orders, and is an act of humanity and of true religion.

If the author should receive the recompence which he merits, and a second edition of his work should be required, or the dignities of the Church should be conferred upon their strenuous advocate, he will probably learn the distinction which he has hitherto overlooked between a *prebend* and a *prebendary*, an office and an officer.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Diocesan and District Committees.

Calcutta Diocesan Committee.

The Diocesan Committee at *Calcutta* have forwarded their report for the year 1820. Early in the year, the Committee received a large consignment of the Society's Family Bible, to the value of 558l. forty copies of which have been disposed of. The Committee having likewise received from the Society, in the course of the year, very large consignments of Bibles, Testaments, Common Prayer Books, and religious Tracts, have been enabled to furnish abundant supplies of those books and tracts to the several depôt stations, particularly to the depôts at *Dinapore* and *Meerut*, and to the depôt recently established at *Dacca* and *Chittagong*. Of Prayer Books, Tracts, and elementary Books, the Committee have also continued to afford supplies, as they have been called for, to the *Military Orphan Asylum*, the *Free School*, the *Female Orphan Asylum*, and other charitable institutions, and wherever else occasions have been offered for distributing them to advantage. Upon a representation from *T. C. Plowden, Esq.* that he had found the Books and Tracts obtained from the stores of the Committee, highly useful and acceptable to persons employed in his office, it was resolved to make known, to the Christians employed as Writers in the several principal Public Offices, the existence of these publications, which are so cheap, and so much calculated to do good. Accordingly, a circular on the subject was addressed to the heads of departments. In this circular, the Committee respectfully request, that catalogues of the Books and Tracts may be circulated among the Christians employed in several public offices; and, at the same time, give an assurance, that, upon the application of the head of each department, they will have much pleasure in supplying from their stores, either at reduced prices, or gratuitously; whatever may be required for the use of such persons. A great number of persons thankfully availed themselves of the offer; and a large quantity of Books and Tracts were

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furnished accordingly, the greater part being regularly paid for at the Society's prices. A small stock was also placed under the care of *Dr. Willich*, for the use of the apprentices and other Christians employed in the Botanical Gardens.

The Committee being desirous of turning their attention to the translation of Tracts into the languages of India, and the Society having, in addition to former grants, placed another sum of 1000*l.* at the disposal of the Right Reverend the *President*; his Lordship has resolved to appropriate a part of the sum to the expence of publishing a translation into *Hindostanee*, both in the *Nagree* and *Nustaliq* characters, of "*Sellon's Abridgment of the Holy Scriptures*," a work admirably calculated for the purposes of the Committee. The superintendance and revision of this work has been kindly undertaken by the *Rev. D. Corrie*, under whose care it has already made considerable progress. The Committee anticipate means of doing very extensive good in the department of translating and printing the Society's Books and Tracts, by the happy instrumentality of the "*Mission College of the Society for the Propagation of the Gospel in Foreign Parts*," now happily commenced; while they also hope, that the liberality of the public will enable them at present to effect something under this head, which is likely to become so important a branch of their labour.

Respecting the Native Schools, the Committee state, that the circle to the southward of *Calcutta*, has been completed by the addition of two Schools, one at *Russapugly*, and the other at *Ballyynge*; that both these Schools were filled almost as soon as opened; and that the attendance of the children has continued undiminished. A class has been selected, from the several Schools in the circle, of the best proficients in *Bengalee*, who, after attending the regular duties of the morning in their own School, assemble in the afternoon in the Central School of *Beltollah*, to receive instruction in English. The Committee also state, that they have at length been enabled to commence a second circle of Schools in the district of *Cossipore*, to the northward of *Calcutta*, where some degree of difficulty had before been experienced. Two spots, well situated with reference to the population and to means of access, have been procured on *Pottahs* for ten years. The Schools were nearly completed, and were to be opened early in the year 1821. An able Pundit was engaged for the immediate superintendance of their Schools; and the Committee were prepared to establish, and to complete the circle as favourable opportunities shall offer.

The Committee have taken under their patronage, and have provided a teacher for the principal school at *Barripore*; they have also determined to revive three or four other Schools, which were formerly established at the same place, as competent masters may be found.

The Christian School at *Barrackpore*, under the patronage of the Most Noble the *Marchioness of Hastings*, has likewise been placed under the care of the Diocesan School Committee; her Ladyship having been pleased to signify her wish of transferring it to them, and her intention of providing funds for its support. The Committee having expressed their sense of the honour conferred on them by this mark of confidence, her Ladyship was generously pleased to inform them, that "being solicitous to place the School in their hands in good repair, to prevent the necessity of any great expense till the fund proposed for its support shall have accumulated," she would consider the Committee as prepared to take the charge of it from the 1st of *January*, 1821. The School meanwhile was to undergo a thorough repair.

The Committee, in consequence of representations made to them, have lately turned their attention to the remote and obscure station of *Noacolly*, in the district of *Tipperah*; and have determined to establish a School at that place. *Mr. Plowden*, who kindly interests himself respecting the condition of a Christian population settled around him, having engaged to defray the expence of the building, and to superintend the management of its concerns, the Committee have provided a Schoolmaster competent to take charge of the School.

The Right Reverend the *President* of the Committee having announced his intention of establishing a Christian School, to be attached to the new Church of *St. James*, in *Calcutta*, the Diocesan School Committee, who understood that the sum in his Lordship's hands would not be fully adequate to complete the work as might be desired, placed at his disposal, if it should be required, a further sum of 2000 Sicca Rupees.

ECCLESIASTICAL PREFERMENTS.

Ashbridge, Joseph, to the vicarage of *Heath, Derbyshire.*

Bagnell, William Webber, *B.A.* to the perpetual curacy of *Honiton's Clyst, Devon*; patrons, the Dean and Chapter of Exeter.

Birdwood, W. J. *M.A.* to the vicarage of *Holne, Devon.*

Bonney, Henry Kaye, *M.A.* to the archdeaconry of *Bedford*; patron, the LORD BISHOP of LINCOLN.

Boulton, Henry, *LL.B.* to the vicarage of *Sibsey, Lincolnshire*; patron, the LORD CHANCELLOR.

Coke, Francis, to hold by dispensation, the vicarage of *Sellack*, and the chapelry of *King's Chapel* annexed, with the rectory of *Gladestry, Radnor*; patrons, the DEAN and CHAPTER of HEREFORD.

Coke, George, *B.A.* to the rectory of *Aylton, Herefordshire*; patron, the EARL of OXFORD.

Dawson, H. *M.A.* to the rectory of *Bunwell, Norfolk*; patron, SIR R. J. BUXTON, *Bart.* of *Shadwell Lodge*.

Day, E. *B.A.* to the rectory of *Kirby Bedon St. Andrew, Norfolk*; patron, MRS. M. DAY.

Foot, J. S. to the vicarage of *Liskeard, Cornwall*; patron, REV. P. F. HONY, of All Souls' college.

Ford, C. *M.A.* to the rectory of *Billingford, Norfolk*; patron, T. W. COKE, Esq. of *Holkham* Hall.

Freer, Thomas Lane, *M.A.* to the vicarage of *Wasperton, Warwick*, by dispensation; patron, REV. JOHN LUCY, *M.A.* as rector of *Hampton Lucy*.

Grace, H. T. to the vicarage of *Westham*; patron, LORD G. H. CAVENDISH.

Hacker, Nicholas Marshall, to the rectory of *Kiddington, Oxon*; patron, LORD VISCOUNT DILLON.

Hodgkinson, J. of Brasenose college, to the vicarage of *Leigh, Lancashire*; patron, LORD LILFORD.

Hopkins, W. *M.A.* to the rectory of *Fitz, Shropshire*; patron, the LORD CHANCELLOR.

Hughes, Thomas Lewis, *M.A.* appointed one of the domestic chaplains of LORD COMBERMERE.

Humphreys, Robert, *B.A.* to the perpetual curacy of *Bramley*, near *Leeds*.

Hurlock, J. T. *D.D.* of St. John's college, Cambridge, to the prebendal stall of *Husborne* and *Burbage*, in the cathedral of Salisbury; patron, the LORD BISHOP.

Jacob, John, to the perpetual curacy of *St. Aubyn's Chapel, Plymouth Dock*; patron, REV. THOMAS WILLIAMSON, *rector of Stoke Damarel*.

Jeffery, John, *D.D.* to the rectory of *Exton, Somerset*; patrons, JOHN EVERED and JOSEPH JEFFERY, Esqrs.

Mainwaring, James, appointed one of the domestic chaplains of EARL SOMERS.

Livingstone, Terence, to the rectory of *Bigbury, Devon*; patron, PETER BROWNE, Esq.

Matthews, Arthur, *B.D.* fellow of Brazenose college, and prebendary of Hereford, admitted to the office of *Prælector in Divinity in the cathedral church of Hereford*.

Meade, T. R. to the rectory of *Marston Bigot, Somerset*; patron, the EARL of CORK.

Nicolay, G. F. L. *M.A.* rector of St. Michael and St. Martin Vintry, London, to hold by dispensation the vicarage of *Little Marlow, Bucks*.

Nourse, William, *M.A.* to the rectory of *Chapham, Sussex*; patron, RICHARD WATT WALKER, Esq.

Penrice, C. *M.A.* to the rectory of *Little Plumstead, with Witton and Brundall* annexed, *Norfolk*; on his own petition.

Prichard, Richard, *B.D.* rector of Langan, appointed *Senior Vicar Choral of Llandaff*; patrons, the CHAPTER.

Roberts, T. G. to the rectory of *Llanaber, Merioneth*; patron, the LORD CHANCELLOR.

Skinner, R. *B.A.* to the rectory of *Sampford Peverell, Devon*; patrons, JOHN SILIFANT and THOMAS HUGO, Esqrs.

Spurway, J. *M.A.* to the rectory of *Pitt Portion*, founded in the church of *Tiverton*; patron, REV. R. SPURWAY.

Tattersall, T. *M.A.* fellow of Queen's college, Cambridge, to the perpetual curacy of *St. Matthew's, Liverpool*.

Vicars, Matthew, to the rectory of *Allhallows, Exeter*; patron, THE KING, *by reason of lapse*.

Watson, T. *M.A.* to the rectory of *Thurlton*, and to the perpetual curacy of *Hardley, Norfolk*; patrons, the CORPORATION of NORWICH.

Webb, John, to the vicarage of *Cardiff*; patrons, the DEAN and CHAPTER of GLOUCESTER.

White, W. H. *M.A.* of Wadham college, to the vicarage of *St. Mary Bredin, Canterbury*; patron, HENRY LEE WARNER, Esq.

Wilson. H. vicar of *Great Bedwin*, to the rectory of *Collingbourne Ducis, Wilts*; patron, the MARQUIS of AYLESBURY.

Wylde, Charles, *D.D.* to the rectory of *Waltham, Norfolk*; patrons, the CHAPTER of the COLLEGIATE CHURCH of SOUTHWELL.

Wyndham, Henry Penruddocke, *M.A.* fellow of New college, Oxford, to the rectory of *Sandford Parva, Essex*; patrons, the WARDEN and FELLOWS.

UNIVERSITY OF OXFORD.

Degrees conferred November 29.

BACHELORS OF ARTS.—John Law, *Exeter college*; Francis Hole, *Queen's college*; Walker King, *Oriel college*; William Heathcote, *Oriel college*; Henry John Lewis, *Worcester college*.

December 1.

BACHELORS OF ARTS.—Edward Maxwell Griffith, *Exeter college*; James Galloway, *Exeter college*; Thomas Lawrance Bloxham, *scholar of Lincoln col-*

lege; Joseph Cooke, *Magdalen hall*; John Edward Gray, *Oriel college*; John Eveleigh, *Oriel college*; Carr John Glyn, esq. *student of Christ Church*; James Edward Leslie, *Christ Church*; Archibald Crawfurd, *Baliol college*; Thomas Boucher Coney, *Baliol college*; Edward Gardiner, *Baliol college*; Thomas Bissland, *Baliol college*; Charles Ingram Ford, *Worcester college*; Joseph Daniel, *Worcester college*; John Edward Wilson Panton, *University college*; James Grassett, *University college*; John Joseph Ellis, *fellow of St. John's college*; Benjamin Holford Banner, *fellow of St. John's college*.

December 4.

Masters of Arts.—Rev. Charles William St. John Mildmay, *fellow of Merton college*; rev. Thomas Williams, *Christ Church*; rev. Robert Downes, *Worcester college*.

Bachelors of Arts.—James Allan Park, esq. *Baliol college, grand compounder*; Thomas Lawrence, *Exeter college*; John Byke, *Exeter college*; Zachary James Edwards, *scholar of Wadham college*; Thomas Horatio Walker, *Oriel college*; Richard Harrington, *Christ Church*; George Hawkins, *scholar of Corpus Christi college*; Richard Henry Mostyn Pryce, *Corpus Christi college*; George Grimstead, *Magdalen college*; George Newton, *Trinity college*; William Hutchinson, *Brasenose college*; John Lodge, *Brasenose college*; Cicero Rabbits, *Worcester college*.

December 11.

Master of Arts.—Rev. Thomas Wyett, *Trinity college*,

Bachelors of Arts.—William Drake Sealy, *St. Alban hall*; William Stratton, *St. Edmund hall*; John Wetherall, *Brasenose college*; Edmund Philip Stock, *Magdalen hall*; Edward Trelawny, *Oriel college*; Henry Thursby, *Oriel college*; John Williams, *Jesus college*; Thomas Procter, *Jesus college*; Frederic Richard Stevens, *Worcester college*; Henry Peyton Sadler, *Pembroke college*.

December 17.

Master of Arts.—Rev. Wm. Hawkes Langley, *Christ Church*.

Bachelors of Arts.—Thomas Henry Walpole, *All Souls' college*; John Hobart Seymour, *Exeter college*; John Barnwell, *Pembroke college*; Henry Philips, *Queen's college*; Robert Yarker, *Queen's college*; Henry Addington Simcoe, *Wadham college*; Charles Wood, *Oriel college*; James Robert Chaplyn, *Trinity college*; John Wickes Tomlinson, *Trinity college*; William Henry Cartwright, *Trinity college*; Edward Churton, *Christ Church*; William Lyde Wiggett, *University college*.

The whole number of degrees in Michaelmas term was, *B.D.* 1; *B.C.L.* 1; *M.A.* 22; *B.A.* 76; *Matriculations* 112.

December 4.—The names of the following gentlemen, who had been respectively nominated to succeed to the office of select preachers at Michaelmas next, were approved in convocation, viz.: rev. George Gleed, *B.D. fellow of St. John's college*; rev. Benjamin Parsons Symons, *B.D. fellow of Wadham college*; rev. William Daniel Conybeare, *M.A. of Christ Church*; rev. John Keble, *M.A. fellow of Oriel college*; rev. William Crowe, *B.C.L. New college*.

December 8.—The rev. Henry Hart Milman, *M.A. of Brasenose college*, and *vicar of St. Mary's, Reading*, was elected *professor of poetry*, in the room of the rev. John Josias Conybeare, *of Christ Church*, resigned.

Mr. Thomas Medland, *commoner of Baliol college*, was admitted *scholar of Corpus Christi college*, for the diocese of Exeter.

The following subjects are proposed for the chancellor's prizes for the ensuing year:

For Latin verses, *Alpes ab Annibale superatæ*.

For an English essay, *On the Study of Moral Evidence*.

For a Latin essay, *An, re vera, prævaluerit apud Eruditiores Antequorum Polytheismus?*

The first of the above subjects is intended for those gentlemen of the university who have not exceeded four years from the time of their matriculation; and the other two for such as have exceeded four, but not completed seven years.

Sir Roger Newdigate's Prize.—For the best composition in English verse, not containing either more or fewer than *fifty lines*, by any *under graduate* who has not exceeded four years from the time of his matriculation. *Palmyra.*

UNIVERSITY OF CAMBRIDGE.

December 1.—On Wednesday last the following gentlemen were admitted to the undermentioned degrees:—

Doctor in Divinity.—The rev. John Jeffery, *St. John's college*.

Master of Arts.—Edward R. Tunno, *Trinity college*.

Bachelor in Civil Law.—Edward Horne, *St. Peter's college*.

Bachelor in Physic.—Frederick Granger, *Emmanuel college*.

Bachelor of Arts.—George William B. Daniell, *Caius college*.

December 7.—At a congregation on Wednesday last, the following degrees were conferred:

Honorary Master of Arts.—Rev. R. Skinner, *of St. Peter's college*.

Bachelor in Civil Law.—Rev. Charles Burton, *of St. John's college*.

At the same congregation William Wilkinson, *M.A. of Trinity hall*, was

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elected taxer, in the room of the late rev. B. P. Bell; and Charles French Bromhead, *M.A. fellow of Trinity college*, was appointed proproctor in the room of the rev. J. Hallewell, resigned.

The following gentlemen were, at the same time, appointed examiners of the questionists:—

R. Jeffery, *M.A. fellow of St. John's college*; John Hallewell, *M.A. fellow of Christ's college*; J. P. Higman, *M.A. fellow of Trinity college*; John Graham, *M.A. fellow of Christ's college*.

The rev. John Burdekin, *B.A. of Clare hall*, was, on the 29th, elected a fellow of that society.

John Cautis, esq. *B.A. of Christ College*, was, on Tuesday last, elected a fellow of that society, on the foundation of Sir John Finch and Sir Thomas Barnes.

December 14.—There will be congregations on the following days of the Lent term: *Saturday, January* 19, bachelor's commencement; *Wednesday, January* 23, at eleven; *Wednesday, February* 13, at eleven; *Wednesday, February* 27, at eleven; *Wednesday, March* 13, at eleven; *Friday, March* 22, (*M.A.* inceptors); *Friday, March* 29, (end of term)

The Norrisian premium, for the best essay on *The Connection between the Jewish and Christian Dispensations*, has been adjudged to the rev. W. Trollope, *B.A. of Pembroke hall, curate of Colne Engaine, in Essex.*

The Plumian professorship of experimental philosophy being vacant by the death of Archdeacon Vince, the Vice-chancellor has appointed the 3*d* of *January* next for the election of a new professor. The salary of the professorship is 250*l.* per annum; and the appointment is vested in the Vice-chancellor, Masters of *Trinity*, *Christ's*, and *Caius*, and the Lucasian professor.

An ordination was held in Winchester college chapel, on Sunday last, by the Bishop of Hereford, and the following gentlemen were ordained:—

DEACONS.—William Henry Bury, *B.A. fellow of New college*; William Cotton Risley, *B.A. fellow of New college*; Henry John Urquhart, *B.A. fellow of New college*; Richard Rocke, *B.A. Lincoln college.*

PRIESTS.—Charles Henry Ridding, *B.A. fellow of New college*; William Master, *B.C.L. fellow of New college*; George Robinson, *B.A. fellow of New college*; James Nourse, *B.A. Worcester college*; Thomas Rowley, *B.A. Christ Church*; Henry Augustus Holden, *B.A. Worcester college.*

MISCELLANEOUS INTELLIGENCE.

CAMBRIDGE.

Married.—The rev. S. H. Alderson, *fellow of Caius college*, to Miss Bennett, only daughter of Philip Bennett, Esq. of *Rougham Hall, Suffolk.*

Married.—The rev. Lort Mansel, *B.A.* of *Trinity college*, and *vicar of Minsterworth, Gloucester*, to Isabella Mansel, eldest daughter of the late Bishop of Bristol.

Died.—Mrs. Matthews, relict of the rev. T. Matthews, *rector of Tyd St. Giles's, Cambridge*, whose death we announced in our last number.

CHESHIRE.

Died.—At Lane Ends, near Holmes Chapel, in his 89th year, the rev. Thomas Hodges, *M.A. vicar of Bromfield, Salop*, and for more than 60 years *minister of Holmes Chapel.*

CORNWALL.

Married.—The rev. Edward Rogers, *M.A. vicar of Constantine, Cornwall*, and a *prebendary of Sarum*, to Catherine, daughter of J. Boulderton, Esq.

DEVON.

Died.—At Sidmouth, the rev. Charles Hardy.

DORSETSHIRE.

Died.—At Handley, the rev. Edward Fleet, *rector of Monckton*, in this county.

DURHAM.

Died.—At the Vicarage, Norton, Elizabeth, wife of the rev. Christopher Anstey.

ESSEX.

Died.—At Elmstead, the rev. J. Brooke, *M.A. F.R.* and *L.S. vicar* of that parish, and of *Whittlesford, Cambridge*, formerly *fellow of Jesus college.* The vicarages are in the patronage of the Master and Fellows of that Society.

Died.—The rev. James Filewood, *B.D*, of *Jesus college, Cambridge, rector of Sible Hedingham* and of *Stifford*, in this county.

Died.—On the 26th, the rev. William Wood, *rector of Lawford*, aged 75, formerly *fellow of St. John's college, Cambridge.*

Died.—On the 25th, at Barking, the rev. Alfred Baker, aged 33.

HERTFORDSHIRE.

Died.—Aged 74 years, the rev. Samuel Ryder Weston, *D.D. rector of Thirfield*, near *Royston, one of the canons residentiary of St. Paul's*, and formerly of *St. John's college, Cambridge*; *B.A.* 1767, *M.A.* 1770, and *B.D.* 1770.

HUNTINGDONSHIRE.

Died.—At Alconbury, the rev. M. Williams, aged 62.

Died.—At the Fountain Inn, Huntingdon, aged 65, the rev Mr. Sharpe, of Stamford, *rector of Roughton*, near *Horncastle.*

KENT.

Married.—The rev. J. V. Vashon, *rector of Salwarp, Worcestershire*, to Mary-Anne, daughter of the late C. Mayhew, Esq. of Ramsgate.

Died.—At Ramsgate, the rev. Samuel

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Vince, *M.A. F.R.S. Plumian professor of astronomy in the university of Cambridge, and archdeacon of Bedford.*

Died.—On the 30th of November, at St. Paul's Cray, Mrs. Chittock, aged 93, the oldest inhabitant of that village. She was the widowed daughter of Dr. Stebbing, (an *orthodox* and *loyal* divine, who died in the year 1763) *preacher to the Hon. Society of Gray's inn, chancellor of the diocese of Sarum*, and *chaplain in ordinary to his Majesty George the Second.*

LANCASHIRE.

Married. — At Manchester, the rev. Thomas Ainsworth, of *Trinity college, Cambridge*, to Eliza, daughter of the late Michael Bentley, Esq. of the former place.

Died.—On the 18th, in his 63d year, the rev. Thomas Dunham Whitaker, *LL.D.* and *F.S.A. vicar of Whalley* and of *Blackburn*, and for many years a magistrate of the county of *Lancaster*. He was formerly of *St. John's college, Cambridge.*

Died.—The rev. William Thornton, *B.D. minister of the Parochial Chapel of Garstang.*

LINCOLNSHIRE.

Died. — At Irby Rectory, the rev. George Holewell, *B.D. rector of Swallow*, and *vicar of Riby*, in this county; *rector* also of *Ripley*, in *Yorkshire*, in the 76th year of his age. He was formerly of *St. Mary Magdalen college, Oxford.*

Died.—In the 57th year of his age, the rev. Robert Nelson, at the Vicarage House at Redbourne, in this county, many years *vicar* of that place, and formerly of *Trinity college, Cambridge.*

MIDDLESEX.

Marriage.—At Mary-le-bone, by the rev. Basil Woodd, *M.A.* the rev. C. S. Woodd. his eldest son, of *Paddington Green*, to Mary, eldest daughter of the late Mr. J. W. Lomax. of *Dorset-street.*

Died. — The rev. Charles Sheppard, many years *rector of Hornsey.*

Died. — Dec. 25. the rev. Thomas Barrow, *M.A. rector of Greenford*, and formerly *fellow of King's college, Cambridge; B.A.* 1784, *M.A.* 1787. This valuable living is in the gift of the Provost and Fellows of that Society.

NOTTINGHAMSHIRE.

Died.—At Ossington, near Newark, the rev. John Charlesworth, *M.A.* late *fellow of Trinity college, Cambridge*, in his 80th year; and upwards of 50 years a member of the Society for promoting Christian Knowledge.

OXFORDSHIRE.

Married.—The rev. William Attfield, of *Oriel college*, to Mary Anne, third daughter of S. Cooke, esq. of *Swan-hill house, Shrewsbury.*

Died.—At the Mitre inn, Oxford, on his return from Southampton to Cheltenham, the rev. Charles Shuttleworth Holden, of *Aston*, in the county of *Derby.*

Died.—The rev. Mr. Faulkner, *vicar of Deddington*, in this county.

SOMERSET.

Died.—Aged 71, the rev. J. Symes, of *Midsomer Norton, curate of Ashwick* and *Stokelane*,

YORKSHIRE.

Died.—The rev. Edward Greenwood, *vicar of Sowerby.*

Died.—In his 92d year, the rev. T. Faber, *M.A. vicar of Calverly*, and *curate of the perpetual curacy of Bramley*, in the parish of *Leeds.* He held the former preferment 50 years, the latter above 64, and was for many years past the oldest member of *St. John's college, Cambridge.*

Died.—The rev. William Oddie, *vicar of Stillington*, in this county.

Died. — The rev. Joseph Shrapnell, late of *Bradford.*

Died.—At Halifax, the rev. John Philips, *D.D. vicar of Bersted, Sussex*, in the 69th year of his age.

WALES.

Died.—The rev. Robert Morris, *M.A. rector of Edern, Carnarvonshire*, and *perpetual curate of Llanffachreth* and *Llanelltyd, Merionethshire.*

MONTHLY LIST OF PUBLICATIONS.

Hulsean Lectures for 1821. Twenty Sermons on the Evidences of Christianity, as they were stated and enforced in the Discourses of Our Lord; comprising a connected View of the Claims which Jesus advanced, of the Arguments by which He supported Them, and of his Statements respecting the Causes, Progress, and Consequence of Infidelity. Delivered before the University of Cambridge, in the Spring and Autumn of the Year 1821, at the Lecture founded by the Rev. John Hulse.—By James Clarke Franks, M.A. Chaplain of Trinity College. 8vo. 12s.

The Policy of educating the Children of the Poor considered, with a brief Sketch of the State and Progress of National Education, from the Reformation to the present Times. By the Rev. J. Trist, M.A. Vicar of Veryan, Cornwall. 8vo. 2s. 6d.

The Cottager's Monthly Visitor, for the Year 1821. Vol. I. 6s. bds.; 6s. 6d. half-bd.

A Reply to "some Strictures" of Samuel Lee, A.M. Professor of Arabic in the University of Cambridge, on a Tract, entitled "Remarks upon the critical Principles," &c. Oxford, 1820. By the Author of the Remarks. 8vo. 3s. 6d.

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LITERARY INTELLIGENCE.

Contemplations on the Last Discourses of our Blessed Saviour with his Disciples, as recorded in the Gospel of St. John. By the Rev. John Brewster, M.A. Rector of Egglescliffe, Durham. In One Volume 8vo.

A Second Volume of the Village Preacher; a Collection of short plain Sermons; partly original, partly selected, and adapted to Village Instruction. By a Clergyman of the Church of England.

A Necessary Doctrine and Erudition for any Christian Youth, set forth in a Series of Sunday School Lectures, with a Catechism; or, Preaching Conference on the Doctrine and Principles of the Church of Christ, suited to each Lecture. To which is prefixed, a View of the Progress of popular Education from the Reformation to the present Time. By the Rev. J. Trist, M.A. Vicar of Veryan, Cornwall. In Four Volumes, 12mo.

The Pleasures of Fancy. A Poem. In Two Parts.

POLITICAL RETROSPECT.

NOT more than three months have elapsed since we congratulated our readers on the unanimity and joy which had been produced by the King's visit to Ireland. The tables are now completely turned. While every other part of the United Kingdom is at rest, troops are marching to reinforce the army in Ireland, special commissions are sitting to try the disturbers of the public peace, magistrates petition parliament to revive the insurrection act, and in spite of these precautionary and coercive measures, every newspaper brings an account of some new atrocity. It is difficult to reconcile these contradictory statements. The facts can hardly be disputed. Every man in the country is acquainted with the particulars of his Majesty's reception in Dublin. All classes agreed in giving him a hearty welcome. But the town which displayed so much loyalty and good feeling, is now a besieged city in an enemy's country, its environs patrolled, its streets watched, and its gates and avenues barricadoed and guarded, with all the pomp and ceremony of a fortress.

Are we to attribute this instantaneous change to duplicity or to fickleness? Were the Irish populace merely playing a part when they astonished and delighted their brethren on this side the water, or are the horrid butcheries by which the delight has been done away, and the astonishment redoubled, a sudden and transient ebullition of irritated and injured men? Neither of these suppositions are maintainable. The fact appears to be, that a rebellious spirit has been afloat for a considerable period in one particular neighbourhood; and that it has recently spread into other parts of the country. The reception given to the King originated with the gentry, and the flame spread among the populace and burned brightly for a season. There is no ground for believing that the gentry have changed their minds; all reports concur in stating, that they will defend the country and the constitution. But the populace are as easily agitated by faction as by loyalty; and the prospect of their King's arrival in Ireland has been succeeded by the more flattering hope of their landlords' departure out of it. A new stimulus has been supplied, and it urges them to rush forward in an opposite direction. Their hearts, and their characters remain precisely what they were, but the circumstances of the moment are changed, and the Irishman changes with them.

Should this be the true solution of the difficulty which perplexed us, the next subject of enquiry will be the cause of the disturbances. It is fashionable in many quarters to speak of the *White Boys* as banditti. But who ever heard of banditti caring little for money or food, and breaking open houses and murdering whole families in quest of a

fowling-piece or a pistol? The love of plunder has not been manifested in one case out of an hundred. A desire for arms, and a determination to terrify such as withheld them has been the moving principle in every undertaking; and it would have been just as rational to call the *Yankees* smugglers when they destroyed the tea that had been taxed in England, as to call the Irishmen thieves when they collect gunpowder and muskets. The object in both instances is *independence.* But the Americans effected their purpose by separating themselves *en masse* from the mother country, while the Irish confine their ambition to an escape from rent and tithes, and seek to establish their liberty by the destruction of the land-holder and the capitalist. The end at which they aim is to free their territory from the English yoke. The proprietors of estates are considered as intruders and tyrants, and arms have been collected for the purpose of expelling them from the soil.

We do not apprehend any open or general revolt. The mere peasantry of such a realm as Ireland are formidable marauders, but could make no stand in a regular engagement. Of this they are well aware, and the system upon which they now act is to harass and alarm, rather than to provoke the government and the soldiery. Yet in what a state are the disturbed districts found. Every village garrisoned with troops—every magistrate sleeping with a pistol on his pillow—every yeoman in danger of having his house burnt over his head, and seeing his wife and family perish in the flames. It is impossible that so large and valuable a portion of the United Kingdom can be suffered to remain in this condition, and the only subject for deliberation is—how can it best be changed?

In addition to the old and permanent causes which unsettle and distract our Irish neighbours, new ones have been added of late, which must in the first place be removed. The patient's digestion is weak and irregular, and this irregularity may be the foundation of all his disorders. But it is absurd to think of removing this long established complaint, while the sufferer is in the crisis of an inflammatory fever, and threatens him with instant death. During the secretaryship of Mr. Peel these obvious truths were understood and acted upon. The distress and wretchedness of the people was alleviated and assuaged, and their violence firmly repressed. Mr. Grant has been advised to pursue an opposite course, and the present state of the sister kingdom is the unhappy result of his labours. He has weakened and discouraged the magistrate, repulsed and disregarded the clergy, and trusted that he should be able to preserve the tranquillity of Ireland by an undistinguishing commendation of the Popish priesthood, and by the institution of Bible societies and school societies formally separated from the Church. Had the Irish been a far-sighted or calculating people, the plan might have experienced some temporary success. For they would have seen that it must terminate in the annihilation of the Protestant establishment, and when the clergy shall be disbanded, and sent over to England, the laity will prove an unresisting prey. But the thoughtlessness of the people has spoilt the whole. Trusting that the government would be misled by Mr. Grant's confident declarations respecting the good spirit that universally prevailed, feeling relieved from the superintendance and restraints of the local magistrate, observing that the clergy were neither in credit or power, they thought that a favourable opportunity had occurred, and that Ireland might be revolutionized before the secretary awaked. The delusion was kept up by his dilatoriness and indecision; and an ill-timed act of mercy towards a flagrant offender was construed into an admission of the fears and weak-

ness of the ruler. The rest has followed as a matter of course, and the only consolation which has been hitherto afforded, is the government's open disapprobation of Mr. Grant's conduct. His recall has been the signal for a total change. It has opened the eyes of thousands whom he had induced to slumber on their post, and is a pledge that the new administration will act with vigour and resolution. We shall not be suspected of advocating military executions, or any other avoidable punishment. We are confident that severity alone will never tranquillize Ireland, but we are equally certain that its inhabitants will obey no man whom they can frighten; and that their religious and political attachments are too sincere and too vehement to be broken through by the caresses of a secretary. If the quiet with which our own part of the United Kingdom is flattered, should prove of long continuance, government will be enabled to devote a double portion of their care to the improvement of the sister island. They will have to contend with the deplorable poverty and not less deplorable ignorance of the people, with the small farms of the peasantry, and the scandalous non-residence of the landlord, with the bigotry of the priest, and the fanaticism of the sectary. The catalogue might easily be increased, but there is already enough to puzzle the most persevering politician.

NOTICE TO CORRESPONDENTS.

WE have received a letter from *Oxoniensis* on the subject of the Controversy respecting Original Sin, which was reviewed and concluded in our last Number. Our reason for refusing to insert his communication cannot be better expressed than in his own words. "Such a practice would lead to endless replication." But we are willing to publish the substance of his letter. He contends that his summary of *N. R's* doctrines was not a misrepresentation of them: and that he has himself been misrepresented by being "treated as if he maintained the doctrine of total corruption in its fullest extent and darkest character." On the first point we shall merely refer our readers to the passages in dispute; if they are satisfied that *Oxoniensis* has not been guilty of misrepresentation, we are contented to leave them in that opinion. If they conceive that our observation on the subject was correct, we trust that they will have no difficulty in going a step farther in our company and acquitting him of all wilful and intentional mis-statement. On the second, it must be observed that we have not treated *Oxoniensis* as maintaining the doctrine of total corruption *in its fullest extent and darkest character*; nor have we said that he *asserted* the doctrine in any shape whatsoever. But we certainly did think that he believed and defended it, and are happy to find ourselves mistaken. He expresses himself perfectly satisfied with Bishop Jewel's summary, and contends that *Rom.* vii. cannot be applied to characters truly renovated without affording a cloke to the grossest antinomianism. He also requests us to say that he shall not return to the consideration of the question before him, either in our or in any similar publication. We must not omit to state, that he speaks of *N. R's* last letter as greatly diminishing the weight of the objections to his opinions—and "cordially accepts and returns his candid acknowledgment, that they are both engaged in the pursuit of truth only."

M., *M*.*, and *S. K.* shall appear.

R. U. has been received, and is under consideration.

THE

CHRISTIAN

REMEMBRANCER.

No. 38.] *FEBRUARY*, 1822. [VOL. IV.

RELIGION AND MORALS.

SERMON ON REFLECTION.

PSALM cix. 59.

I called mine own ways to remembrance, and turned my feet unto thy testimonies.

WE have in these words a short description of the two component parts of true religion; serious reflection upon our own duties and proceedings, and a life of obedience to the law of God, as laid down in the Scriptures, which David calls "the testimonies of the Lord,"—testimonies of *his* goodness, and of man's duties and necessities. The second of these parts is a natural consequence of the first. Seldom, indeed, does it happen, that he who calls his own ways to remembrance, fails to turn unto the testimonies of God's law.

We are placed in this world for the purpose of glorifying God, and of securing, by the same means, our admission hereafter into a better state. For the guidance and regulation of our conduct, He has given two rules or laws, that of conscience, and that of the Scriptures; the former implanted in our breasts, a quick and powerful monitor, but liable to be deceived or corrupted; the latter laid open for the inspection and information of those who choose to take it for their guide, fixed, certain, and unerring. It is by the standard of the Scriptures that we must examine the decisions of conscience, and see whether we may safely abide by them. Indeed, the great use of conscience, is that which the prophet speaks of in the text, of turning our attention to the written word of God. And this it would never fail to do with every reasonable man, were it not that its voice is stifled by a multitude of calls upon his attention, far less important indeed, but louder and more immediately urgent. It very rarely happens that conscience has fair play. It is, however, a great part of our duty, as reasonable creatures, to cherish and encourage it, and to be on the watch for its suggestions, that we may not incur the aggravated sin of failing in the performance of our duty, for want of listening to the advice of a monitor, who speaks to us from within our own breasts.

It is a very common saying, "That every man loves himself best, and thinks most of himself:" but if we consider that every man's self, properly speaking, is his soul, we shall find that the saying no longer holds good; and that most men think about any thing rather than themselves. Their thoughts are wholly occupied about the comforts and enjoyments of their perishable part, while the eternal welfare of the soul, which will never die, is seldom an object of concern. It is the great business of religion to remedy this weakness and perverseness of our nature, and to bring back mankind to proper notions of their present state and future destination—to teach them the hurtful or the transitory nature of the objects

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of this world, which is intended only to be a passage and introduction to a better state, and the infinitely greater value of those rewards which are more certain, though seen at a greater distance. And the great difficulty which the ministers of religion encounter, in their endeavours to recall mankind to a sense of the relation in which they stand towards God, is the reluctance which most men feel to enter upon a serious examination of themselves. When once we can persuade a man to look to his own condition, and to reflect upon what he has done, compared with what he ought to have done, there is every reason to hope that he will go on, and become a good Christian. He is able, perhaps, to quiet for a time the whisperings of conscience; or they are overpowered by the business or amusements of life; but when once he steps aside from the bustle of the world to the privacy and silence of his chamber, and sets himself to consider his ways—when he "communes with his own heart, and his spirit makes diligent search *," it is scarcely possible that he should remain ignorant of his dangerous condition. He cannot but be alarmed at the fearful array of sins committed, and of duties neglected, which pass in review before him. He sees his own miserable and sinful state, and calls to mind the threats of anger and punishment which God has denounced against offenders like himself. He begins to be sensible that religion is a much more serious concern than he had believed it to be, and feels that it will be well for him to take more thought about it for the future: And thus the first step is taken towards conversion, which by the assistance of God's grace will probably be improved to the purposes of a hearty repentance and true turning unto God. "I called mine own ways to remembrance, and turned my feet unto thy testimonies."

There is no duty, therefore, which a minister who has the spiritual welfare of his brethren at heart, will more earnestly recommend, than this of self-communion and meditation; and surely there is none which is rendered more necessary by the infirmities of our nature, and the dangers with which we are surrounded, than the habit of occasionally retiring within ourselves, and taking a review of our conduct. As we are placed here in a state of trial, and are born to troubles and temptations of every sort, while at the same time our final happiness depends upon our uprightness and diligence, it is plain that we should be often, if not always, looking around us, and casting our eyes alternately upon the paths we have already trodden, and upon the steps we are about to take. A Christian, who would live according to the Christian rule of life, striving to be perfect, even as his Father which is in heaven is perfect, has so much to repent of in the past, and so much to provide against in the future, that he can never afford to neglect an opportunity of laying both to heart. Prudence and foresight are much better than repentance—it is a much safer and more satisfactory thing, to avoid a fault, than to be sorry afterwards for having committed it. But our weakness is such, and we have so little knowledge of future trials and dangers, that the business of repentance must necessarily occupy most of our thoughts, in the hours of retirement and meditation.

The first thing which a man will naturally do, upon discharging from his mind all concerns but those of the soul, and giving his conscience an opportunity of making itself heard, will be, to revert to the weak or wicked actions of his life; and these will naturally appear a more serious and pressing concern, than the making provision for his future be-

* Ps. lxxvii. 6.

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haviour: and therefore the Psalmist does not say, I considered the way in which I ought to walk, and turned my footsteps to it; but "I called mine own ways to remembrance, and turned my feet unto thy testimonies."

Repentance is the first step towards a conversion and turning to God; it is the first and earliest doctrine of the Gospel: Jesus said, "I am come to call sinners to repentance *." "I showed," says St. Paul, "first to the Jews and then to the Gentiles that they should repent and turn to God †."—We must all be washed in the waters of this Jordan, before we can be cleansed from the leprosy of sin—our spirit must come again like the spirit of a young child, before we can enter into the kingdom of heaven. And how can this be effected without the help of self-examination? If we do not withdraw ourselves from all other thoughts, descend into our own souls, and see what are the sins by which they have been defiled, how can we know them or be sorry for them as we ought? This is a duty which no man can do for us, nor materially assist us in, except by exhorting us to the performance of it. "Every man knoweth the plague of his own heart ‡:" every man knows best, if he will let his conscience tell the truth, what his offences are. But he knows them not, while he is hurried along by the business of the world, or intoxicated with its pleasures.—He knows them not, until he makes inquiry into their nature and amount; and this he cannot do, except he looks back in quiet and seriousness upon his former life and calls to "remembrance the days that are past." While every thing goes on well with us, and the prosperous state of our worldly affairs seems to be the reward of our diligence or contrivance, we are more apt to look with complacency upon our flourishing condition in this world, than to inquire into the dangerous state of the soul. But if we remember that the good things of this life are talents entrusted to our keeping, and its evil things trials or warnings intended for our improvement, we shall see the necessity of pausing from time to time, to consider the use which we have made of both, and what reason we have to look forward towards that heavenly state which is promised only to the penitent and the faithful.

There are two objects upon which the Christian's meditations ought principally to dwell; the remembrance of past sins, and the prospects of the life to come. A serious review of his past conduct, compared with the law of the Gospel, will show him the danger of persevering in the same thoughtless or ungodly ways in which he has hitherto walked; and the prospect of heavenly rewards will confirm his better resolutions, and show him the folly of sacrificing his chance of imperishable treasures for the short-lived enjoyments of sin. This self communion is the proper exercise of the soul, which is requisite to keep it in health, compared with which, "bodily exercise," as the Apostle says, "profiteth little §." It is the struggle by which it gradually disengages itself from the incumbrances of this life, and prepares itself for its flight to a better. It awakens our reason and our conscience, and breaks through the delusions of the flesh; we see before us in their true and lively colours the sinfulness of our own conduct, and the holiness of the true Christian; the deceitfulness of this world, and the glories of that which is to come. It furnishes us with remedies for past transgressions, and preservatives against them for the time to come, and with abundance of comfort under distress—"In the multitude of my troubled thoughts within me," said David, "thy comforts delight my soul ‖."

* Mat. ix. 13. † Acts xxvi. 20.
‡ 1 Kings viii. 38.

§ 1 Tim. iv. 8. ‖ Ps. xciv. 19.

One of the greatest recommendations of the duty of calling our own ways to remembrance, is, that it is the surest, if not the only method of avoiding, for the future, the sins and the follies of which we have been heretofore guilty; and in this respect, it is beneficial, even in a worldly point of view. If men could always pause before the commission of an action, and calmly consider its probable consequences, what a safeguard would it be against sin? But it generally happens, that experience must be bought; and therefore the next best thing, is to look back upon our past conduct, and consider the consequences which it has produced; and if in these consequences we number not only the actual inconvenience and suffering, the uneasiness and dissatisfaction which our bad actions have produced, but also the danger in which they have placed us of losing our eternal salvation, we shall have the strongest possible motives for avoiding a repetition of them, whether we consider ourselves merely as the children of this world, or as creatures intended for a better.

Since there is no method so likely to make us amend our conduct, as that of reflecting upon our past ways, it follows, that the oftener we have recourse to it, the better we shall be, and the more agreeable will be the performance of the duty itself. How sweet a satisfaction is it to the pious Christian, when he retires for the purpose of self-examination, to discover that the sins, which he had occasion to lament, when he last inquired into his own condition, have not been committed since; that he is able to wipe out one offence from the catalogue of those which then made him tremble for his salvation. The last time that he called his own ways to remembrance, he found perhaps, that he had been remiss in his devotions, careless in his performance of public worship, negligent in relieving the distress of his poorer brethren. The concern, which he felt at these omissions, awakened him to vigilance, and he now finds, that his faith has been stronger, his piety warmer, his attention to the offices of religion more conscientious, his charity more ready and active: and the satisfaction, which he feels at his own improvement, both rewards him for his past endeavours, and encourages him to go on, and "let patience have her perfect work; that he may be perfect and entire, wanting nothing *." In short, it may be truly said, that every time we retire within ourselves for the purpose of calling our own ways to remembrance, we draw one step nearer to God. None of us are so far advanced toward perfection as not to require an occasional survey and remembrance of our own ways. The noblest and most profitable use which we can make of memory, is to recall whatever we have done amiss; and if we do not take advantage of a faculty, which God has given us for the purpose of self-amendment, our sin will be very great.

The state of our soul is a matter of the most fearful importance; let us not perish eternally for want of laying it to heart. Let us judge ourselves, that we be not judged of the Lord. Let us look back upon our past lives with strictness and repentance, and then we may look forward to the future with hope. If not, let us remember that time wears away, and the number of sins unrepented of is increasing, and the night cometh, in which no work, not even that of repentance, can be done. And think with yourselves, how fearful the condition of that man will be, who calls his own ways to remembrance for the first time when he stands before the judgment seat of Christ! May we, before it be too late, take heed to the exhortation of the prophet. "Let us search, and try our ways, and turn again to the Lord †."

B.

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* James i. 4. † Lam. iii. 40.

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SCRIPTURE CRITICISM.

THE HEAVENLY WITNESSES NOT AUTHENTIC.

To the Editor of the Remembrancer.

Sir,

It is with infinite and sincere regret, that I see made, as well by yourself, as by the learned and indefatigable bishop of St. David's, such strenuous exertions to support the authenticity of the too celebrated passage of the heavenly witnesses; a passage which, notwithstanding what has been now further urged in its favour, I venture to pronounce, not only a foul and scandalous interpolation of the epistle itself, but a sad reproach to the whole Christian episcopate, in that they have tranquilly suffered it to be imposed on the Christian world, without using their best endeavours to give publicity to the fraud, and to arrest its progress.

For what, I pray, is the result of all the laborious enquiries which have been made in tracing its existence before the invention of printing? It is proved not to have been cited by any of the numerous and voluminous fathers of the Greek Church; nor to have been extant in any Greek manuscript whatever, saving a very suspicious and modern one, into which the verse had doubtless been translated, and copied from the text of the Vulgate. It was to be found neither in the Syriac, nor in the Coptic, nor in the Æthiopic, nor in the Armenian version; versions which must have been severally made from Greek manuscripts of the very first ages of the Christian Church; an argument with me of such preponderance and force, that had the passage been found in twenty of the existing Greek manuscripts instead of one, I should still have condemned it as an interpolation of the text.

That the Dublin manuscript should have been thought by Dr. Adam Clarke to be of the thirteenth rather than of the fifteenth century, can scarcely weigh a feather in the scale of evidence; for, supposing the conjecture to be true, the argument to be balanced from the discrepancy of the manuscripts, is not whether one particular manuscript were of the thirteenth or fifteenth century; but whether it be not much more probable, that the verse should have been fraudulently thrust into one solitary Greek manuscript, than that it should have been negligently or purposely omitted in all the Greek manuscripts besides, which have been hitherto consulted; and, especially, when with this triumphant majority of the manuscripts agree, likewise, all the ancient versions that were ever made from the Greek tongue in the early ages of the Church.

That it was originally no part of the Syriac version, is known to all. Gutbir, indeed, in his very laborious and useful edition, has inserted it; but since the antithesis of, *in earth*, is not likewise inserted in the eighth, the deformity of the patchwork is most glaring; and the whole of the praise due to the learned editor is, that he has left now but a very little to do for those that may come after him. He probably felt ashamed to interpolate too much at once; and, indeed, to an ingenuous mind like his, I can easily conceive, that the insertion of the seventh verse even, would be attended with some little misgiving of conscience at the guilt which he was contracting.

For the whole of the New Testament in Coptic, corrected from the authority of the best manuscripts, we have to thank the industry of the learned David Wilkins. In this version the passage does not appear. The editor, however, has very obligingly left a space; so that in the event of there ever being a call for

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another impression of the Coptic New Testament, it is highly probable, that the verse will be thrust in.

That it is not in the Æthiopic version, the reader may convince himself by referring to the London Polyglott, which contains the Æthiopic version of the New Testament; being, with the exception of typographical blunders, an exact reprint of that published at Rome by Petrus in 1548, the only Æthiopic New Testament that was ever printed in Europe.

In respect of the Armenian version, there is now lying before me a very splendid copy, edited at Venice, in 1789, by Lucas, an Armenian prelate; and that seemingly under circumstances highly favourable to the obtaining of a more corrected text than any which had appeared since the time of Uscan. In this impression the seventh and eighth verses are both included within a parenthesis, accompanied with a notice in the margin, that thus much is foreign to the original; in plain terms, that these two verses are both spurious. In his advertisement to the reader, placed at the end of the volume, the editor further declares, that upwards of ten Armenian manuscripts, ancient as well as modern, which he had then in his possession; besides an old Greek manuscript, together with the Syriac and the Arabic versions, all agreed in giving the text thus: *For the spirit, indeed, is truth. These three there are, which bear testimony, the spirit, and the water, and the blood; and the three are one. If, &c.* That even those words of the eighth verse were at one time wanted in most of the manuscripts; and that it was only in one or two manuscripts, that so much could be found. That he had, therefore, included these verses within a parenthesis, as adding nothing to the illustration, but evidently obstructing the sense of St. John.

The Latin Vulgate, then, is the only ancient version in Christendom in which this verse is contained on the authority of its manuscripts; and yet in some of the best and oldest of the Latin manuscripts it is not to be found. Nor is it cited by any of the Latin fathers down to the close of the fifth century: certainly not by Tertullian, as hath been rashly asserted; nor yet by St. Cyprian, if the matter be but duly and impartially considered. To me it is fully apparent, that his scriptural citation of, *Tres unum sunt*, is nothing else than the concluding part of what is now become the eighth verse of the chapter. If in his copy there had been any such words of the text as, *There are three that bear record in Heaven, the Father, the Word, and the Spirit;* as it would have been much to his purpose to have made them a direct part of his edition, so we may be sure, that he would have done so; and not have contented himself with citing the words, tres unum sunt, as so many words of Scripture only; and then applying them, on his own authority, to the three persons of the Godhead. Whereas, on the supposition, that the seventh verse was not at all in his copy, we easily discover the reason, why the words, *Father, Son, and Spirit*, form, directly, no part of his quotation; and can readily divine, how with Facundus, he would have insisted on the propriety of applying the words of the eighth verse to the doctrine of the Trinity, had he been required to explain himself.

To reduce this argument to its smallest shape. If the advocates of the verse can adduce from any genuine voucher of the first four hundred years of the Christian Church, the words: *There are three that bear record in heaven*, &c. Or, if they can point out to me, any one authentic and important passage of the New Testament, which has been equally passed over in silence by all the Greek and Latin fathers; I will acquiesce in the reasonable-

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ness of admitting the whole verse into the sacred canon. But if they can do neither of these things; nor yet deny, that the words, *Tres unum sunt*, are as much a part of the eighth as they are of their seventh verse; why do not they feel and acknowledge the force of the arguments against its authenticity, but still persist in maintaining it on grounds on which the Marcionite might have defended his canon of Scripture, at least as well as, if not better even than the orthodox Christian.

To me the extraordinary explication of the eighth verse by Facundus is a full and adequate proof, that in the middle of the sixth century, the passage of the heavenly witnesses was as much unknown to the African Church as it was to the rest of Christendom. To this argument the common reply is, that Facundus had a copy in which the seventh verse happened not to be extant; and, therefore, that he has endeavoured to accommodate the terms of the eighth to the sense of the seventh. But what kind of trifling is this, I pray, in so serious a matter? Shall we suppose the celebrated Facundus to have been so illiterate and unfortunate a prelate as never to have seen any other copy of the first Epistle of St. John, except the one in his own possession? It is not possible, that a man of his learning and eloquence should have thus committed himself in a solution of the eighth verse; from which, on the supposition of the seventh being still extant in other copies, any fellow bishop of a neighbouring diocese must have been compelled to deride his ignorance and stupidity. God forbid, then, that we should be thus induced to disparage the testimony of the venerable Facundus; or to harbour the suspicion, that his copy of the New Testament was not as correct and as entire as that of any other of his African brethren. Besides, admitting the fact, that of the African canon of the New Testament, some copies had the seventh verse, and some not; what right have its espousers to assume in its behalf, that the absence of it in any copy must needs have been a defect; and not rather, that its existence was a flagrant corruption of the sacred text, at once condemned by every version in Christendom?

I am not certain, whether what I am going to cite from *Beaunier* may not have been already noticed by others; but, since it bears on the question at issue, I shall present it to the reader in his own words. He is speaking of the library of the cathedral of Rheims. La Bibliotheque de la Cathedrale a conservé plus d' anciens monumens; on y voit encore plusieurs manuscrits tres anciens; entre autres un Texte des Evangiles ecrit sur du velin pourpré; et une Bible de l'Archevêque Hincmar, dans la quelle il y a ces paroles de l'Epitre de Saint Jean, *Tres sunt qui testimonium dant in cælo, pater, verbum, et spiritus;* on ajoûte; *Et hi tres unum sunt;* paroles qui n'y etoient point du temps d' Hincmar; c'est pour quoi lors qu'il cite ce passage, il le cite toûjours sans cette addition. *Recueil General*, &c. Tom. II. p. 550. Hence it appears, that in the very Bible of Archbishop Hincmar, who filled the see of Rheims in 866, and was confessedly one of the most learned of the Gallican prelates, the passage of the heavenly witnesses was extant; but with the clause, *Et hi tres unum sunt*, added by a later hand; so as never to have been adduced by Hincmar in his citations of that passage. I could have wished, however, that our author had been a little more explicit as to the places in which the archbishop has cited the passage at all; as in the *Hincmari Opuscula* which I have, I can find no reference whatever, either to the seventh or the eighth verse, but only to the ninth; nor, indeed, considering the subject matter of these treatises, is

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it probable, that it should be found. There is one thing remarkable, certainly, to be collected from the Bible of Hincmar; and which well agrees with what I have constantly observed of the history of this passage, that the words *Tres unum sunt*, occurred but once in the Epistle of St. John, and that their proper place was at the close of the eighth, and not of the seventh verse.

But, perhaps, it will next be asked, if the passage be really spurious, how it has happened to be cited by Vigilius, Tapsensis, Fulgentius, Pseudo-Jerome, and many others after them; as well as actually inserted into so many of the Latin manuscripts? To this I purpose to reply in a future paper; as also to what is termed the internal evidence of its authenticity, and if there be any thing else which may require to be answered.

In the interim,

I remain, Sir,

Your obedient servant,

Rector of Scawton.

Stonegrove Parsonage,
Dec. 15th, 1821.

BIBLICAL ILLUSTRATIONS*.

(Continued.)

Matt. xxvii. 9, 10.

"And they took the thirty pieces of silver, the price of Him that was valued,... and gave them for the potter's field."

Earthen pots are very common through all Asia, and by what we read concerning the "potter's field," they seem to have been in use in India, where grounds were allotted for their manufacture. In India, the ground is furnished by the proprietor, and for this reason he is supplied at an inferior price. —*Description of a Village in Benares*, see *Tennant's India.*

Why a potter's field should be preferred to any other as a burial place, may be conjectured from the following extract from *Parson's Travels in Asia and Africa*, p. 113, as in all probability the same causes, which prevented its being convertible to arable or pasture ground, must have existed in an equal degree in Palestine, a burial ground was one of the few purposes to which an open space of ground could have been applied.

"We travelled eleven hours this day, and the last six without once halting. The ground over which we travelled, seemed strewed over with small pieces of green earthenware, which were so plenty that many bushels could be gathered in the space of a mile. I inquired into the occasion of it. The information which we received from our Sheik and others in the caravan, was, that in former ages, the greatest part of this plain was inhabited by potters, as the soil abounded then, as it does at present, with clay fit for their use; that they moved their works from place to place, as they consumed the clay, or it suited their conveniency. They make now at Bagdad such kind of earthenware, with a green glazing upon it: when the sun shines it appears like green glass. *They cannot plow this ground, as it would cut the feet of both men and oxen.*"

Matt. xxvii. 6.

"And the chief priests took the silver pieces, and said, It is not lawful for us to put them into the treasury, because it is the price of blood," (τιμη αιματος.)

The hatred which the mountainous nations of Caucasus evince against

* It is obvious that many of these illustrations bear a great resemblance to Harmer's observations, but none, it is hoped, are identically the same, great care having been taken to omit any which have previously appeared in that work.

the Russians, in a great measure arises from the same source (revenge.) If the thirst of vengeance is quenched by a price paid to the family of the deceased, this tribute is called *Thlil-Vasa*, or *the price of blood.*"—*Clarke's Travels*, vol. i. p. 405.

Exodus x. 4.

"Else if thou refuse to let my people go, behold to-morrow will I bring the locusts into thy coast, and they shall cover the face of the earth, that one cannot be able to see the earth, and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field."

Leviticus xi. 22.

"Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind."

Matt. iii. 4.

"And his meat was locusts and wild honey."

"The plains (steppes) were entirely covered by the bodies of locusts, and their numbers falling resembled flakes of snow carried obliquely by the wind, and spreading a thick mist over the sun. The stories of these animals told us by the Tartars were more marvellous than we had before heard. They said that instances had occurred of persons being suffocated by a fall of locusts in the steppes. When they first make their appearance, a thick dark cloud is seen, very high in the air, which, as it passes, obscures the sun. I had always supposed the stories of the locusts to exaggerate their real appearance, but found their swarms so astonishing in all the steppes over which we passed in this part of our journey, that the whole face of nature might have been described as concealed by a living veil. It was now the season the Tartars added (middle of July) in which their numbers began to diminish. There are three kinds, *Gryllus Tartaricus*, *Gryllus migratorius*, and *Gryllus viridissimus*; this latter, however, is not productive of much mischief."—*Clarke's Travels in Russia*, p. 437.

Gryllus migratorius is an occasional visitor in this country; the *Gryllus viridissimus* is by no means uncommon. The former is figured in *Donovan's British Insects*, plate 270, the latter, plate 130.

Amongst other particulars relative to this destructive insect, Jonas Hanway, in his *Travels into Persia*, vol. i. p. 84, says, that when Capt. Woodroofe was sailing up the Volga to Astrachan, he observed a prodigious cloud of them coming from W.N.W. which is across the river. The wind at that time blew very fresh, and nearly from the same point; when the locusts falling down, the water was covered with such prodigious swarms of them, that in some places they greatly obstructed the motion of the boat for ten or twelve fathoms together. He says also, that they live for some time under water; for as they mounted on each other's backs, they formed a cluster near three feet in diameter, which rolled along by the force of the wind, and rapidity of the current. In this manner they were driven ashore; their wings being dried, they got upon the pasture, and very few were drowned. They lay so thick upon the plain for three days to the extent of as many miles, that it was impossible to walk without treading on them. When they began to fly, they disappeared in less than half an hour, leaving the plain without a blade of grass.

In the Crimea, they are often eaten by the inhabitants. Some French emigrants who had been directed in this manner, assured me that when fried, they were very palatable and very wholesome.—*Clarke's Travels in the Crimea*, p. 438, note.

Red and green locusts at certain seasons fly about in great numbers, and do much mischief to the vegetable productions. In the interior, the damage they commit is very

great to the farmers; whole fields are destroyed and eaten up in a few hours. The south-east wind is a great enemy to them, dispersing and driving them in vast numbers out to sea. I have, whilst at anchor, seen many come aboard, tired and exhausted. They are of a very beautiful colour. The Caffres and Hottentots, like the natives of Egypt, eat them for food at the season when they lose their wings, and are found in heaps on the ground.—*Percival's Cape of Good Hope*, p. 172.

The inhabitants of New Holland are also partial to certain insects as food; the larva perforates trees, hence it is in all probability of the *cerambyx* genus, a species of beetle which, though of a different class, in some respects resembles the locust.

Further references to the practice of eating locusts may be found in *Parke's Africa*, p. 76, and *Salt's Abyssinia*, p. 172.

ECCLESIASTICAL HISTORY.

Sketches of the Ecclesiastical History of England.

No. 2. From the first introduction of Christianity into Britain to the departure of the Romans.

The Ecclesiastical History of this island before the Saxon æra, may be told in few words. And it is not without some apprehension of appearing tedious, that a chapter is devoted to the subject. But the slightest and earliest traces of great events are not to be neglected by the inquisitive, and there are circumstances in the conversion of the Britons which render it peculiarly interesting at the present day.

It is impossible to give a detailed description of British manners before the introduction of Christianity. The accounts which have come down to us are short, and incomplete, and the best of them is disfigured by inconsistencies, and blunders. It is certain, however, that our ancestors were savages and idolators, and this is sufficient for practical purposes. There is no reason to suppose that the aboriginal Britons differed in any material degree from other barbarians, or other heathens. Their resistance to the invading Romans was brave, and persevering; but from first to last it was the resistance of savage courage, not of skill and civilization: and from first to last it was rendered fruitless by the petty intrigues of kings, and chieftains,—by the mutual jealousy and mutual insincerity of men who preferred a foreign to a domestic master; and could not act in concert for a single campaign. Cæsar triumphed over Cassibelaunus in consequence of the defection of the Trinobantes, and Caractacus was delivered up to Ostorius the general of Claudius, by Cartismandua, queen of the Brijantes, beneath whose roof he had sought refuge after his defeat. The history of the subjugation of Britain by the Romans is the often repeated tale of the triumph of discipline and system over irregular and desultory valour. The ambush and the sally were the principal parts of British tactics, and the forest, the morass, and the mountain, their only entrenchments. It would argue a great want of national pride to forget that the long period of 140 years elapsed between the invasion, (not to say the repulse) of Julius Cæsar, and the conquest of Agricola. Even after Claudius landed on our island, the best generals and bravest armies of Rome, were resisted during forty years by half armed and naked Britons. But the entire course of

so long a war, does not furnish a single instance of civilization—military, civil, or domestic; and if history had not told us that our forefathers were savages, the fact might have been confidently inferred from the nature and duration of their resistance. Their valour would have ensured success had it been aided by discipline. Their defeats would have been fatal to any soldiers but barbarians.

There is no circumstance in their government, their religion, or their families, to efface the impression which is made by their military system. The country was possessed by small independent tribes; and the division was so minute that there were five kings in the county of Kent. Nothing can be certainly known respecting the extent of the king's jurisdiction; but he probably resembled a North American chieftain, and was the head of a large family, rather than the monarch of a realm. His subjects, if such they can be called, were devoted to war and hunting; were ignorant of letters, laws, commerce, and navigation; and their religion fostered natural courage and cruelty, and aspired to no farther influence.

The power of the Jewish and Christian priesthood has been the subject of much complaint, and is described as unparalleled and intolerable. Yet, in truth, the Druid, in the forests of Gaul and Britain, exercised an authority which has never been possessed by Christians, and inflicted a punishment not less severe than excommunication itself. The possessors and employers of this heavy weapon were ministers of idols, as horrid and as numerous as those of Egypt, and endeavoured to appease their anger by the sacrifice of human victims, burned alive at the altar. Such priests and such deities were not likely to inculcate pure morality. The very foundations of domestic virtue and happiness were overthrown by the community of wives, which was generally established: and in the dearth of other particulars we must form our estimate of the private manners of the Britons from this disgusting but unquestionable fact. It tells us that Christianity, when first preached in our island, was preached to an ignorant, an ill-governed, an idolatrous, and an immoral people; and the next subject of enquiry is the success which it experienced.

If credit be given even to the more sober and cautious ecclesiastical historians, the British nation was converted to Christianity at a very early period, and, for the most part, continued stedfast in the profession of the true faith until the invasion of the Saxons. The gross tales and inventions of the monks have long ceased to obtain credit. But in the majority of our writers there is still a strong disposition to antedate the general conversion of their countrymen. Accordingly they assure us that St. Paul preached in Britain before the year of our Lord 60; that Christianity continued to flourish until the Diocletian persecution in 285; revived and was re-established in 320, under the patronage of Constantine; and continued the universal religion of the country until the arrival of the Saxons in 449. The kingdom is also supposed to have been regularly divided into three archiepiscopal provinces, London, York, and Caer-Leon, and each province subdivided into dioceses and parishes. Schools of learning are said to have been established in the principal Roman towns, and the University of Cambridge has laid claim to many thousand students as early as the reign of Diocletian. The regular service, and discipline of the Church, the maintenance of the clergy, and various other particulars have been described with an appearance of accuracy; and nothing is wanted but the original authorities upon which such flattering descriptions rest. Parts of them may be correct. Clemens

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Romanus declares that the Apostles advanced to the extreme parts of the west; and Britain may be included under these expressions. It is affirmed by Tertullian, that the Gospel had reached and conquered countries which were inaccessible to the Roman legions; and many similar expressions have been pointed out by the historians. They establish the possibility of the events which they are brought to prove; but as proofs they are evidently insufficient. The western country alluded to might have been Spain, rather than Britain: and the Gospel may have been received in the unconquered parts of our island from meaner lisp than an Apostles' *.

And where positive evidence is wanting, are we justified in presuming that an Apostle really preached, and that miracles were really wrought in a country, which made little or no subsequent progress in Christianity; and which can shew no reliques of an apostolic congregation, or an uninterrupted episcopal succession? Is it not taking very unwarrantable liberties with the Apostles, to represent them as going about breaking up much ground and thoroughly cultivating none? Is it credible that a nation which had been visited by St. Paul, should be reduced in less than a century to so low an ebb as to be compelled to send to Rome for instructors, as king Lucius is reported to have done, about the year of our Lord 160? The whole story of Lucius, is probably a forgery, designed to strengthen the claims of Rome; pope Eluthérius being reported to have consecrated two bishops and despatched them to the king with instructions how to proceed in the work of conversion. But this strange tale is believed by the persons who contend for the Apostle's journey into England, and much pains and ingenuity have been thrown away in endeavouring to reconcile its numerous contradictions. But the strongest point of all is, that the earliest British historians knew nothing of these important and interesting circumstances. Gildas, a Briton, who flourished at least two centuries before any other of our native writers, enters into no details respecting the conversion of the island. He admits that in the fifth century he was not in possession of any national documents (*Scripta patriæ, scriptorumve monumenta*) but that if any such things had ever existed they had either been destroyed by enemies, or taken away by exiles; and that consequently he is obliged to have recourse to foreign and mutilated narrations. Of these narrations he has not given a very lucid abridgment. But he seems to mean that Christianity was introduced into Britain about the same time as the Roman authority, that is from seventy to eighty years after Christ. And he asserts that it was coldly received by the natives, and preserved by some persons with more or less care until the ninth year of the persecution of Diocletian. He names the three martyrs, Albanus of Verulam, and Aaron and Julius of Caer Leon, who suffered at that period; disfigures his history by the introduction of the legendary miracles of the former (almost the only passage in his work which can be fairly excepted against) and adds that others of both sexes underwent a similar fate in various places. After the persecution ceased, he describes the Christians as repairing their churches, and celebrating pious festivals, and continuing in unity until the Arian heresy introduced bitter strife, and opened a way for novelty, instability, and every deadly poison.

* Papists have contended that Britain was converted by St. Peter, with a view of establishing the Pope's authority in the island. Protestants have clearly shewn that no such event took place: but in order to make assurance double sure, they have transferred the task to St. Paul, a less improbable, but still a very doubtful circumstance.

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The account of the venerable Bede differs in several respects from that of Gildas. He gives the story of king Lucius, and considers that prince's conversion as the first planting of Christianity in Britain. The martyrdoms of Albanus, &c. he recites pretty much in the same manner as Gildas: adding that Albanus was not converted to Christianity until the day before his martyrdom; and describing the peace that ensued upon the close of the persecution in the very words of the elder historian; and the terrible effects of the Arian heresy in language evidently borrowed from him. There is nothing more upon the subject in Bede, until the departure of the Romans; and it is contrary to every just rule of evidence or inference to believe that these two writers were ignorant of facts that have been discovered by their successors, or that the British Church had arrived at a degree of solidity and extent, of which they entertained no conception.

Supposing Gildas, the elder and the more unbiassed author, to be correct, nothing can be simpler than the introduction of Christianity into Britain. It was brought by the Romans who settled here in the time of Claudius, and made but little progress before the reign of Constantine. Albanus is universally considered the first British martyr, and he died towards the end of Diocletian's tyranny. The Church would not have been suffered to remain so long unpersecuted, if its numbers or fame had attracted much observation. And the names of the sufferers and the detailed circumstances of their fate, render it probable that they were not Britons but Roman soldiers. Few years had elapsed after Diocletian's persecution, when Constantine, a native of Britain, prohibited idolatrous worship, and gave encouragement, if not establishment to the Christian faith; and accordingly Gildas tells us that the Church flourished and encreased from this period to the introduction of Arianism. An account in itself highly probable, and which confines the prosperity of the British Christians to a short period of time. It has been usual to lay much stress upon the support and patronage of Constantine, upon the schools which he founded, and the churches which he built and endowed. Every thing, however, of this sort is mere supposition. He acted thus in other parts of the Roman empire, and it is inferred that Britain, his native country, was not neglected. But unfortunately we know, that Britain and Gaul, and the whole of his western dominions were neglected by Constantine, more especially towards the end of his life. And if Christian schools had been founded, and had flourished, it seems absolutely impossible that every vestige of them should have perished. The following age was distracted by controversy, and the writings of the different parties would naturally be numerous, yet Gildas doubted whether any ecclesiastical documents had ever existed in Britain, and was confident that none remained. The power, numbers, wealth, and civilization of the inhabitants had arrived at a very respectable height, and yet there are no civil or philosophical writers. Under all these circumstances, it is more probable that Constantine gave a few short years of peace and unity to the British Christians, than that he adorned religion by an established church, or strengthened it by a learned priesthood.

The existence of episcopal government, however, cannot be questioned. The signatures of three British bishops are affixed to the council of Arles; there is reason to believe that they were present at Nice; and at Ariminum among the bishops assembled by Constantius to support his favourite Arianism, three British bishops were too poor to defray their own expenses, and lived at the charge of the Emperor,

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rather than encumber their richer brethren. This is ample evidence of the existence and the government of the British church. To explain away the obvious inference from the circumstance of there having been but three bishops at Arles, it has been conjectured that they were the three archbishops of the provinces formerly mentioned. The poverty of the bishops at Ariminum is attributed to their being only suffragans, who would have been supported, if they had not declined it, by their wealthier metropolitans*. But these are weak excuses; and it is best at once to confess the truth, viz. that the bishops of those days were few and poor, and presided over a church which was neither numerous, powerful, or learned. In fact, the Romans conferred few benefits upon this portion of their empire. They drained the country of its men to recruit their armies, and of its wealth to feed them. They never effectually relieved it from the incursions of the barbarians. They involved it in all the wars which were occasioned by disputed successions. And more than one usurper of the supreme command rested his whole chance of success upon the valour of the British troops. The history of Britain, during its subjugation by the Romans, is a continual series of rebellions, expeditions, and calamities; and if the civil and religious improvements were able to break the force of the old idolatry, and thus prepare the way for the general reception of the Gospel, it was as much as there was reason to expect, and as much as can be proved to have taken place.

No notice will be taken, in the present sketch, of the lessons which were communicated to the people, under the style and title of Christianity, because all the statements which are put forth upon this subject, are of doubtful authority. They are taken from the Greek and Roman Fathers; and it is fair to suppose, that the doctrines of those Fathers were preached in Britain, while it was under the dominion of Rome. But there is no certainty that this was actually the case; the continental writers afford no precise information on the subject of British Christianity; and the statements of Gildas, which are at once full, satisfactory, and authentic, will be produced in their most appropriate place, if they are reserved until the departure of the Romans.

The convulsions by which that event was preceded and followed, left our affranchised country in a state of the greatest distress*. It had no acknowledged head, no constitution, no army, and no established or effective church. The people had given up one set of civil habits, and religious opinions and practices, and had not yet adopted another. Britain became the prey of every one that chose to invade it. The Picts, and Scots, the Irish, the Saxons, and many other savage tribes, took advantage of its wretched condition, and harassed the inhabitants in the most cruel manner. The Arian heresy was followed by Pelagianism in all its

* Milton, who in spite of his Presbyterian principles, entertained the most sovereign contempt for the Assembly of Divines by whom it was established, observes upon this circumstance in the following terms: "The bishops esteemed it more honourable to live on the public than to be obnoxious to any private purse. Doubtless an ingenuous mind, and far above the Presbyters of our age, who like well to sit in Assembly on the public stipend, but like not the poverty that caused these to do so."

* Gibbon has amused himself, (Decline and Fall, ch. xxxi.) by giving a very poetical description of the wealth, power, and happiness of the Britons, after what he is pleased to term the expulsion of the Romans. It is not easy to discover the motive for this gross falsification of history. It does not tend to injure but to exalt Christianity; and the historian informs his readers, in a note, that they need not believe him unless they like it.

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shapes; and the bishops and clergy, as will be seen hereafter were compelled to seek assistance from Gaul. In short it is impossible that the review of any future portion of our Ecclesiastical History can close in less satisfactory language than that which truth dictates upon the present occasion. The country was weakened and ruined by civilization; and Christianity, which had been known here for three hundred and fifty years, and had been the public religion of the nation for upwards of a century, was too much enfeebled by the ignorance and vices of its professors, to restore private virtue or public strength. A useful lesson to those who are engaged in the conversion of heathen nations;—encouraging them never to despair of ultimate success, however trifling and dilatory their progress may appear;—warning them never to expect that where miraculous powers are withheld, a sincere and genuine national conversion can be effected in a single age, or that when effected, it can be preserved without the help of regular government, established forms of worship, and a well educated and pious priesthood.

MISCELLANIES.

WARWICKSHIRE BIBLE SOCIETY.

THE following letter has been received from the Rev. T. S. Grimshawe, disavowing the Report of his Speech, which was published in the *Sketch of the Proceedings in the Court House at Warwick, &c.* and quoted in the *Christian Remembrancer*, Vol. III. p. 750. We said at the time that we doubted the accuracy of the Report; and we exhorted Mr. Grimshawe, and likewise Mr. Spooner, and Mr. Dudley, to disown the speeches that had been imputed to them. We trust that the example of the former will be speedily followed up by his colleagues; and have only to add, with respect to his hesitation on the authenticity of the *Sketch*, that an application to the Warwick Committee would be the shortest mode of obtaining the information of which he is in want.

To the Editor of the Remembrancer.

Sir,

Having just perused the strictures in the Christian Remembrancer for December, on the subject of the formation of the Warwickshire Bible Society, I trust I shall stand excused in offering a few remarks on that portion of them which personally relates to myself. An observation is there attributed to me, and alleged to be founded on a published account, or "Sketch of the proceedings," circulated by the authority of the committee. The passage is as follows.

"Mr. Grimshawe, in refutation of Mr. Boudier's statement, that the Bible Society was not generally sanctioned by the ministers of the Established Church, read over the names of the vice-presidents of the Bible Society, among whom were many of the first dignitaries of the Church."

Having never seen the publication of the proceedings here alluded to, I am willing to presume the passage to be justly quoted, but I lose no time in most explicitly stating that this was not the language uttered by me on that occasion. I should, indeed, think that I was consulting neither the obligations of private character, nor what is due to the dignity of a public institution, could I, in pleading its merits, adopt

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any other language than what is consistent with the most scrupulous regard to truth. I might add that such a deviation, knowingly committed, would appear to me doubly reprehensible, in proportion as the object of the institution is of so sacred a nature, and so many obvious topics present themselves, in strict alliance with truth, on which to ground an appeal to public patronage and support. The part of the Rev. Mr. Boudier's speech to which I exclusively confined my comments, was, where that gentleman asserted, that however a considerable proportion of distinguished characters, and dignitaries of our Church might originally have given to the British and Foreign Bible Society, the sanction of their name and support, that sanction had for the most part been subsequently withdrawn. I have often had occasion to observe how unacquainted the opponents of the Society are with the existing state of its history and operations, and as often cherished the persuasion, that a candid examination of both must necessarily lead to a renunciation of the prejudices entertained against it. The assertion of Mr. Boudier was so opposed to fact, as to excite, I believe, general astonishment; and without wishing to impute to him any thing beyond an unintentional error, yet it was an error of such magnitude, and so calculated to prejudice the subject, that I availed myself of the first opportunity to correct so palpable a misrepresentation. In refutation of it I enumerated the distinguished names that are to be found on the list of the parent Society's vice-presidents, containing no less than eleven prelates; and in proof that this was not a mere nominal sanction, I further submitted to the meeting some recorded and well authenticated testimonies of their cordial and avowed approbation. Such is the real statement of the case. To this act of defence I solely restricted myself; my object was simply to prove that the desertion so confidently asserted, was a gratuitous supposition, and in opposition to decided fact; but that the clergy of the Established Church generally supported the institution, I never maintained. It is not for me to undertake the vindication of others, who are so competent to plead for themselves; but I must confess, though I listened with the utmost degree of attention to the several principal addresses, I cannot recall to my memory the language attributed to Mr. Spooner. Mr. Dudley and myself saw no published account of the proceedings, but what was contained in the provincial paper, which abounded with so many inaccuracies, and was altogether so loose and imperfect a delineation of what we delivered, that we both expressed our formal protest against it. With respect to the "Sketch of the Proceedings," I must beg not to be considered responsible for what I never saw, and did not revise. But I trust I may be allowed to add that I never witnessed a public meeting, where an avowed opponent (for so Mr, Boudier proclaimed himself to be), was treated with more decorum and respect; where his remarks were listened to with more patience; or answered with more forbearance; and every objection more candidly and dispassionately considered. In one of his arguments, as will appear by a reference to his speech, he strenuously urged, that there was no necessity for the proposed Society, because Warwick was adequately supplied with the Scriptures; whereas the specific object of the meeting was the establishment of a *County Society*; at the same time its applicability to Warwick itself, may be inferred from the following fact, that though Mr. Boudier assumed only 200 Bibles were wanted, in a population of

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8000 souls, (a circumstance which I do not believe can be asserted with truth, of any town throughout the kingdom) it was officially stated at the public meeting, as the result of a survey, and that only a limited one, that 270 *families* were found to be wholly destitute of the sacred Scriptures. Without entering upon further topics, allow me to express an earnest hope, with a candour which I trust will neither be misinterpreted nor resented, that if the Bible Society is doomed to continue the fruitful source of controversy, it may be suffered, so far as that controversy may be admitted within the pages of a "Christian Remembrancer," to be conducted according to the rules of manly and legitimate argument; and that no motives be attributed, or imputations cast, which the friends of the British and Foreign Bible Society can consider to be a violation of personal courtesy, or as militating against the still more sacred requirements of truth. I would respectfully allude to passages such as these, in the number for December last, as infringing upon this principle. "Among the former were the whole body of the Dissenters, and of the Churchmen who admire and resemble the Dissenters." P. 743. "Was not the Bible Society instituted for the purpose of uniting them (the Dissenters) gradually to the Church." P. 749. "Besides it may be fairly questioned whether the rapid strides of Socinianism be so ungenial to the sentiments of the Bible Society, as your correspondent seems to imagine." P. 724.

The weapons of controversy are of themselves sufficiently keen and pointed; and when we add to them the accompaniments of passion or of unjust surmise, we resemble those tribes who are reported to have tinged with poison the extremity of their darts, that the breast, which might possibly escape the effects of the weapon itself, might experience its projected destruction by the sure and more efficacious operation of the poison.

T. S. GRIMSHAW.

Burton Latimer, Jan. 19, 1822.

To the Editor of the Remembrancer.

SIR,

HAVING understood that the Society for the Building and Enlarging of Churches, did not interfere in the management of any building to which they made a donation, it was not without surprize, that I learnt a prejudice existed in some parts of the kingdom against the Society upon this very ground. The complaint which I have heard made against the Society is this, that when the Committee of management voted a sum of money towards the erection of a Church, together with their money, they sent an architect, who took the whole management of the proposed building upon himself, and in some cases had involved the parties concerned in so much additional expence, that instead of being benefited, they were in fact injured by their application to the Society.

I have also heard dissatisfaction expressed, and an objection raised against a proceeding of the Society for Promoting Christian Knowledge. The objection is founded on an idea, that the funds of the Society are misapplied, in being made subservient to the circulation of improper books. Such, for instance, as Robinson Crusoe, and others, upon the Supplemental Catalogue, which do not seem to be immediately connected with religion.

I must confess to you that I suspect both these reports to be the inventions of those who are labouring to raise prejudices against all genuine Church institutions; however this be, they are getting into extensive circulation, and ought to be authoritatively refuted; and

therefore if any of your correspondents, who are well acquainted with the proceedings of the above mentioned Societies, will have the goodness to state whether there is any real ground for them or not, he will confer an obligation upon many of your country readers, and particularly upon your humble servant,

C. N.

We are obliged to C. N. for asking these questions; and beg leave to return the following answers.

The Society for Building and Enlarging Churches and Chapels, has not interfered, either directly or indirectly, in the appointment of any architect, builder, or surveyor; and its grants are laid out under the sole direction of the local authorities, at whose request they are voted.

The Society for promoting Christian Knowledge has not expended one single farthing in the circulation of Robinson Crusoe, or of the other books of entertainment and instruction, to be found on its Supplemental Catalogue. The purchasers of such books pay for them at prime cost. The funds of the Society are exclusively devoted to the distribution of religious publications.

To the Editor of the Remembrancer.

Sir,

KNOWING your readiness to admit any thing into your very useful Miscellany, that is of essential interest to the Clergy, I beg leave most earnestly to call your attention to the present operation of the act 57 Geo. III. "For consolidating and amending the Laws relating to spiritual Persons," &c.

Owing, Sir, to the very extraordinary changes which have taken place, particularly in the prices of all articles of agricultural produce, the Curates are in general better provided for, throughout the kingdom, than those Incumbents who have received their preferment since the year 1813. I am myself a Rector, and was obliged to allow my Curate a stipend of £150 per annum, with the parsonage-house, and other advantages. I was induced, also, conscientiously to make to the Bishop a return of £1200 a year, as the gross value of my living; but, owing to the extreme distress of the farmers, the utmost that I could possibly collect, about a fortnight since, for tithes due at Michaelmas last, was £139 15*s.* 9*d.* and yet I am compelled to pay rates, taxes, &c. in addition to my Curate's salary.

I am, indeed, truly thankful, that I possess other sources of income; but many of my reverend brethren, "who have laboured long in the vineyard, and borne the heat and burden of the day," will speedily be ruined, unless my Lords the Bishops, take this matter into immediate consideration, and do something effectual on the opening of Parliament.

I wish not to excite any interest or compassion for certain individuals, who leave others, without any plea of necessity, to perform their sacred functions, while they themselves are spending the income of their respective livings in idleness and dissipation, or in wandering about from place to place. I wish to call the attention of the Legislature to the very severe case of the aged and infirm; of those, also, who have families to provide for, and who have obtained licences for non-residence, on account of chronic diseases, unhealthy situations, and other sufficient causes.

My case, I wish you to understand, is by no means singular, with respect to the smallness of the sum collected for tithes. The Clergy, in general, it may be said, will not this year, receive one-eighth of the sums compounded for. A Rector in Kent, who is resident, and whose living was estimated at £1200 per annum, did not last year receive

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£170. If legal measures are resorted to for enforcing payment, the landlord then immediately distrains for arrears of rent, and the Clergyman is left without any resource whatever.

In giving this communication a place in the Christian Remembrancer, you will represent the deplorable case of hundreds of respectable clergymen, and, perhaps, may be the means of procuring for them some speedy alleviation and redress.

I am, Sir, your most obedient humble servant,

CLERICUS.

To the Editor of the Remembrancer.

Sir,

As your valuable publication no doubt meets the eyes of some of the learned judges of the land, if you will give place to the following remarks in your next, you will much oblige your constant reader,

βήτα.

When a sinner has perpetrated such crimes as have rendered his life a forfeit to the laws of his country, it is the custom of the Judge, after passing sentence of death upon him, strongly to exhort him to pass the few remaining hours of his life in prayer, and such other offices of religion, as may be most likely to *make his peace with God*. This is undoubtedly charitable and humane, and done with the best intention, but does it not tend to confirm the notion of the value and efficacy of a death-bed repentance? and that, not only in the mind of the unhappy criminal himself, but in the minds also of the numerous persons, of all ages and descriptions, who are usually collected together in a court of justice, and who, perhaps, are more likely to be affected by the short, but solemn, address and manner of the Judge, than by the best discourse delivered from the pulpit.

Does not this practice, in some measure, account for the confident assertions that we so repeatedly hear expressed by the most atrocious criminals, of their hopes of salvation? It would be wise then, in our Judges to be more guarded in their exhortations, because by encouraging hopes of salvation upon a late repentance, they necessarily lessen the value of virtuous practice.

Dec. 11, 1821.

To the Editor of the Remembrancer.

Sir,

I HAVE no wish to discuss the merits of the Bible Society, but as it is impossible to judge of the propriety of its Committee's acts, unless they are stated correctly, I, as a friend and member of that Society, request your insertion of a few observations upon such versions of the Holy Scriptures as have been condemned as erroneous by some of your correspondents.

A person who forms his opinion of their proceedings from Alpha's letter, must consider them either as purposely betraying their trust, or from ignorance incompetent to discharge their duty; neither conclusion, I feel confident, will be adopted by any candid person, who is really acquainted with the subject, whether he be friendly or hostile to the constitution of the Society. Its sole design is the circulation, to the greatest possible extent, of the Word of God; and it is well known, that it has pursued its object with unexampled zeal and activity, in every quarter of the globe. Consequently, in many languages, it has been under the necessity of adopting new translations, but in most Christian countries, approved versions have been in use before the Society's existence, and these it has printed verbatim, judging that if the version recommended was, upon the

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whole, a faithful copy of the original text, it would be inexpedient to sanction any private correction of it, though aware that the very best is capable of improvement. Thus, at home, it has pledged itself to distribute no other in the English language, than the version of our own Church; and abroad, it has printed for Roman Catholics, approved translations from the Vulgate,—in France, De Sacy's; in Italy, Martini's; and in Spain, that of Father Scio, who was the tutor of the present Sovereign. The Society's Protestant Spanish Testament is an exact reprint from that of Sebastian de la Enzina, published at Amsterdam, in 1708. It is said to be only the revision of a much earlier one by Cassiodore de Reyna, printed at Basil in 1569, described by some as following that of Erasmus, but by Father Simon as influenced by that of Geneva. The same critic speaks in more favourable terms than is usual with him, of the Italian Bible of Diodati, which, notwithstanding his residence there, and his connection with Beza, has been less affected by that Reformer's Latin Testament, than our own authorized version.

There are two Bibles in use among the French Prostestants; in Paris that of Ostervald, and Martini's in the southern and western provinces. Your Caen correspondent is surprised at the Society's preference of the former, but it has in fact shown no partiality; for it has printed both. It probably is not known by him, that whatever variation there may be between them, neither is an independent original work. The only Protestant translation is that of Olivetan, as early as 1535, which was used, and afterwards corrected by Calvin; it has been revised several times, and was modernized and altered both by Martin and Ostervald, in the last century; but I am not aware that either has strained any passage to favour, more than the original text does, the doctrines of the Reformed Church. I learn from your note to my former communication, that I am mistaken in supposing that the Society for promoting Christian Knowledge had printed Ostervald's version. The reason of this I presume to be, because Martini's is used in Guernsey and Jersey, and not disapprobation of the translation, for Ostervald was much connected with the Society, and his Reflections upon the Bible, in two large volumes, which were originally published by the Society, are still upon its list. Of course, such a work will much more fully convey his sentiments than his Bible. I apprehend that upon enquiry, it would be found, that he was not a Calvinist, though a minister of the Reformed Church.

Alpha describes the Icelanders as heart-broken by the alterations made in the version published by the Bible Society. This is a strong expression; but he does not state upon what authority the information rests, and he does not intimate that he has himself visited the island. Mr. Henderson, who went there for the purpose of distributing the Scriptures, uses very different language. He allows, indeed, that in the edition of 1807, a number of orthographical alterations were introduced, together with several new words and phrases, which appeared better to the corrector of the press, Justiciary Thorkelin, than those found in the former edition. Had Mr. Henderson stopt here, we might have drawn Alpha's conclusion; but he continues in the next sentence, "it must be allowed, at the same time, that the alterations are of no great importance, and would not have been mentioned here, had it not been that they are disapproved of by the generality of the Icelanders, who are, nevertheless, thankful for the gift, and peruse it with assiduity and profit." This observation applies to the first edition. In 1813, the Bible was printed

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for the Society at Copenhagen, under Mr. Henderson's own superintendance, and it is fair to suppose, that those emendations which he and the natives disapproved, were rejected. We know, at least, that they manifested the utmost desire of obtaining copies of it, and a poet of their own, who may be pronounced a more competent judge of the merits of the edition, than any foreigner, has conveyed the thanks of his country for "the healing balm of sacred love," in a poem, in which he thus addresses the Society.

Society of Christ! most dear
To heaven, to virtue, and to me!
For ever lives thy memory here:
While Iceland is; thy fame shall be.
.....
Thus Thule, and her sons employ
Their harps, to pour the grateful song;
And long thy gifts may we enjoy,
And pour this grateful tribute long.

Mr. Henderson informs us, in another place, Bible Society Report, 1816, p. 212, that this translation, though the best they have, is allowed, on all hands, to labour under very considerable imperfection. Those, therefore, who take an interest in the spiritual welfare of that remote island, will be glad to hear that it is likely to be superseded by a more accurate one, as the Bishop had, in 1817, advanced pretty far, in union with other learned men, in the preparation of the New Testament.

I am, Sir,
Your humble servant,
M.

Oxford, Dec. 12, 1821.

WE REPRINT THE FOLLOWING LETTERS FROM THE "NEW TIMES."

To the Editor of the New Times.

Fulham, Dec. 27, 1821.

Sir,

I SHALL feel obliged to you, if you will give insertion to the following letter. It was addressed, as you will perceive, to one of the Episcopal Patrons of the British and Foreign Bible Society, and was intended for the private satisfaction of his Lordship, and of those to whom he might think proper to communicate it: but as the charge which it was meant to refute (and which has since been revived, with additional matter of accusation equally unfounded) is said to be producing an impression unfavourable to the character of the Society, I have found myself compelled most reluctantly to adopt the only expedient by which it appeared to me that the injurious consequences of such an impression could be generally and effectually counteracted.

I am, Sir, your humble servant,
JOHN OWEN.

"*To the Lord Bishop of* ——.

"*Fulham, Nov.* 29, 1821.

"My Lord,

"YOUR Lordship having obligingly drawn my attention to an article in the *Christian Remembrancer* for October last, in which the conduct of the British and Foreign Bible Society, in a particular instance, has been gravely impugned, I lose no time in laying before your Lordship such observations as will, I trust, make it appear, that the Society has been wrongfully accused, and that the reproach attempted to be fastened upon it is altogether undeserved.

"In the article referred to by your Lordship, a writer, who signs himself C. L., and dates his letter from Caen, distinctly charges the British and Foreign Bible Society with having sent forth to the world, under its authority, 'a corrupted translation of the Bible,' into French, and in no very covert way insinuates, that this has been done to favour the cause of 'Socinianism.' The circumstance on which the writer professes to found both the accusation and the inference, is, that having been led to consult the French translation published by the Bible Society, 'for the purpose of quoting texts in proof of the Divine nature of Jesus Christ,' he was greatly surprised, on meeting with a passage of the utmost importance to his purpose, to find it rendered in a way which corresponded neither with the original, nor with the English authorised version. The passage referred to is contained in the 18th and 19th verses of 2 Cor. chap. v.; and it appeared, that the words which in the original are, 'Ως ὁτι Θεος ην εν Χριστῳ κοσμον καταλλασσων ἑαυτῳ,' and in the authorised English version are translated, 'that God was in Christ

reconciling the world unto himself,' are rendered in the Bible Society's French translation, thus: '*Car Dieu a réconcilié le monde avec soi-même, par Christ.*' Now, observes the writer, 'the Bible Society's translation is said to be printed from the Paris edition of 1805, and was doubtless selected by the Society in preference to other editions, '*notwithstanding it is well known that the French Protestants consider the best French version of the Bible to be that of Martin,*' in which the words, 'Ως ὅτι Θεος ην εν Χριστῳ,' &c. To wit, 'That God was in Christ,' &c. are literally translated—'*Car Dieu étoit en Christ réconciliant le monde avec lui-meme.*'

"Such, my Lord, is the substance of the charge itself. The writer who brings it forward, describes it as a 'circumstance which appears to him to demand explanation on the part of the British and Foreign Bible Society; and that explanation, not as their official organ, but as their voluntary advocate, I shall now make it my endeavour to give.'

"I. In the first place, the ground of the accusation against the Bible Society, is laid in an assumption, that the French translation printed by them is either a version originally vicious, or that they have so corrupted it by their 'revision and correction,' as to have made it substantially and responsibly their own; whereas, it is, in fact, the version of Ostervald, and the rendering complained of is to be found in every edition of Ostervald's Bible which I have seen, from the year 1816, when the first edition of that Bible appeared, down to the year 1818, when the latest was printed at Basle. The words 'carefully revised and corrected according to the Hebrew and Greek texts' (*revue et corrigée avec soin d'après les textes Hebreu et Grec,*) which are placed on the title-page, and by which it seems probable the writer was misled, were adopted on the principle of general usage, and meant to be understood in the sense in which they are known to be customarily employed. The Editors of the Basle impression above-mentioned have in their title-page '*revue et corrigée sur le texte originel,*' though they did not profess to alter, but simply to correct the version which they printed: and the same was the case in the editions of the French Bible printed by the Bible Society. The revision and correction so described were made by a collation of the edition printed at Paris in 1805, with the original, and with several former editions; not with the design or the profession, of making alterations in the version itself, but of rectifying the errors, and removing the blemishes by which it had been rendered, in not a few places, embarrassed or obscure.

"II. The accusation further assumes, that the Society were influenced by a feeling of unjustifiable partiality in selecting the version printed in 1805: they are represented by the writer, as giving it the preference, 'notwithstanding it is well known that the French Protestants consider the best French version of the Bible to be that of Martin.' How little ground there is for the insinuation conveyed through the first part of this assumption, will be made sufficiently to appear from the following brief and uncommented statement of facts.

"At the close of the year 1805, the attention of the Bible Society having been seriously turned to the state of religious destitution of the numerous prisoners of war at that time in this country, it was determined to employ the most prompt and effectual measures for supplying them with the Holy Scriptures in the languages of their respective nations. In proceeding to take the necessary steps to print an edition of the Bible for the use of the French prisoners, amounting to 20,000, the Society experienced considerable embarrassment in fixing upon a copy from which their edition should be printed. Opinions on this subject were greatly divided, both abroad and at home. The war having prohibited all direct intercourse with France, the only means which the Society possessed, of obtaining information from that country, were those which were furnished through the medium of their correspondents in Switzerland. For this purpose, many letters were addressed to their friends at Basle; and similar applications were made to such individuals resident in London, as were thought competent to give an opinion on the subject. After a delay of nearly twelve months, during which these inquiries were incessantly pursuing, it was at length determined, on the recommendation of the late Rev. Mr. Mercier, (Minister of the French Church in London,) and Mr. Des Carrières (Author of the French Dictionary, &c.) that the version of Ostervald should be adopted; and accordingly a copy of the Paris reprint of it in 1805, was, after a collation of it by the Rev. Dr. Adam Clarke, with the edition printed at Bienne, in 1774, selected as that which should be used in executing the Society's impression. The very inaccurate manner in which it afterwards appeared the Paris edition of 1805 had been printed, added greatly to the labour of revision and correction requisite

to prepare it for the press; and this circumstance may be considered to have had some influence in occasioning the employment of that strong language in which, on the title-page of the work, the revision and correction are represented to have been made.

"To the unqualified assertion, that 'the French Protestants consider the best French version of the Bible, to be that of Martin,' I must beg leave to oppose both the judgment and the practice of the French Protestants in Switzerland. Among them the version of Martin has been very partially, if at all received. Certain it is, that that of Ostervald is in general use; and when in the year 1816, the Bible Society made an offer of a very liberal grant to the three Bible Societies of Lausanne, Geneva, and Neufchatel, on condition of their printing an edition of 10,000 Bibles, according to the version of either Ostervald or Martin, leaving it to them to adopt whichever of the two they might prefer, they accepted the grant with the greatest thankfulness, and *unanimously decided in favour of Ostervald.* It is true that the Protestants in the South of France, of which Martin was a native, and those of Holland, in which he exercised his ministry, during the latter years of his life, use by preference the version which bears his name; and accordingly, on ascertaining the predominancy of this attachment in the former of those countries, the Bible Society will be found to have shown no backwardness to consult it, and no parsimony in providing for it the means of gratification. By their aid and encouragement, four editions of this version have already been executed at Toulouse, Montauban, and Paris, three of which consist of 26,000 copies, and the fourth is on stereotype, and therefore capable of being carried to an indefinite amount. It should at the same time be stated, that the Paris Bible Society (whose competency to judge of the disposition of the Protestants in France will not be disputed) are by no means inclined to sacrifice the version of Ostervald to that of Martin; they possess both, circulate both, and in the Catalogue of Bibles and Testaments on sale at their depository, editions of both in various forms are equally to be found.

"III. Though I am far from approving the terms in which the passage under consideration is translated, yet from the known character of the eminent theologian from whom the translation of which they form a part, proceeded, and on whose authority they were adopted by the Bible Society, I cannot but think they have been construed in a lower and less orthodox sense than that in which he employed them, and intended them to be understood. The name of Ostervald has long been held in high and deserved estimation; and his writings on the Holy Scriptures have been, for nearly a century past, and continue still to be, recommended and circulated by that venerable body, the Society for promoting Christian Knowledge, which would certainly be among the last to sanction the opinions of a writer who could be capable of perverting any passage of the Bible, in order to favour the tenets of Socinianism. The fact, however, is that, in rendering the important passage in the manner complained of, Ostervald has gone little, if at all, beyond many of the most orthodox translators and interpreters of Scripture, in the paraphrastic liberty which he has allowed himself to use. Diodati, who has never been suspected of a leaning towards Socinianism, translates the passage thus—'*Conciosiacosachè Iddio habbia riconciliato il mondo a se in Christo,*' &c. Archbishop Martini has—'*Dappoichè Iddio era, che riconciliava con seco il mondo in Christo;*' and Maître de Sacy, of whose translation the Archbishop made considerable use in preparing his own, renders it as follows—'*Car c'est Dieu, qui a reconcilié le monde avec soi, en Christ.*' It is true, the two latter were Catholics, though of a very enlightened class in that communion; but whatever may be thought of their opinions on certain dogmas of our holy faith, they will not be suspected of disaffection to that of 'the Divine nature of Christ,' nor, consequently, of an intention to weaken 'the scriptural proofs' by which it is supported. There is in *Poole's Synopsis* a criticism so fully to the purpose of my present remarks, that I hope to be excused if I add it to the foregoing quotations.

"'Deus erat reconcilians sibi mundum, in Christo; h. e. *per Christum.* Hic commentarius congruit tum phrasi Paulinæ, tum præcedentibus et sequentibus.'—Pol. Syn. in Loco.

"Having thus, my Lord, considered the different particulars of which the charge against the British and Foreign Bible Society is composed, and done my best to furnish, in reference to each, the required explanation. I will not detain your Lordship, after having already drawn so largely upon your patience, by animadverting, as in justice I might do, on the tone in which the article which has occasioned these remarks, is written, and in which more espe-

cially it concludes. If, as the writer affirms, 'the boast of the Bible Society has been, that they circulate the authorized translation of the Bible,' I may venture to assure him, if he has not by this time discovered it, that this is a boast of which they cannot be deprived. He bids them 'look well to the revision and correction of their foreign versions;' on this point also I can give him the amplest satisfaction. No body of men can take more pains than they do, to procure suitable editors for such foreign versions as they have occasion to print, or look more closely into the principles and qualifications of those to whom the editing of them is entrusted. But, in fact, the Bible Society have outlived the state in which it was necessary for them to do that for foreigners, which foreigners are capable of doing so much better for themselves. Wherever kindred institutions have been established (and where have they not?) the clergy, as it became them, have undertaken the responsibility of directing the printing of the Scriptures for the members of those communions, and subjects of those countries to which they respectively belong. The revision and correction of the Society's foreign versions have thus in a great measure, happily changed hands; and what was formerly attempted on a narrow scale, and with scanty means, in the capital of Great Britain, is now performing on a scale of suitable grandeur, and with every advantage of local knowledge, and local superintendance in most of the capitals, and not a few of the principal cities, throughout the largest portion of the world.

"And now, my Lord, I have only, in conclusion to state, that nothing will be more acceptable to the officers of the Bible Society, and I am sure I may add, to all concerned in its management, than to be made acquainted with the circumstances in which it may be thought that their proceedings are liable to any just animadversion. We have, my Lord, no religious partialities to gratify; and if we had, the composition of our body would render the gratification of them impracticable. It is our wish and our endeavour to do right; but we are too conscious of the infirmity of our nature, and of the magnitude and difficulty of our work, to flatter ourselves that we shall always be successful. To those, therefore, who admonish us of our errors, whether real or imaginary, we shall ever be ready to pay a becoming attention; and if, from the tone in which they reprove us, we may not be able to thank them as friends, we will at least take care, by profiting from their reproof, to use them as benefactors.

"I have the honour to be,
"My Lord,
"Your Lordship's faithful servant,
"JOHN OWEN."

To the Editor of the New Times.

Sir,

As you have published the Rev. John Owen's defence of the Bible Society's French Translation of the Bible, and also have inserted a subsequent attack upon the Journal with which I am connected, I have to request that you will give a place to the following reply:—

A letter appeared in *The Christian Remembrancer* for October last, dated Caen, and signed "L." (not "C. L." as Mr. Owen has inadvertently stated). The writer, a well-known and respected clergyman, whose continuance on the Continent puts it out of his power to address you on the subject, pointed out a gross error in the Bible Society's translation of the 2 Corinthians, v. 19, a text, which in the original, and in the authorised English version, expressly asserts the Divinity of our Lord—but has no such sense in the Bible Society's French Edition. He added, that the translation, thus palpably faulty, purported to have been "carefully revised and corrected from the Hebrew and Greek texts," and that, without referring to those original sources, the true meaning of the verse might have been found in Martin's Bible, which the French Protestants were known to consider the best. He adverts also to the danger of such an alteration in these Socinian days, and recommends the Church Members of the Bible Society to look well to the revision of their foreign translations.

Mr. Owen has answered this letter; but he has taken no notice of the defence of the Bible Society's translation, which was inserted in *The Christian Remembrancer* for December, although he had evidently seen it before he sent his letters to the newspapers, and it is as good and as *short* as his own. In the next place, Mr. O. admits that the notice in the title page of the Society's French Bible, "revised and corrected from the Hebrew and Greek texts," is a mere PUFF—the only revision really made being that of the errors of the press, and the only standard consulted for that purpose being a former edition of the same French version.

He also informs us, that after incessant enquiries for nearly twelve months, "it was determined on the recommendation of the late M. Mercier, Minister of the French Church in London, and Mr. Des Carriéres, author of the French Dictionary, &c. that the version of Ostervald should be adopted —and accordingly a copy of the Paris reprint of it in 1805, was, after a collation of it by the Rev. Dr. A. Clarke, with the edition printed at Rienne in 1774—selected as that which should be used in executing the Society's impression." *Afterwards* it appeared that the Paris edition was very inaccurately printed (Dr. Clarke not having discovered this in the course of his collation), and the great trouble of correcting the press, "had some influence in occasioning" the Society to say, that the work was carefully revised from the Hebrew and Greek!!

But to return to M. Mercier. He was Pasteur of *l'Eglise de Loudres*, in Threadneedle-street, in which Church Martin's Bible always has been, and still is used. And the only mode of accounting for his recommendation of a version which his Church does not sanction, is, by the well-known fact—that M. Mercier was A SOCINIAN.

M. Des Carriéres abridged Chambaud's French and English Dictionary, and had the skill to make his abridgment almost as large as the original. He was a clever and respectable French teacher—but neither a clergyman nor a scholar; and of course not fit for the office of selecting a translation of the Bible. Mr. Owen proceeds to prove that Ostervald's Bible is the one generally preferred by French Protestants; and he establishes the fact by showing that Geneva, Neufchatel, and Lausanne, are of that way of thinking. He admits that the Protestants of the South of France prefer Martin's — but Martin was their countryman, and therefore they are partial judges. The Dutch also have the same preference, and they are among the most orthodox of foreign Protestants. Yet because Geneva, whose Socinianism is openly professed, recommends the Bible Society's Version—and because the Paris Bible Society, from which no one will believe that Socinianism is excluded, prints both Martin and Ostervald, the correspondent of *The Christian Remembrancer* is condemned for supposing that a preference exists in favour of Martin, although he has learnt the circumstance from his own experience.

Mr. Owen says that the Society's translations are now entrusted to the Clergy of the various communions for which the respective versions are designed. But the learned writer who defends the Society in *The Christian Remembrancer* for December assures us, that they refused to print the Geneva French Bible of 1805, because it was suspected of heresy; and yet this Bible is published "by the Pastors and Professors of the Church and Academy of Geneva." On Mr. Owen's principles, the version should have been adopted for the use of the Genevese; and we may remark by the way, that although it translates the 2 Cor. v. 19. incorrectly, it gives the true meaning in a note, and says that it is the literal version of the Greek.

But the circumstances principally relied on by Mr. Owen are, that the translation in dispute is Ostervald's, that Ostervald was a sound divine, and that his works are distributed by the Society for Promoting Christian Knowledge. In reply to this it must be observed, that Ostervald's Arguments were published for the first time at Neufchatel, in the year 1720, and that Ostervald's Bible was published for the first time at Amsterdam, in 1724. The title of the latter work is this—"La sainte Bible, qui contient le vieux et le nouveau Testament, revue et corrigée sur le texte Hebreu et Grec, par les Pasteurs et les Professeurs de l'Eglise de Geneve, *avec* les Argumens et les Reflexions sur les Chapitres de l'Ecriture Sainte, et des Notes, par J. F. Ostervald, Pasteur de l'Eglise de Neufchatel."—The version therefore in this edition was the received Geneva version of 1720; in which the words of 2 Cor. v. 19. are correctly rendered, "Car Dieu etoit en Christ," and another edition retains the same reading. Mr. Owen is made to say, that the earliest edition which he had seen is that of 1816, but this is evidently a false print, and it is uncertain what date he intended to give. The life of Ostervald by Durand mentions an edition at Neufchatel in 1744, enriched with short notes and observations on the text, a copy of which it has not been in my power to consult. But I have seen the Neufchatel edition of 1764, the title-page of which corresponds exactly with that of Amsterdam in 1724, while the disputed text is translated after a different manner.

The facts therefore are these. Ostervald did not make a new version of the Bible, he merely republished the old one. The two first editions of his work gave the passage accurately—the rendering of the third is not ascertained; the fourth adopts the error complained of, but was published nineteen years after Ostervald's death, and may or may not correspond

with his authentic work. If the edition of 1744 contains the erroneous version, Mr. Owen may refer to Ostervald's authority in its defence. If that edition, which is not to be found in the principal libraries in London, agrees with the earlier texts of Geneva and Amsterdam, Ostervald decidedly sanctions the opposite side. Hitherto therefore nothing has been positively proved. The modern text of Ostervald's Bible is in favour of Mr. Owen, the earlier is against him; and it is not only possible, but probable, that the alteration introduced into the former, may have been made since the death of Ostervald, for in a London edition of Martin's Bible, by Durand, the biographer of Ostervald, the very passage under consideration has been wantonly altered, without the slightest notice or explanation.

Should it turn out that Ostervald, professing to reprint the old version, "revised and corrected by the original," he is guilty of the converse of the Bible Society's error, who professed "to revise and correct," and then contented themselves with superintending the Press. But there will be this to say in his defence, that he was eighty years old, and within a few months of his death, and that his Bible was published with a very excusable degree of haste. Whether as good an excuse exists on the part of Mr. Owen and the Society, it is for the Prelate whom he addresses and for the Public to decide.

THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

Jan. 2, 1822.

To the Editor of the New Times.

Fulham, Jan. 21, 1822.

SIR,

I RELY upon your candour for permitting me to offer, through the medium of your Journal, a few remarks on a letter signed "The Editor of the Christian Remembrancer," which appeared in your Paper of the 5th instant, and to which I have been hitherto prevented, by a variety of intervening occupations, from paying the requisite attention.

In defending the British and Foreign Bible Society against the charge of having printed a French Bible, which, from the translation given of a particular passage, was suspected to have been corrupted in order to favour the tenets of Socinianism, I asserted, that the version thus printed was not the Bible Society's, but Ostervald's version; and that the translation of the passage complained of was to be found in every edition of Ostervald's Bible which I had seen, from the year 1716 (misprinted in my letter, 1816), when the first edition of that Bible was published, down to the year 1818, when the last edition of it was printed at Basle. In making this assertion I was substantially correct; for the version adopted by the Bible Society in this case was that which is currently ascribed to Ostervald; of which, *as such*, repeated editions have been printed during the last half century; and in all of them (so far as my knowledge extends) the translation of the passage objected to is invariably found. The uniformity with which I had been accustomed to hear this version spoken of in Switzerland, in France, and in England, as Ostervald's version, left not a suspicion on my mind, that there could be any error in making Ostervald accountable for what was attributed to him by common consent. In the confidence of this persuasion, and with little means of historical research, and still less time to bestow upon it, I was inadvertently betrayed into some inaccuracies in point of fact, which, though they do not affect the credit of the main position on which the justification of the Bible Society rests, I consider it my duty, after this account of the origin of them, to acknowledge and correct.

From a knowledge of Ostervald's arguments, &c. to the Bible having been printed in London in 1716, I was led to mistake this for the date of the first edition of what is generally called Ostervald's Bible; the editor of the C. R. has, however, convinced me of my error: that Bible, as he truly says, was not printed till 1724. Having had an opportunity of consulting it, since it was thus pointed out to my notice, I have verified the statement of that gentleman, that the text employed in this first edition was the received Geneva version, in which the passage under consideration is (to use his own language) "correctly rendered." But it appears, that in the year 1726, the Pastors and Professors of Geneva published a revised edition of this version, (which, in the preface to their Bible of 1805, is said to have been *réimprimée pour la dernière fois, avec quelques corrections, en* 1712) and among the alterations introduced on that occasion into the text, is that which has given rise to the present discussion. Now the only question that remains is, whether in the editions of Ostervald's Bible, posterior to the year 1726, and antecedent to that of his death, (which, if the *Biographical Dictionary* is to be credited, did not hap-

pen till 1747), this alteration of the passage was adopted. To me, I confess, it seems probable at least, that such was the case: for as in the first edition of his Bible, Ostervald used the received version of Geneva, it is fair to presume that he would continue to do so in subsequent impressions, and that he would accordingly avail himself of the improvement which this version must have been considered to have derived from a revision on the part of those authorities to which he seems to have deferred. This probability applies very strongly to the edition of 1744; for by that time at least, the text of 1712 would be likely to have been generally superseded by that of 1726. Should this reasoning be confirmed by the testimony of the edition of 1744, (and in the impossibility of procuring a sight of it, nothing certain can be determined), then not "within a few months of his death," but *three years before that event*, Ostervald will be shown to have accredited that rendering, which, from 1764 downwards, seems uniformly to have constituted a part of the version which bears his name, and which is so discriminated from the version of Martin, and the modern Geneva version of 1805. If, however, no advantage were taken of this assumed probability, and the authority of Ostervald for the disputed translation were left wholly out of the account, there would still remain, besides the authorities mentioned in my former letter (to which the intelligent and accurate defender of the Society, in the Christian Remembrancer, adds, "Calmet, the Zurich version, and others,") that of the Pastors and Professors of Geneva, as above quoted; not in the period of their doctrinal degeneracy, but in the most orthodox era of their religious history; when their chair of Theology was filled successively by a Turretini, a Pictet, and a Maurice; and the *supreme divinity* of Christ was authoritatively required to be sustained in their schools of disputation, as an essential article of the Christian faith. Now, as it would be manifestly unjust, to charge such a body of men with having admitted into their Bible what they deemed to be favourable to the tenets of Socinianism, it were certainly not less so to insinuate such an accusation against the Bible Society, which, if it has erred at all, has been seduced into this error by following implicitly these orthodox guides, and printing a version of the Scriptures which had received the sanction of their authority. If any thing further were required to satisfy those who have questioned the propriety of the Society's conduct, I would refer them to the difficulty—a difficulty which no one can conceive, who has not turned his attention to the subject—of fixing upon any edition of a French Protestant Bible which can be thoroughly depended upon. Scarcely any two editions of the same version, when carefully collated, are found to agree. The fact is, that from the want of a competent authority to fix the standard of the text, individuals as well as religious bodies have taken the liberty of making discretionary alterations either in the sentiment or the language, almost as often as new editions have been printed. The Editor of the Christian Remembrancer has mentioned a London edition of Martin, by Durand, in which the rendering complained of is introduced; and I have now before me a much earlier edition of that version, that of Hamburg and Leipsic, in 1727, in which also the same rendering appears. Whether this be the case in any of the earlier editions printed during the life time of Martin, I am not qualified to say; but I may be permitted to observe, that if the Bible Society had been recommended to print Martin rather than Ostervald, and had adopted for that purpose (as they might very innocently have done) the text of either the London edition by Durand, or the Hamburg and Leipsic of 1727, they would, with as little consciousness of doing wrong, have done precisely that which they have done in following the presumed guidance of Ostervald, and subjected themselves to the same condemnation. After all, however, that has been adduced in vindication of the Society's conduct, and of the objected construction of the passage itself, I retain unaltered the preference I expressed in my former letter, of the *literal* rendering, as at once the safest and the best. In this preference the committee of the Bible Society entirely concur; and as it has been proved to their satisfaction that this was the translation employed in his first edition by Ostervald, whose authority they professed and intended to follow, they have given directions that it shall be adopted accordingly in all future editions of that version which may be printed under their direction. But what will the Editor of the Christian Remembrancer say, when I inform him (for of course he could not have known it before he wrote his letter) that, in the only copies of the French Testament now issuing by the Society for Promoting Christian Knowledge, one of which, printed in 1808, and bearing on its cover the stamp of that Society, is at this moment before me, the passage of which so much has been said, is not rendered "car Dieu étoit en

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Christ reconciliant le monde," &c. but *car c'est Dieu qui a reconcilié le monde avec soi en Jesus Christ.* Nor will he find this to be the gravest deviation which that edition exhibits. For in 1 John v. 20, which in the Greek is Ουτος εστιν ὁ αληθινος Θεος και ἡ ζωη αιωνιος; in our authorised English version, "This is the true God and eternal life;" and in the Bible Society's Version, "C'est lui qui est le vrai Dieu et la vie eternelle;" is, in that of the Society for Promoting Christian Knowledge, *C'est lui qui est la vie eternelle.* How important this passage is, as a proof of the Divinity of Christ, I need scarcely say. Martin (whose text has thus been corrupted) has, on the passage as it stands in one of the editions antecedent to this alteration, the following note, "Ces mots ne se peuvent rapporter selon la nature de la construction des termes, qu' à Jesus Christ; et sont une preuve formelle de la verité de sa nature divine," &c. *These words, according to the natural construction of the terms, can only be referred to Jesus Christ; and are a formal proof of the truth of his Divine nature.*

And here, Sir, I would gladly take leave of the subject; but as certain particulars in my former letter have been referred to in a manner which shows that I have not been correctly understood, I must request the indulgence of yourself and your readers, while I offer a brief explanation.

1. I had stated that Ostervald's version was adopted on the recommendation of the late Rev. Mr. Mercier and Mr. Des Carriéres; the propriety of this step is questioned, because the former was "a Socinian," and the latter "neither a clergyman nor a scholar." Now it is to be observed, that these individuals were not consulted till the Society had accumulated much information on the subject, by long and extensive inquiries; *their* business was only to determine between two versions, deemed equally orthodox, but differing in style and expression, and they decided in favour of Ostervald. In doubting which of these versions was most likely to be acceptable to the French Protestants, it was both natural and decorous to defer to the Pastor of the French Church in London; and as the question on which he had to decide, involved no particularities of religious opinion, his Socinianism, had it been as well known to the Society, as it was unknown, would scarcely have disqualified him for the limited office which he had to perform; of Mr. Des Carriéres it is sufficient to say, that he possessed the information which the Society looked for in a man of his character; he is admitted to have been "a clever and respectable French teacher," he must, therefore, be presumed to have understood grammatically the idiom and structure of his language; and as it was in reference to these points, and not to matters of Biblical criticism, his opinion was required, it will scarcely be denied that, though "neither a clergyman nor a scholar," he was a proper person to be consulted on such an occasion.

2. I thought I had said enough to show, that in notifying on the title page that the Bible had been revised and corrected with care, according to the Hebrew and Greek texts, the Bible Society did not mean to take credit for more than had really been done. It seems, however, that I was not explicit enough to escape a somewhat unceremonious reproof. I would state then yet further, that in a language so phraseological as the French, it is extremely difficult to discriminate, in a translation of the Bible, the words which correspond to the sacred text, from those which are supplied for the purpose merely of completing the sense. The confusion which exists of roman for italick, and italick for roman characters, in many of the best printed editions of the French Bible, are notorious to all who have had occasion to examine the subject. To adjust, among other things, these important distinctions, the diligent and conscientious Editor of the Society's French Bible collated every part of the translation with the Hebrew and Greek originals; and as the labour of this collation was greatly increased by the incorrectness of the copy, which in the scarcity of French Bibles at the time, was perhaps excusable, but certainly, as it turned out, most unfortunately chosen, and to which reference was made in the title-page (reimprimée sur l'edition de Paris de l'annee, 1805), there was nothing asserted concerning the revision and correction, but what was substantially true, and conformable to the practice usually adopted in similar cases.

3. As I had stated that the Foreign Clergy had now for the most part undertaken the responsibility of directing the printing of the Scriptures for the members of their respective communions, it is therefore inferred, that "on Mr. Owen's principles, the Geneva version of 1805 ought to have been adopted for the use of the Genevese, because it was published by the pastors and professors of the academy of Geneva." Now the answer to this is, that, although the Bible Society, on a principle which has ever governed its conduct, in all its transactions both abroad and

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at home (and which the Editor of The Christian Remembrancer would certainly not wish to discountenance), defers generally to the authorities in Church and State, as to the versions of the Scriptures in the circulation of which it assists, yet it does not pledge itself to carry this principle so far as not to reserve to itself the privilege of a discretionary exception. In the case of Geneva this exception was made; and though it has not been possible altogether to prevent the circulation of the edition of 1805, not a little has been done to check and discourage it. When a new impression of it was projected in the year 1806, and the Bible Society was applied to for pecuniary assistance, that assistance was peremptorily refused; the project was accordingly renounced, and the Geneva Bible Society, very much to its credit, consented, in lieu of it, to co-operate with the Lausanne and Neufchatel Bible Societies in the edition of 10,000 copies of Ostervald's version, as specified in my former letter. I might adduce other instances of a similar discrimination exercised by the Bible Society, in their dealings with other Protestant States, where the spirit of neology and rationalism had been at work in corrupting, by spurious refinements, the sober text of their forefathers. In all these cases encouragement has been withheld and grants of money refused, till, by a better judgment on the part of the proper authorities, a sufficient security had been given, that nothing should be done but what was consistent with the acknowledged dogmas of orthodox Christianity.

4. One more point remains to be considered, and that respects the character of the Paris Bible Society. Speaking of this Society, the Editor of the Christian Remembrancer says, that "no one will believe that Socinianism is excluded from it." Now, if by this assertion, be meant that Socinianism exercises a sensible influence in its councils, I must beg leave to appeal from such an insinuation to the matter of fact. The Paris Bible Society has been three years in existence, and during the whole of this period it has issued no copies of the Bible but in the versions received and accredited by the orthodox French Protestant Churches; and in its Second Report (many thousand copies of which have been circulated in different parts of the Continent), the doctrines oppugned by Socinianism are asserted with such distinctness of statement and such force of demonstration, as to evince, that, whatever may be the sentiments of private individuals, they in no degree affect the religious principles of the Society, or interfere with the correctness of its Biblical operations.

Having thus acquitted myself of a task, which, however repugnant to my feelings and injurious to my convenience, I felt that I could not with propriety decline, I have only to express my hope, that nothing has escaped me in the course of performing it, which can be fairly construed as intemperate or disrespectful. In the pursuit of the same end, men equally wise and equally good, will differ in the choice of their means. In no case has this been more strikingly verified than in the controversy about the Bible Society; and it would have been well if it had been borne more distinctly in mind by the disputants on the one side and the other. For my own part, I desire, as I ought, to advocate the cause of the Bible Society (when called upon to do so), in the spirit which its object and its connexions prescribe; and I trust I shall never so far forget what is due to its character, when prosecuting its defence, as to afford just occasion of regret to its friends or of triumph to its enemies.

I am, Sir, your humble servant,

JOHN OWEN.

OUR principal object in reprinting this Correspondence, is to circulate the defence of the Bible Society as widely as we had circulated a charge against it. And having enabled Mr. Owen to state his case to our readers in his own words, we subjoin a few remarks upon his second letter.

In the first place, we have to thank him for the candour with which he admits that the translation under discussion is incorrect; and to congratulate him on the credit which the Bible Society must derive from the resolution which has been adopted by its committee. To correct an error as soon as it is pointed out, is the shortest and most satisfactory proof that it was unintentional. And this proof has been given in the case before us.

Secondly, we have again to thank Mr. Owen for confessing his misapprehension with respect to Ostervald's Bible, and the inaccuracy into which he was betrayed, in saying that he had seen an edition of that

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work printed in 1716, or any other edition of an early date.

Thirdly, we cannot help regretting the obscurity which still hangs over the words, "revised and corrected according to the Hebrew and Greek texts." In his first letter, Mr. Owen states explicitly that Dr. A. Clarke collated the Paris Bible of 1805, with the Bienne edition of 1774, before the Paris text was selected. He adds, that the text was *afterwards* found to be very incorrectly printed, and that the trouble thus occasioned "may be considered to have had some influence in occasioning the employment of that strong language, in which, on the title-page of the work, the revision and correction are represented to have been made." He now states, that "the diligent and conscientious editor of the Society's French Bible collated *every part* of the translation with the Hebrew and Greek originals;" and that, consequently, "there was nothing asserted concerning the revision and correction but what was substantially true, and conformable to the practice usually adopted in similar cases." We have no disposition to doubt the truth of either of these statements; but the reader cannot fail to perceive, that they are not identical; that *every part* of a translation is an unsatisfactory phrase, and that no explanation is given respecting the time at which the incorrectness of the Paris text was discovered. The point is not without importance, since if Dr. A. Clarke collated the Paris edition either with the originals or with the Bienne edition, *without* perceiving the inaccuracies, his collation must have been very superficial.

The fourth point to which we advert, is an error of our own, respecting the date of Ostervald's death; he died, as Mr. Owen states, in 1747, at the age of eighty-three, and, consequently, the first Neufchatel edition of the Bible was published three years before its commentator's decease.

Fifthly, the corruptions which have been introduced into the text of the French Testament distributed by the Society for Promoting Christian Knowledge, were not unknown to us, when our letter was inserted in the newspaper, and the following circumstances will explain our reasons for taking no notice of the fact. We were sufficiently acquainted with the practice of the Society for Promoting Christian Knowledge, to be certain that it did not publish the work in question. It is accustomed merely to select books of which it approves, purchase them of a bookseller, and distribute them at reduced prices. This is a matter of notoriety to its members and the public; and we presume that the errors which have been pointed out by Mr. Owen, got admittance through this channel. The version originally selected was that of Martin, and the Society's booksellers were directed to procure and circulate that book. The Testament now sent out by them purports to be that book. It is published, not by or for the Society, but by respectable private individuals*, and the title is, *Le Nouveau Testament de notre Seigneur Jesus Christ. Nouvelle Edition. Exactement revue, sur le Texte de M. Martin, par D. Durand, Min. de la Savoye.* The truth therefore appears to be this. The Society, or rather its booksellers, have been misled by a deceitful title-page; and, intending to circulate Martin's text, have been trepanned into the use of a corrupted edition of it. The discussion in which we are now engaged, led to the discovery of the imposition; and as it evidently was an imposition, and such an imposition as might

* F. Wingrave; J. Scatcherd and C. J. Letterman; C. Law; Longman, Hurst, Rees, and Orme; T. Boosey; and Dulau and Co.

mislead any man, or any society of men, there appeared no necessity for bringing it before the public uncalled for.

Lastly, before we take our final leave of the British and Foreign Bible Society's French translation of the Bible, we have one observation to make upon the result of the present controversy. Does it not prove the wisdom and propriety of the advice to the Society, "to look well to the revision and correction of their foreign versions of the Scriptures?" We are willing to admit, with our Oxford correspondent, M. that the Bible Society pursues its object with zeal and activity, in every quarter of the globe. We have no doubt that Mr. Owen has given a correct account of the diligence and learning with which the Society's proceedings are carried on. But what is the effect of all these valuable qualities in the case immediately before us? It is not probable, that any two members of the Bible Society are more intimately acquainted with its proceedings, or more capable of vindicating it against objections, than the two gentlemen who have done us the honour to notice the letter from *Caen*. Yet, one of them was totally ignorant of the history of the French translations of the Bible, until he had read our letter of the 7th of January, 1822: and the other, in his first communication to the *Remembrancer* (vol. iii. p. 725,) speaks of Osterwald's version as if he supposed that it was an original work. Again, it is confessed, that after long and mature deliberation, the Bible Society selected a very incorrect edition as the standard from which they were to print, and were not aware of the heretical bias of the only French theologian whom they consulted on the occasion. Now, if there is so much difficulty, ignorance, and error, in a work of such comparative facility as the French translation of the Bible, we ask, What security the Bible Society has to give, that in other cases, where there must necessarily be greater difficulties and more ignorance, there shall not also be more numerous and more important errors? If the Committee are so much perplexed by the most familiar of all foreign languages, may they not be much more misled when they advance into Asia, Africa, and America? Without impeaching their zeal, their motives, their talents, or their industry, may we not fairly say, that they have undertaken a task which they are unable to perform? M. admits, that the *Icelandic* version of 1807 was *altered and improved* by the corrector of the press, to the great discomfiture of the natives. We are assured from various respectable quarters, that similar circumstances occur daily in the East, and the very nature of the undertaking renders it impossible to prevent them. The evil admits but of one remedy—contract the sphere of the Society's operations; sacrifice a little magnificence and a great deal of declamation, to practical and permanent utility; publish a few correct translations;—and those who disapprove of the constitution of the Bible Society, will still be ready to admit that some benefits may result from its operations. Pursue the present system of *universalism*, and, in spite of the flourishing condition of the institution, we hesitate not to declare our conscientious and settled belief, that Secretaries and Committees will have corresponded and laboured, editors will have collated, revised, and corrected, and what is more to the purpose, the Church of England will have been divided and endangered—for nothing.

The following letter from Dr. Luscombe has arrived since these remarks were drawn up. He has so good a claim to be heard in his own defence, that we cannot hesitate about inserting his communi-

cation. The reader will only bear in mind, that Dr. Luscombe had not seen Mr. Owen's second letter.

Another valued correspondent has favoured us with two letters upon the same subject; and we trust that the turn which the question has taken, and the unusual space which we have been compelled to devote to it, will be received as an excuse for not publishing the whole of his papers. Parts of them shall appear hereafter.

To the Editor of the Remembrancer.

Sir,

In the Evening Mail of the 31st of last month, is a copy of a letter, addressed to "one of the Episcopal Patrons of the British and Foreign Bible Society," by the Rev. John Owen, of Fulham, in consequence of a letter (signed L. *Caen*,) which appeared in the Christian Remembrancer of October last, and of which I beg leave to acknowledge myself to be the author.

I have read Mr. Owen's letter with attention, and I request a few pages of your publication, for some observations which I wish to make upon it, and upon the subject which occasioned my former letter, and that gentleman's reply.

1. Mr. Owen observes that "the ground of accusation against the Bible Society, is laid on an assumption that the French translation printed by them is either a version originally vicious, or that they have so corrupted it by their 'revisions and corrections,' as to have made it substantially and responsibly their own; whereas, it is in fact the version of Ostervald, and the rendering complained of is to be found in every edition of Ostervald which he has seen," &c.

I reply that "my ground of accusation" rests on these assumptions. The Bible Society have printed and circulated a translation not according to our authorized version, and consequently "vicious;" and they have made this "vicious" translation their own, by circulating it.

Mr. Owen tells us, that the words "carefully revised and corrected according to the Hebrew texts," which are placed in French on the title-page, and by which it seems probable I was misled, were adopted on the principle of general usage, and meant to be understood in the sense in which they are known to be generally employed."

I have now before me an English Bible printed at the Clarendon press, and described, in the title-page, to be "translated out of the original tongues, and with the former translations diligently compared and revised." Am I to understand that the University of Oxford is not as substantially responsible for this assertion, as if their edition had been immediately translated from the originals, or that the above words are merely a title of form and common usage?

The Bible Society's French Bible may be correctly printed from Ostervald's, but this has nothing to do with my argument. The Bible Society boast (I repeat the word) of their circulating only the authorized version of the Bible. I maintain that this boast, of which Mr. Owen tells me that the Bible Society cannot be deprived, is not founded in fact. Our authorized version gives the passage most literally and correctly from the Greek; the Bible Society's translation Mr. Owen himself is "far from approving," and is rendered with "*a paraphrastic liberty*" taken, Mr. Owen tells us, by Ostervald.

2. "The accusation," Mr. Owen continues, "farther assumes, that the Society were influenced by a feeling of unjustifiable partiality, in selecting the version printed in 1805; they are represented by me as giving it the preference, "notwithstanding it is well known that the *French Protestants* consider the

best French version of the Bible to be that of Martin."

Mr. Owen explains in what manner the version of Ostervald received this preference, and, by his own account, it is proved that the Bible Society adopted it, not hastily or unguardedly, but after deliberate consultation, and "after a delay of twelve months."

To my assertion that "the *French Protestants* consider the best French version to be that of Martin," Mr. Owen opposes the "judgment and practice of the French Protestants in *Switzerland*." Has Mr. Owen never heard that *Socinianism* has taken deep root at Geneva and in other parts of Switzerland?

Mr. Owen allows that "the Protestants in the south of France, of which Martin was a native, and those of Holland, in which he exercised his ministry in the latter years of his life, use, by preference, the version which bears his name;" (a strange reason, by the way, for a preference on so important a subject,) "and, accordingly," (I pray you, mark what follows) "and, accordingly, on ascertaining the predominancy of this attachment in the former of these countries, the Bible Society will be found to have shewn no backwardness to consult it, and no parsimony in providing for it the means of gratification. By their aid and encouragement, four editions of this version have been executed at Toulouse, Montauban, and Paris; three of which consist of 26,000 copies, and the fourth in stereotype, and therefore capable of being carried to an indefinite amount." The Paris Bible Society, also, Mr. Owen tells us, circulate both the editions of Ostervald and Martin.

To this I beg leave to add the authority of the President of the French Protestant Consistory in this Department, a gentleman of extensive knowledge and information, who assures me, that Martin's edition alone is universally preferred and circulated by the numerous French Protestants throughout the whole of Normandy; and I am convinced of this fact from additional proof, if any can be required after such respectable authority; knowing that Socinianism has not made its way into my friend's congregations.

Am I not, then, justified in asserting that Martin's edition is preferred by the French Protestants? Mr. Owen acknowledges that it is preferred "in the south of France," where the Protestants are considered to be very orthodox, and where the most numerous congregations are found; that the Paris Bible Society have already published a very large number of copies of this edition, and have made preparations for "indefinite numbers."

The British and Foreign Bible Society unites, it appears from Mr. Owen's letter, in the liberal practice of the Paris Bible Society. Ostervald's "*paraphrastic liberties*," and Martin's more correct translation, are indiscriminately circulated by both these liberal institutions. To whichever edition a preference is given, "the means of gratification are provided." Is it an unwarrantable inference to draw from this kind consideration of particular preference, that the British and Foreign Bible Society may hereafter have claims upon it for further "*paraphrastic liberties*," from among the heterogeneous and discordant sects of which it is composed?

Mr. Owen is compelled to confess that he is "far from approving the terms in which the passage under consideration is translated" in the Bible Society's French Bible, though he thinks, "from the high character of Ostervald," that "they have been construed in a lower and less orthodox sense than that in which he employed them, or intended to be understood."

The words speak for themselves, and I repeat that they are not a correct translation of the Greek

passage, nor according to our authorized version.

After the admission of Mr. Owen, that he is "far from approving the terms in which the passage is translated" in the Bible Society's French Bible, it may be unnecessary to dwell longer on its incorrectness; but, since I read Mr. Owen's letter in the Evening Mail, I have found the following authorities to prove it.

The Geneva Bible of 1560 gives the passage (2 Cor. v. 18, 19.) thus:—"Et tout est de Dieu, qui nous a reconciliez a soy par Jesus Christ, &c. *Car Dieu estoit en Christ*, se reconciliant le monde," &c.

The Elzevir edition of Amsterdam, fol. 1679, has "*Car Dieu estoit en Christ*, réconciliant le monde à soi."

The Latin Vulgate—"Quoniam quidem Deus erat in Christo, mundum reconcilians sibi."

The edition of Gordon, Paris, 1532, fol. has the same words.

Expositio literalis:—"Quoniam quidem Deus erat in Christo, mundum reconcilians." Arab. "Qui est indesinenter Deus, per Christum reconciliavit; i. e. Deus qui non desinit esse Deus in Christo."—"Erat enim Deus et homo in uno supposito: et sic Deus hanc reconciliationem fecit per humanitatem, tanquam per instrumentum sibi conjunctum: quod nulli alteri convenit: et hoc est quod dicit; quoniam quidem Deus erat in Christo, non solum per essentiam, præsentiam, et potestatem, sicut est in aliis, sed per humanitatis assumptionem."—Lyrannus.

Mr. Owen, in concluding his letter, adds, "Nothing will be more acceptable to the officers of the Bible Society, and I am sure I may add, to all concerned in its management, than to be made acquainted with the circumstances in which it may be thought that their proceedings are liable to any just animadversion. We have, my Lord, *no religious partialities to gratify*; and, if we had, the composition of our body would render the gratification of them impracticable. It is our wish and our endeavour to do right; but we are too conscious of the infirmity of our nature, and of the magnitude and difficulty of our work, to flatter ourselves that we have always been successful. To those, therefore, who admonish us of our errors, whether real or imaginary, we shall ever be ready to pay a becoming attention; and if, from the tone in which they reprove us, we may not be able to thank them as friends, we will at least take care by profiting from their reproof, to use them as benefactors."

The "having no partialities" is an evil arising from the composition of the Bible Society, and gives one proof more of its compromising tendency.

Mr. Owen, the "voluntary advocate" of this Society, acknowledges that he is far from approving a very important passage in the French Bible circulated by the Bible Society. He then *has* partialities, and partialities honourable to his judgment, as attaching him to the version authorized by the Church of which he is so well qualified to be a worthy and efficient minister; but the cause in which he is embarked divides his attention, and renders him more the zealous defender of a party, than the unbiassed maintainer of orthodox principles.

Mr. Owen thinks it unnecessary to animadvert on the *tone* in which my former letter is written. I have read it over, and I cannot discover any mark of an uncharitable or unchristian spirit; neither will I now shew it by recriminating on the haughtiness which defaces the pages of more than one writer in behalf of the Bible Society.

I will not take up the time of your readers by describing the feelings which dictated my former letter, notwithstanding its *tone* appears disagreeable to Mr. Owen; but to give that gentleman another opportunity of "profiting by my reproof,"

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and using me as a "benefactor," I will point out for his attention another "*paraphrastic liberty*," in the French version of the Bible Society, and when I can find leisure to go through that version, I may possibly add to the number.

The prophecy of Zechariah, (chap. xiii.) points to the death of Christ, and the sufferings of his followers. In our authorized version of the Bible, the seventh verse stands as follows: "Awake, O sword, against my shepherd, and *against the man that is my fellow*, saith the Lord of Hosts," &c.

Observe how this passage is rendered in the French version of the Bible Society:

"Epèe reveille-toi contre mon pasteur, et *contre l'homme qui est de mon pays*," &c.

Martin's version and the Geneva Bible of 1560, have—"qui est mon compagnon."

From the Biblia Maxima, I quote as follows:

Vulg.—"Framea, suscitare super (pastorem) meum, et super virum cohærentem mihi, dicit Dominus," &c.

Pag.—"super socium meum."

Tig.—"super virum coæqualem meum."

Aquila.—"super contribulem meum."

Theodot.—"super virum proximum ejus."

Cald.—"super socium ejus, qui est similis ei."

Sym.—"super virum populi mei."

Syr.—"contra virum amicum meum."

Calmet.—"super virum cohærentem mihi," i. e. "contre Jes. Christ, qui est inseparable de son Père."

Gordon, ed. Paris, 1532.—"per virum cohærentem Deo patri (qui hic loquitur) intellige Christum."

Menoch.—"cohærentem mihi et æqualem, quatenus Deus est."

Lyran.—"et super virum cohærentem mihi, quia humanitas Christi inseparabiliter juncta est divinitati."

"The man that is my '*fellow*.'" In Hebrew עמיתי, which word Parkhurst says, "is applied to *human nature associated* with the divine in the person of Christ, Zech. xiii. 7. where Vulg. 'cohærentem mihi,' cohering with me."

"Zechariah xiii. 7. 'My fellow,' or, as the word means, '*my equal*.' The original word, exclusively of this passage, is found only in the book of Leviticus. There it is often used, and always so as to signify a fellow citizen, or one upon the same level in society. It appears, therefore, with the greatest propriety, to be rendered in our Bible by the term '*fellow*' in this place, where the Lord of Hosts, foretelling the sufferings of the Redeemer, speaks of Him as equal to Himself."—Dr Eveleigh.

Bishop Hall thus paraphrases the passage: "O thou, my sword of affliction, awake, arise, and smite Him that is nearest and dearest unto me; even Him, that is my co-equal and co-eternal Son, the image of me the invisible God, saith the Lord of Hosts: smite thou this Great Shepherd of my Church; and his sheep, his disciples and followers shall be scattered, and shall both forsake Him, and be severed from each other; for even against those disciples also, as well as against their Master, will I stir up enmity and opposition in the world."

"Here begins a new prophecy, importing that the Messiah, the great Shepherd, as He is described in this prophecy, chap. xi. 4. and in Isaiah xl. 11. Ezekiel xxxiv. 23. though with respect to his divine nature, He be 'equal with God the Father,' Phil. xi. 6. yet shall he be delivered up to death, by God's determinate counsel and appointment; see Acts xi. 23. iv. 28."—W. Lowth.

Although this, as well as my former letter, may give displeasure to Mr. Owen, and to other members of the Bible Society, I shall persevere in disclosing error wherever I find it. Retired most probably for ever,

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from a discharge of my professional duties in my native country, my endeavour is still to be useful. I discovered what I still think very erroneous in the version of the Holy Scriptures circulated by the Bible Society. I made this known through the medium of a publication in which I take a lively interest; and, if in this or in any future contribution, the "tone" in which I write shall be misunderstood, or motives imputed to me which my heart and conscience disown, I shall look to *them* for approbation, and to the sound members of our truly Christian Church, whose opinions alone I respect and value.

I remain, Sir, your obliged and faithful friend,

M. H. LUSCOMBE.

Caen, Jan. 10, 1822.

SACRED POETRY.

ON THE EPIPHANY.

GUIDED by the wond'rous Star,
Wherefore come the Seers from far?
Wherefore from their spicy store
Present their offerings and adore?

Haste, ye Gentiles, haste and bring
Oblations to your new-born King;
With the sage, in reverend awe,
Round the lowly Manger draw.

Though among the sons of earth,
Mean his parents, rude his birth,
To his rising kings shall come,
Letter'd Greece and mighty Rome.

In Him shall the nations rest:
In Him shall a world be blest:
In Him mercy unconfin'd
Embrace the whole of human kind.

THE FOLLY OF ATHEISM.

AROUND yon radiant orbs on high
I silent lead my lifted eye,
And musing say, The fool alone
A sovereign Maker can disown.

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The Almighty hand in full display
Shines in the dazzling beam of day:
The stars, that cheer the gloom of night,
Present Him to our wondering sight.

We trace Him through the rural bowers
In vernal buds and opening flowers:
And each low plant and waving tree,
Great Maker, all are full of Thee.

But chief in man Thy glories shine,
Celestial speech, and thought divine;
Affections warm with heavenly love;
And Hope, that rests on joys above.

ON DIVINE LOVE.

"If ye love me, keep my Commandments."

And didst thou leave thy seat on high,
To save the world and me?
And didst thou, O my Saviour, die
Upon the ignoble tree?

With warm affections, gracious Lord,
This conscious bosom move:
And there preserve the sacred flame
Of gratitude and love.

And ah, let works as well as words
My thankfulness display;
The faithful do their Father's will,
And, as they love, obey.

Be then my sense of love express'd
To God's eternal Son,
By sins renounc'd and passions check'd
And deeds of mercy done.

THE SAVIOUR'S INVITATION.

"Come unto me all ye that labour and are heavy laden, and I will give you rest."

Come ye, whose tears in anguish flow,
Sad sufferers in this vale of woe:
Come, and the troubled heart shall rest,
And pleasure re-illume the breast.

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Come, mournful sinners, leave behind
The burthen of a guilty mind:
Bright Faith shall cast her cheering ray,
And light you on your heavenly way.

Come ye, who mute with sorrow bend
Desponding o'er the buried friend;
O come, and with prophetic eyes
Behold that friend in glory rise.

Come ye, from whose declining head
Gay Health hath now for ever fled;
O come, and let the spirit rest
In opening visions of the blest.

FROM THE 90TH PSALM.

Thou wast, O God, in power sublime
Before the mortal birth of time;
Ere Earth her flowery lap had spread,
Or mountains rear'd their towering head.

At thy displeasure, lordly man
Contracts his being to a span;
Closes his transitory day;
And passes like a dream away.

At morn he glows with healthy bloom,
At evening, drops into the tomb:
As fades upon the river's side
The verdant meadow's grassy pride.

And what awaits on added years
But sickness, solitude, and tears:
For with our age our sorrows grow;
And lengthen'd life is lengthen'd woe.

O then, ere youth be pass'd away,
Prepare us for the mortal day:
Our minds with heavenly lore supply,
And fit us every hour to die.

HEZEKIAH AFTER SICKNESS.

FROM ISAIAH XXXVIII. 17, &c.

Raise my harp the grateful lay:
Pale Disease hath passed away:
God, omnipotent to save,
Calls me from the dreary grave.

Not among the silent dead
Are his lofty praises spread;
'Tis the living, who inspire,
Warm with gratitude, the lyre.

From the confines of the tomb
Up to light and life I come:
Children yet unborn shall sing
Of thy mercies, heavenly King.

I, thy hallow'd courts among,
Oft will pour my morning song:
Oft my grateful heart shall rise
At the evening sacrifice.

REVIEW OF NEW PUBLICATIONS.

The Rights of Sovereignty in Christian States defended in some chief Particulars; a Charge delivered to the Clergy of the Archdeaconry of London, May 24th, 1821, with Dissertations and Collections illustrating the same Subject, with reference to the Works of Mr. Hooker and Bishop Warburton, together with those of Grotius, De Marca, and others. By Joseph Holden Pott, A.M. Vicar of St. Martin's in the Fields, and Archdeacon of London. Published by desire of the Clergy present. 8vo. 336 pp. Rivingtons. 1821.

CATHOLIC emancipation, as it is familiarly, but most improperly designated, is a mixed question of politics and theology. The investigation of its principles is the appropriate office of the churchman, and the practical application of those principles is the duty of the statesman, who will not remember the active part which was borne by the Clergy in the Reformation, and in preventing the revival of Popery under the Second James, without respecting the reasonings of the Divine, and will not dishonour himself by pretending, that it is a question in which the antipathies of the churchman impair his judgment, and in the discussion of which it is not his province to interfere.

It is not without strict propriety, that arguments upon the whole or upon distinct parts of the question, have been offered to the consideration of the Clergy assembled at their solemn visitations. The point upon which Archdeacon Pott has fixed the attention of the Clergy of the Archdeaconry of London is the highly interesting and important doctrine of the sole supremacy of the Sovereign in matters of a religious as well as of a civil nature, which the Scriptures have not restricted to the cognizance and administration of the Priesthood, that there should be any temporal head of the Church is a doctrine to which the Dissenters have strong objections, and although the Romanist has renounced the claims of secular dominion which he was wont to urge in favour of the Pope, he is not prepared to concede ecclesiastical supremacy to the Sovereign. The examination of this doctrine is peculiarly suited to the present time, because in the late Bill for removing the disqualifications of the Roman Catholics, a certain power was challenged to the

King in the person of his commissioners, which consistent Catholics maintain to be contrary to the discipline of the Roman Church.

"I do not mean to make gratuitous assumptions in this place with reference to those restraints which have been so recently the subject of deliberation in this country, and to which my remarks will now bear some allusion. I shall not, I suppose, take too much for granted, when I say that those restrictions, against which such urgent pleas have been put forward, were once at least deemed necessary. They are not the fetters then, which have been forged by bigotry, or devised by headlong zealots; unless you will rank in that tainted class, the calmest and the wisest men in all departments, which this land hath ever bred. It is a generous sentiment, no doubt, whichever way our judgment may incline at present, which disposes candid men to think and believe, that the season for new measures, where improvement is the object, is arrived. It is a virtuous feeling which inclines men to think, that restraints which are sufficiently deplorable, and never warranted but by strict necessity, for preservation or defence may at length be laid aside. It is, too, let me be allowed to say, a sentiment as pure, as free from bigotry and headlong zeal, as full of all ease for the public good, and above all for the best interests of religion, on which the public good must be established, which disposes others to use much caution and consideration; to look well to those direful and unchanging principles, which first produced the sad necessity for civil and religious separations; principles which admit no variation, and can suffer no abatement, since they bear the fancied seal, and plead the bold but unsupported challenge, of infallible authority." P. 5, 6.

The steady adversaries of Catholic emancipation are not averse from any concessions which do not convey *political power* to their Roman Catholic brethren. A just recollection of the fatal efficacy of Catholic power upon the civil and religious liberties of England, produces no unnatural jealousy of the revival and re-establishment of that power, and renders them desirous of seeing none but Protestant governors of colonies, Protestant judges, Protestant legislators, and Protestant councillors, as well as a Protestant sovereign with a Protestant consort. If the time has not arrived for admitting a Papist to the throne, they consider it necessary to surround the throne with a barrier of Protestant advisers, and not to expose the king, whose Protestantism is indispensable, to the influence of Popish counsellors. The offices which consistent Protestants would withhold from their Catholic brethren are in number few, and in dignity such, that but few can be aggrieved by the exclusion: and if it should be argued that the exclusion of the few is a stigma upon the religion of the many, the same stigma is implied in the restriction of the throne to Protestants, which none has yet proposed to supersede.

"It is far from my purpose to recall discussions which have found no end, or to perpetuate controversies, which have produced no good accord. But there is no tomb for controversies, but mutual forbearance; and that prudent temper must be fatally obstructed, even on the cogent pleas of charity, where those high conceits prevail, which limit the whole hope of salvation, and confine the Christian name itself to one portion of the Christian Church. Who would not strive for proselytes, if such a notion could be true? You may frame laws and grant indulgences in the generous hope of promoting union in the land, but where can be the point of mutual forbearance, where the warmest feelings of the heart are thus engaged on settled grounds of mispersuasion; not roused to contend for victory or power, but to snatch men from perdition. Will you say, that restraints on temporal rights cannot prevent this, and ought not to be framed or applied with this design? It is true: but the question is not altogether of this simple uncompounded nature, for who can deny that the same zeal, which we know cannot be restrained by human laws, and is not the proper object of them, will not be abundantly assisted and find its strength renewed by the influence of public credit, by the share to be acquired in legislative powers, and by wide and intimate participations in the public councils and mixed government of the country. It is not, I suppose, the wish to lend such strength to be employed against the Protestant establishment, with which the best interests and acknowledged basis of the government in this land are essentially

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connected. Take these things together, and the question is more formidable than it may appear to be on partial views, which have a real ground perhaps of truth, and for which cogent arguments are brought. No argument could indeed be very formidable, that had not such a mixture of truth and reason to commend it." P. 6, 7.

In the judgment of the Archdeacon there are but two methods of preserving peace and security. The first is a change of principle, a change hardly to be expected in a Church professing to be infallible, and admitting the authority of tradition, and the only consolatory ray of hope is seen in the retraction of the temporal dominion of the Pope. The other means is a change of feeling, of which the promise is far more favourable, although it is the unhappy nature of religious division, that the sect remains, when its original character is forgotten.

Without querulous remarks on past offences, without a timid or an angry policy, without indifference to the common interest, and with that personal good will to all men, "which is always possible and always proper," it is the duty of men to stand fast in defence of the main principles of union, whenever accidental combinations or direct attacks may be formed against them.

"The ground of union in this land; under the good care of Providence, derives its chief stability from that well defined and fundamental rule of government, by which in every state and in every country, things sacred and things civil should be subject to one sovereign supremacy. This was the first point, which at the dawn of reformation in this land was rescued from the gradual encroachments which had been made by those who traversed rocks and seas, the natural limits of the states of this world, in order to fix a visionary throne of more than magic power and mystic influence, in the bosoms of far severed empires." P. 10.

The doctrine of the Pope's supremacy has been for ever refuted in the masterly Treatise of Barrow, whose reasoning it would be lost labour to attemp to strengthen or improve. The Archdeacon's argument is more simple, and is restricted to the sure grounds upon which the bond of union or single sovereignty in one state subsists among us, and binds all things together in these realms.

"It is of the nature and essence of all governments, of what kind soever they may be, and whatever societies they may include, to have all things subject in some measure to the sovereign authority. From this subjection nothing is exempted but what belongs indeed to some rule, over which no control of man can be rightfully exerted; such as the privilege of conscience; the duty of self-preservation; the regard to public welfare, as that forms the main end of laws and government; and more especially the things which are prescribed by express and indubitable precepts of divine authority clearly and sufficiently made known. With these restrictions the principles of sovereignty in our own land are applicable to all things and persons. They have been traced accordingly by our best writers to this fourfold ground; to the common right, which I have just named, of sovereignty in all states, and under every dispensation; to the pattern of the Jewish state, particularly sanctioned as that was by the divine appointment; and displayed in a manner which was neither local nor peculiar; to the plain intimation of the will of God, declared on this head in the page of Scripture, first in the word of prophecy concerning Christian states and rulers, and then in the subsequent directions which were given with immediate reference to the civil power by Christ himself and his first witnesses; and to the laws of this realm before they were overborne by foreign usurpation." P. 13.

It is the right and duty of Sovereign Princes to sustain the religious together with the civil interests and obligations of their subjects, for religion is the foundation of the common welfare, and the bond of peace and order in society. The separation of religion from the civil government has no precedent but in America, which is certainly not sufficient to counteract the argument from its connection with every dispensation which has the sanction of divine authority. The chief objections to this doctrine are two: 1st,

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That the civil sovereign can affect no more than the outward action; but can he always affect the outward action without the aid of the religious principle? 2d. It is objected, that power may be abused: but this is an objection which would lead to the rejection of all government civil as well as religious; it would supersede the authority even of the *infallible* Church; and it would have operated under the government of Jeroboam and the Jewish Princes, whose sovereignty in religious affairs was not therefore annulled.

The Archdeacon confirms his own reasoning by an appeal to the authority of the judicious Hooker, who shews that although there is a necessary separation perpetual and personal between a Church and commonwealth, and although they be differently defined and distinct in nature, yet are they not in substance perpetually severed, but one and the same person may in both bear perpetual sway. It was thus among the Heathen, and it was thus among the Jews, and some sufficient reason must be assigned why it should be otherwise in the Church of Christ; why Christian Kings should be deprived of the weightiest part of their sovereignty; why infidels should possess power in religion, which believers should not possess; and why in respect of religion they should be in subjection either to their own subjects or to a foreign power. It is the record of all history from the time of Constantine, that kings have exercised this authority; and "if it be demanded by what right from Constantine downward the Christian emperors did so far intermeddle in the Churches' affairs, we must therein condemn them as being over presumptuously bold, or else judge that they did it by a law which is termed regia, that is to say, regal."

This was the reasoning of Hooker, but Warburton whose character it was, that he would never tread in any man's steps, opposes this reasoning of Hooker and the best writers, and contends for a voluntary compact, in which the Church resigns her independence upon condition of protection, and of which the supremacy of the king in ecclesiastical causes is the result.

"This is the peculiar feature of his scheme, and constitutes its marked difference from that of Hooker. It lies open to much inconvenience, and is entangled with some inconsistency, when he comes to replace, as he does in every point, the leading principles which he professes to neglect; for whoever will look with attention through the work of Bishop Warburton, will find, that after much shew of variation from preceding writers, and some marks of contempt too for their judgment, he replaces one by one, in remoter parts of his treatise, every stone, which he professes to cast out from the first foundation of his own design. There is this main inconvenience in his scheme, that what rests upon no fixed ground of common right, may be disputed without end." P. 20.

The benefit, and even the indispensable necessity of this civil protection of the Church by the civil government, are admitted by Warburton, at the same time that he denies its divine origin and appointment: and although its practical influence has been restricted at one time, and not restored at another, and although the uncontrolled passions of men will lead them to oppose the ends of government, the principle nevertheless retains its pristine force, uninjured and unimpaired; and it is of chief moment to defend this principle, and to regulate the points of favour and indulgence by this standard. Mr. Hooker does not deny that there are peculiar laws of divine appointment for the government of the Church, and powers, which the spiritual pastor alone can exercise; and he lays down the just distinction, that it is the province of the Sovereign to maintain, and not to counteract these laws and institutions of the Church.

"He draws this conclusion, 'that for the received laws and liberties of the

Church, the King hath supreme authority, but against them, none.'

"In a word, the personal union of the Church and Commonwealth, where the same individuals compose both, cannot be denied: but this does not destroy the natural distinction of societies, or cancel those rights which belong essentially to each. The spiritual pastor retains his privilege of which he cannot be divested, and the sovereign power keeps its supremacy within those limits which the word of God and the known ends of government must always put. It is impossible to deny that this supremacy may be exercised in things relating to religion by the sovereign power in Christian states, unless we will take one of these opinions, either that the Christian character itself includes all such dominion, or restrains it to a fancied reign of Christ on earth, distinct from his universal rule; or confines it to his ministers alone, or vests it in some supposed vicegerent, to whom it is thought to be derived. All these notions have had their turn in the world, and are most opposite to Scripture, reason, and the judgment (conformable to both) upon which the model of our own happy and well settled government in Church and State, hath been established.

"Thus by defending the capacity and privileges of Sovereign powers to bear sway in all causes, that are left free to discretion, and by shewing at the same time the perpetual exception as to things determined and provided by divine authority, Mr. Hooker has for ever overthrown both the wild suggestions of Erastian theorists, and the groundless claim of a perpetual empire of the Church, independent even in Christian countries on the Sovereign power." P. 24.

The Arcdeacon makes his last appeal to the testimony of Archbishop Wake, in establishment of the doctrine for which he contends, and concludes his charge with that judicious moderation and true candour, which distinguishes his character.

"Whatever may be the wish of any man to grant indulgences, for which no man feels more heartily inclined than I do, even to the utmost point beyond which it may be impossible to go further, and at the same time to preserve the limits which have been so hardly won from inroad and encroachment, yet let us look well to fixed and laid principles, for if they should be weakened and conceded, it may cost a bitter strife for their recovery. The value of things once yielded is ill learned by the loss itself which takes place, and by the consequences which ensue." P. 27.

It will naturally be conceived, that the charge occupies a small and disproportionate part of the volume, and is followed by a considerable bulk of supplemental matter; an arrangement for which the just apology on the present occasion is its unavoidable necessity.

"A prejudice arises at the first view, and operates unfavourably, when a short discourse is coupled with a considerable bulk of supplemental matter. The porch and the building, in such cases, have no natural proportion, and the first impression is not advantageous. But, in the present instance, this inconvenience could not be avoided, since the Dissertations and Collections, which are now subjoined, could not make part of a discourse confined to narrow limits; whilst the suggestions which were furnished in the Charge itself made it necessary to produce some proof of what had been intimated. Thus a longer investigation of the subject has succeeded to the first address. It will be found, however, that these additions, although they assume the form of an Appendix, contain a connected prosecution of the chief objects of consideration." Preface. P. v. vi.

The Collections and Dissertations which are subjoined to the Charge are exhibited in seven sections, and comprise a faithful abstract of the most distinguished treatises on civil and ecclesiastical government, interspersed with appropriate observations, as these treatises corroborate or impair the argument, which it is the purpose of the Archdeacon to maintain. These collections are highly valuable, not only in guiding the researches of the inquisitive student, but in presenting to the general reader the substance of large volumes, which could not be collected without considerable expence, nor studied without uninterrupted leisure. From their nature, however, they do not admit of analysis, and it is not in our power to do more, than to specify the materials of which they consist.

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In the first section, the doctrine of sole supremacy, for which the Archdeacon contends, is sustained upon the authority of Whitgift, Bancroft, Jewell, Bilson, Andrews, Carleton, Bramhall, J. Taylor, Falkner, Barrow, Usher, King Charles I. and Mason. These are the Fathers of our Church, and we owe them reverence: to their testimonies are subjoined those of others of our own country, unhappily divided from us in communion, but bearing a like suffrage in this respect, namely, the London ministers in 1647, Baxter, Prynne, Nye, Marshall, and Firmin. His first collection is concluded with the testimonies of the distinguished laymen, Sir R. Twysden and Lord Clarendon.

Having supported his principal position of a single supremacy by a host of witnesses, the Archdeacon proceeds in his second section to examine the arguments of those who have advocated the opposite doctrine, or drawn the same conclusion from different and less stable premises. In this investigation a cursory notice is taken of the remarks of Blackstone, but the author's principal attempt is to expose the inconsistencies of Warburton, in upholding upon one argument, what he professes to destroy by another; and to refute the reasoning of Mr. Plowden, in opposition to the ecclesiastical supremacy of the civil sovereign, and in defence of the full indefeasible authority, in all religious matters, of the spiritual pastor. This important and elaborate investigation is conducted by the Archdeacon with a singular discretion, and with exemplary temper and liberality, taking advantage of the ingenuity of his adversaries, to strengthen the cause for which he pleads, at the same time that he refutes the sophistry by which that cause is opposed.

"Enough then has been produced from this able and ingenious work, (the Alliance between Church and State,) to show that its author has not taken the civil supremacy entirely from its old foundations, though he builds after his own fashion. Allowing him his privilege, we find that he is never far from the truth, as it subsists in practice; and when he seems to decline acknowledged principles, it is by means which have a ground of truth, and may be usefully applied. He abounds with excellent remarks, and has made good, in the main, a vigorous defence of the establishment against many different kinds of adversaries. What has been said has not been marked, I trust, with disrespect or any want of deference for superior talents, but has had for its aim to guard against the mischiefs of departing from those solid and consistent principles, the grounds of which the learned prelate could not but admit. In attempting this, I shall not, I hope, be taxed with arrogance or indiscretion, when I have kept closely to authorities, which even Warburton might have been well satisfied to follow, and which he certainly has not been able to supersede." P. 99.

To the testimonies of British, the Archdeacon adds the testimony of foreign divines, which he introduces with the arguments of Grotius on the plenitude of the sovereign power, its universality and necessity, under proper restrictions, in conjunction with his refutation of the pretence of the Romanist, that the emperor is within, not above the Church. The low opinions which Grotius entertained, or rather his total denial of ecclesiastical authority, are, with the usual discrimination of the Archdeacon, placed in a strong contrast with his irrefragable argument in defence of Episcopacy.

Grotius is supported in the following section by Puffendorf, whose argument is abundantly sufficient to establish the civil supremacy on the grounds which our writers have maintained, and who gives his testimony, as what could not be denied or avoided, and whose suffrage is therefore the more valuable. Puffendorf is followed by Burlamaqui, than whom few writers have expressed themselves with more clearness and simplicity, although, in the conclusion of his argument, he has neglected to mark the true and

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necessary distinction between a civil jurisdiction, and the spiritual authority which has its foundation and limitation in the word of God.

The circumstances under which De Marca wrote in defence of the liberties of the Gallican Church, were peculiar, and it was a point of no ordinary difficulty to secure his own interest in the Bishopric of Conserans, and to conciliate the favour of the Pope, without forfeiting the favour of his rightful sovereign. His great work was the bulwark of the liberties of the Gallican Church, and was but partially weakened by the concessions and retractions which he was required to make in accommodation to the will and in obedience to the authority of the See of Rome.

"Yet notwithstanding this embarrassment, which De Marca felt on every side, and which might almost discourage us from wading through a large folio written under such impressions, and with such provisions made for stifling or dissembling, what was stubborn and intractable, we shall find him establishing, with sufficient clearness, many grounds of truth upon this subject. He affirmed enough, indeed, to draw him into great difficulties, from which he could not extricate himself without some sacrifices, of no advantage to his own name, or to the cause which he had undertaken." P. 212.

The substance of his treatise is drawn out at considerable length in the fifth section, and the reader will not only "excuse," but be thankful for the pains taken in tracing the opinions of so eminent a person, and will not neglect to improve the obvious and important lessons which he teaches, nor refuse to subscribe the powerful conviction which is the result of his discourse.

"I have reserved for this" (sixth) "section some connected extracts from the treatise of the learned, accurate, and judicious Barrow. It had not his last hand, but, together with the piece by which it is attended, the Discourse on the Unity of the Church, was published after his death. They display the powers of an eminent and very able writer, and deserve the character which Archbishop Tillotson has given, as 'having exhausted the subject, and said enough to silence the controversy concerning the Pope's supremacy for ever, and to deter all wise men, on both sides, from meddling any further with it.' I shall leave that branch of the subject, therefore, to the reference of those who may find in it such complete and copious information; but it may not be unacceptable to the reader, nor inconsistent with the chief design of these collections, to produce some testimonies, which lie scattered in the treatise and discourse, and to subjoin them to what has been already furnished on the subject of Church government and the civil sovereignty, in doing which, it will appear sufficiently that this acute and excellent divine did not leave the Church without its rightful powers, and just authority, when he exposed and utterly destroyed the false pretensions of the Papal Sovereignty." P. 251.

The extracts from Barrow are illustrated and confirmed by the authority and arguments of Archbishop Usher and Dr. Hammond, in which is incidentally contained a view of the origin and primitive independence of British Episcopacy, a point which has been recently argued by Dr. Hales and the Bishop of St. David's, and which it is not more important than interesting to sustain.

The last section exhibits the sentiments of Mr. Charles Leslie, a view of the antient form of episcopal government retained in the reformed Churches of the Continent, and of the acknowledged right of the civil sovereignty in those Churches, extracted from the Oxford Papers, a collection now not easy to be met with; and the arguments of Bishops Bull and Stillingfleet.

"The labour has not been light to trace this subject. Its application to the circumstances of our day is no otherwise material than as the want of right conceptions of the principles, at any time under discussion, may lead to very mischievous determinations, and to consequences no less injurious in their influences and effects." P. 336.

The doctrine of the king's supre-

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macy is not a doctrine which derives a factitious and transitory importance from the popular discussions of the day: it is a doctrine always important, of the grounds and principles of which no man ought, at any time, to be ignorant. It is the doctrine of the Canonical form of bidding prayer; it is the doctrine of the Thirty-seventh Article of our Church, which attributes to the king's majesty the chief government, and maintains that Christian Princes should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal; it is the doctrine recognized in the prayer, that the king may study to preserve the people committed to his charge in wealth, peace, and godliness; and it is the doctrine of the Scriptures, upon which all prayers, all articles of faith, and all canons of discipline are founded, to pray for kings, that we may lead a quiet and peaceable life, in all *godliness* and honesty. The grounds and principles of this doctrine are laid down in the Charge; and the succeeding Collections, while they confirm the author's reasoning, are a manual to guide the reader through the most important treatises in which the same subject is discussed. It is not possible, without examination, to form a just value of these materials.

A Charge delivered to the Clergy of the Diocese of Llandaff, at the Primary Visitation in August, 1821. *By William, Lord Bishop of Llandaff.* 4to. pp. 24. Parker, Oxford; Rivington, London. 1821.

THIS Charge contains a complete account of the state of the Diocese in which it was delivered, and comments most judiciously upon the general situation of the Church and the country.

After a handsome compliment to the vigilance and ability of his predecessor, the Bishop of Llandaff declares himself peculiarly indebted to that valuable body of Clergy the *Rural Deans*, by whose inquiries into the condition of the parishes placed under their superintendance, his Lordship has been enabled to judge what improvements are requisite and practicable in points of real importance. Upon a comparison of the returns made in the year 1817 with those in the years 1819 and 1820, a manifest and progressive improvement is observed. The *Churches* in most parts of the Diocese have undergone considerable repairs, and every reasonable ground of complaint is in a fair way to be removed. *Church-room* is still deficient in the populous parishes. But exertions to supply it have been successful in two recent instances, and the same laudable spirit is expected to manifest itself in another. The state of *glebe houses* of residence for the Clergy is not so favourable. More than two thirds of the livings have none whatsoever—"and of those which have any, a large portion are so mean and so unimproveable as to afford but too good a plea for non-residence." The poverty of the benefices opposes a most serious obstacle to the removal of this crying evil. The benefits of education upon the principles of the National Society, have been widely extended through the Diocese, and there are schools which might justly be holden up as models of excellence. But the Bishop recommends an increased attention to the establishment of those humble *village schools*, by which some portion of instruction may be imparted to every individual, and which are not now to be seen in more than one third of the parishes. *Dissenting places of worship* are found to be numerous and increasing, and in the aggregate nearly equal the sum total of churches and chapels under the establishment.

Having dwelt thus far upon local

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topics, his Lordship proceeds to others of more universal interest.

"Within the short period that has elapsed since I was appointed to my present official station, much has occurred to mark the character of the times we live in, and to awaken our earnest attention to the duties we are more particularly called upon to discharge. Public occurrences of an extraordinary kind have called into action a great variety of conflicting passions and interests, and have developed views and sentiments among a certain portion of the community, which it is impossible to contemplate without much solicitude. With events merely political, the ordinary struggles of men coveting wealth, power, or distinction, and looking not beyond their own personal aggrandizement, *we* have, indeed, little concern; nor does it become us officially to intermeddle with matters of State-Policy, whether external or internal, where no great *moral* or *religious* principles are at stake. But when the very foundations of Piety and Virtue are shaken, *then* it surely behoves us, as the conservators of Religion, and the constituted guardians of public Morals, to put forth our best energies in their defence, and to watch with tenfold zeal and assiduity over those who are entrusted to our care.

"It can hardly have escaped the observation of any of us, that for several years past,—even from the commencement of that revolution in a neighbouring country, which, in its desolating progress, uprooted every principle, every sentiment of Religion, of Loyalty, and of Social Order,—an extensive and formidable party in *this* country has been either openly or covertly, endeavouring to effect among us a similar catastrophe. This disposition has been manifested, even with increased malignity and virulence, since the cessation of Continental warfare. As if rendered desperate by that blow, which the return of peace and the restoration of legitimate Sovereigns to their thrones had inflicted upon them, the disaffected among us appear to have been doubly impatient to involve their country in all the evils of popular licentiousness and revolutionary phrenzy. Experience, moreover, had taught them, that to such nefarious projects the *Religion* of their country presented an insuperable obstacle. So thoroughly have they found it to be interwoven with all our Civil Institutions; so manifestly, have they perceived, is the entire fabric of our Constitution, our Laws, and our Government, upholden by its influence on the public mind; that no reasonable hope could be entertained of subverting the one, without undermining the other. Hence it is, that Infidelity and Disloyalty, Scepticism and Sedition, Blasphemy and Treason, have so invariably coalesced and co-operated in the labours of these infatuated disturbers of mankind. The leaders in these councils know full well that their progress must be slow and uncertain, until the multitude can be brought to mock at religious scruples, and to cast off moral restraints. But let these be once discarded, and their work is sure. Give the natural man free and unbounded scope; let loose his passions, his appetites, his inordinate affections; teach him to regard the Fear of God as an idle bugbear, and the hope of Futurity as a superstitious dream;—and where is your hold upon his reason, upon his undertaking, upon any one feeling of his nature which shall control his evil propensities? From that instant, he is prepared to realize and exemplify in himself whatever the Apostle to the Gentiles has set before us, in the hideous character he pourtrays of the Heathen world, during its last stage of moral depravity.

"It is this prominent feature of the present times, which is more immediately the object of *our* concern. In the ordinary results of political warfare we have, indeed, an interest, in common with the rest of our fellow-subjects, and cannot be supposed to view them with indifference. But as our conditions and habits of life, our pursuits and occupations, may be supposed to disqualify us in some measure for taking an active part in them; so does the peculiar sanctity of our profession call upon us rather to withdraw others from unnecessarily or intemperately engaging in them, than to be ourselves partakers in the disputes to which they give occasion. Not so, however, when we see those over whom it is our duty to keep a watchful eye, heedlessly or perversely putting themselves under the guidance of men who would bereave them of their best hopes in another world, as well as of their truest interest in this;—of men, who would teach them to 'call evil good, and good evil, to put darkness for light, and light for darkness, to put bitter for sweet, and sweet for bitter.'" P. 12.

The other prevailing evils which the Bishop of Llandaff enumerates and deplores, are attributable principally to fanaticism. And in his own Diocese he observes with regret, that besides numerous congregations of Calvinists, Wesleyans,

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Independants, and other sects of frequent occurrence, there are found in the remoter parts of it some few Socinian or Unitarian places of worship. His Lordship is inclined to believe that they have not met with much success; if they had, as he justly observes, it would excite an apprehension that infidelity itself is gaining ground. The false candour and spurious liberality which inclines men who are not actually hostile to the Church, to support and encourage Sectarianism, is the last of the prevailing evils on which the Bishop comments. "Hence," he observes, "popular and captivating associations have been formed on the acknowledged principle of obliterating every mark of religious distinction," and the indifference to important tenets, which is thus infallibly fostered, proves that under the specious shew of conciliation, the views of our adversaries are in fact promoted by the diminished respect and attachment which is felt for our venerable Church. The remedies recommended by his Lordship, for such opposite and complicated diseases, forms the conclusion of his valuable address: and we present the principal part of it to our readers, in full confidence that they will agree with us in thinking that the Bishop of Llandaff's example and advice must prove a signal benefit and blessing, not merely to the Diocese which has the happiness of his immediate superintendance, but to the Church at large of which he is so bright an ornament.

"I have touched upon these topics, my Reverend Brethren, as cursorily as might be, chiefly for the purpose of recurring to those points of your professional duty which such meetings as the present are intended more especially to enforce. The remedy for all these evils, the preservative against all these dangers, so far as *we* are personally responsible, will be found in that diligent, faithful, uncompromising, and undeviating discharge of our respective functions, which, while it must raise us in the estimation of all impartial observers of our conduct, will also lay the best foundation of our own individual satisfaction, and of the general welfare. Even the retired and unobtrusive labours of your profession cannot but greatly advance the public good. But your sphere of usefulness may be more widely extended, by uniting your efforts with others of the Clergy and Laity who are now carrying on, with a zeal and energy proportioned to the exigency of the times, the great works of National Education, and of promoting Christian Knowledge, both at home and abroad. The establishment of Diocesan and District Committees, in union with the Parent Societies instituted for these important purposes, has of late years been successfully adopted throughout this, as well as other parts of the Principality. The contributions, too, which have been raised in your respective parishes, towards the support of the Society for the Propagation of the Gospel in Foreign Parts, bespeak a liberal spirit, and an ardent desire of doing good. While this spirit prevails, we need not be dismayed by any efforts of our adversaries. These great public institutions, together with the Society for the enlargement and rebuilding of Churches and Chapels, may be regarded as main bulwarks of our Ecclesiastical Establishment. They provide for the instruction of the great mass of the community in every way in which it can be administered; by training the infant mind to a knowledge of Christian duty; by supplying the adult with every assistance to a right faith and practice; by providing for the wants of our fellow countrymen separated from us in distant countries; by scattering the seeds of Christianity in every climate and in every soil; and by affording to those among ourselves who might otherwise be debarred of such benefits, the means of attendance on the public ministrations of the Church.

"With these advantages within their reach, let us hope the time is at hand, when none of us need complain that Evangelical light and truth must be sought elsewhere than within the pale of the Church of England. Not that we would depreciate the good that is done by others, nor regard them with an invidious eye. Towards our Dissenting brethren, intent as many of them undoubtedly are upon promoting in common with ourselves the great purpose for which the Gospel was imparted to mankind, it behoves us to demean ourselves with charity, with goodwill, with respect. But while *they* pursue their course unmolested and unreproved, let it be allowed to *us* to do the same.

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We concede toleration freely and fully: we claim only to be equally unmolested in our own privileges, and thus to preserve the relations of peace and amity. What more does Christian Charity require? Or what further advances can be made towards an interchange of good offices, without a compromise on one side or the other, or perhaps on both, of sincerity and truth?" P. 21.

A Remonstrance addressed to Mr. John Murray, respecting a recent Publication. Rivingtons. 1822.

THIS is a well-timed and excellent pamphlet, and states and answers the question between Mr. Murray and the public in the shortest and most satisfactory manner. A full and free expression of our opinion respecting Lord Byron's Poems would carry us beyond the limits of the present number. We said, two years ago, that the author and the publisher of *Don Juan* deserved to be treated precisely as the author and the publisher of *The Deist:* and our readers have been put in possession of Mr. Southey's admirable remarks upon the *Satanic* School of Poetry. It will be sufficient, therefore, upon the present occasion, to let the Remonstrant speak for himself: but as it would be difficult to say more in a shorter compass, it is not easy to omit a part without doing injustice to the whole.

The reason which the writer assigns for addressing Mr. Murray, rather than the nobleman by whom he is employed, is, that he recognizes in the latter no principle of conduct, but an arrogant and all mastering self-love, and does not think that an appeal to his lordship's reason or pity would be likely to prove effectual. He proceeds thus—

"But in addressing you, Sir, I am persuaded I shall have much better chance of success; as my object simply is, to prevent you henceforward from becoming the agent of so much mischief as must result from the wide dissemination of works like 'CAIN, a Mystery.' You have been, as I am informed, successful in business in a very uncommon degree; now I would ask, can you answer it to the society which has thus aided your advance to wealth, and protects you in the possession of it; if such be the use you make of the influence you have acquired; and your ample dealings as a tradesman, are thus to be made available for the worst purposes. You may urge, perhaps, generally, that as a publisher, you do not hold yourself responsible for an author's peculiar opinions; or you may plead as an extenuation in this particular instance, your feelings of gratitude to Lord Byron for favours formerly received. Be assured, neither excuse will serve; you have cut them both from under your feet by your conduct on a recent occasion, when you proved your conviction that a publisher had, and could exercise, a discretionary power; and in consequence your name did not appear in the title page of 'DON JUAN;' whether you were deterred by conscientious feelings, or only by the salutary fear of a Middlesex Grand Jury, I do not stop to inquire; nor shall I do more than advert to the report that this piece of mischief was loaded under your own eye, though you left it to your Printer to pull the trigger. It is enough for my purpose, that you have distinctly recognised this discretionary power in a bookseller on some occasion; and was not the publication of 'CAIN' one of these occasions? I trust, Sir, you will yet feel, or be made to feel, that it was. It is not for an anonymous writer to point out to the Attorney-General the line of conduct he should pursue; but I am persuaded nothing but an over cautious deference to the peculiar temper of the times would allow the prosecutor of Hone to permit the publisher of 'CAIN' to escape with impunity. In the mean time, there is another method by which I anticipate in the ordinary course of things, you must be made to feel severely. You are supported by the great and powerful; and they in turn are supported by religion, morality, and law: can we suppose that they will continue their countenance to one who lends himself to be the instrument, by which this triple pillar is shaken and undermined? There is a method of producing conviction, not to be found in any of the treatises on logic, but which I am persuaded you could be quickly made to understand; it is the *argumentum ad crumenam;* and this I trust will be brought home to you in a

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variety of ways; not least I expect in the profit you hope to make by the offending publication. As a bookseller, I conclude you have but one standard of poetic excellence;—the extent of your sale. Without assuming any thing beyond the bounds of ordinary foresight, I venture to foretel, that in this case you will be mistaken; the book will disappoint your cupidity, as much as it discredits your feeling and discretion. Your noble employer has deceived you, Mr. Murray; he has profited by the celebrity of his name to palm upon you obsolete trash, the very offscourings of Bayle and Voltaire, which he has made you pay for, as though it were first rate poetry and sound metaphysics. But I tell you (and if you doubt it, you may consult any of the literary gentlemen who frequent your reading room) that this poem, this Mystery with which you have insulted us, is nothing more than a Cento from Voltaire's novels and the most objectionable articles in Bayle's Dictionary, served up in clumsy cuttings of ten syllables, for the purpose of giving it the guise of poetry. That this assertion is entirely borne out by the fact, any one may convince himself, who will take the trouble to wade through the authorities enumerated in the margin*. Now it happens very curiously, that Lord Byron has lately taken to pique himself on his claims to originality, and to repel, with no small indignation, certain criticisms, in which those claims have been impugned. P. 6.

The Remonstrant then comments upon Lord Byron's whimsical boast, that he has not read Milton since he was twenty—and we hope that his lordship will favour us, in some future puff, with a list of the books, saving and excepting his own, which he has perused during the subsequent period. His object in the present publication is justly pronounced to be three-fold; financial, for his lordship is neither rich nor economical; — blasphemous, which seems at present to be the prevailing habit of his mind †;— malevolent, an epithet which, if he had never thought or written harshly of any other, he would still richly deserve, for his ungentlemanlike unmanly allusions to the lady who has the misfortune to be his wife. His character and performances as a poet are summed up by the hand of a master.

"In stating what I have myself felt, I have no doubt that I speak the sentiments of a large class of his readers. We hailed his early (though not perhaps his earliest efforts) with great delight; and though we did not join in the general exclamation, 'Behold a first-rate poet,' we persuaded ourselves that we could perceive in him all the qualifications which would enable him to become one. Here was the error both of Lord Byron and his more zealous admirers. They mistook the demonstrations of poetic talent for the real fruits of poetry; and were willing to give him the prize, not because he had won it, but because he had convinced them he could win it if he chose. Now we do not call a man a first-rate painter, unless he has produced a first-rate picture; nor will the admirers of Raphael and Titian be satisfied to refer to their outlines and drawings only, however vigorous and masterly they may be, but they will send you to the Transfiguration, and the Peter Martyr. So it should be in poetry; those who can really estimate the peculiar excellencies of the masters of the art should be careful to oppose the introduction of that new standard which has lately been set up; by which vigour of conception is regarded as all in all, even when taste and judgment are wholly wanting. It has been said of La Rochefoucault that though he was an admirable writer of maxims, he could not have composed a regular treatise on morals, and that the form of detached reflections was adopted for the sake of sparing himself the labour of transition and arrangement, to which his powers were in fact unequal, so also it might have been with the author of Childe Harold and the Giaour; the desultory style in which they were composed, enabled him to make a display of the strength of his fancy, and to conceal his want of taste in the selection of incidents and of judgment in the conduct of a story. This might have been the case; there was not, however, any disposition manifested to withhold from the noble candidate for poetical renown his full share of praise. We were all eager to do honour to this display of early talent, and not the less so, as the honour was paid to one who was placed

* "In Bayle: Cain, Adam, Eve, Abel, Manicheus, Paulicius, Marcionites. All the novels of Voltaire have been put under contribution, especially Micromegus, Babouc, &c."

† *We know* that there is at this moment a Manuscript of Lord Byron's in London, which even his lordship's publishers are not bold enough to print.

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by the circumstances of his birth in the foremost ranks of society. But there was a cloud on the horizon; a moral gloom hung over the most brilliant effusions of the imagination which every one was ready to lament, though most of us were sanguine enough to hope that it would be dispersed by the improving influence of reason and religion. How deplorably have their hopes been disappointed; this portentous cloud has spread itself on all sides and involved his whole intellect in its fatal gloom. Nothing can pierce it, the flashes of wit and the bright blaze of imagination are alike ineffectual; and the name of Lord Byron, who might, (it would be a cruel effort of the imagination even to suggest what he might have been) serves now only to point a moral.

"He seems to have been possessed of all the gifts of nature and fortune, only that he might prove how vain such possessions are to those who know not how to use them rightly.

"He was gifted with the highest intellectual talents, but he has 'profaned this God-given strength,' to the worst purposes: he was born a Briton, and inherited the honours and privileges of a class to which the proudest might have been proud to belong, yet when does he allude to his country or her institutions; without an expression of scorn or hatred? He did not scruple to contract the most solemn obligations which society can impose, and which usually call into exercise the tenderest feelings of our nature; those feelings he has wilfully thrown from him; and trampled on the ties from which they sprung: and now at last he quarrels with the very conditions of humanity, rebels against that Providence which guides and governs all things, and dares to adopt the language which had never before been attributed to any being but one, 'Evil be thou my good.' Such as far as we can judge is Lord Byron." P. 14.

The concluding address to Mr. Murray is calculated to make an impression upon that gentleman's nerves, which we trust that he will be unable to shake off.

"In conclusion, Mr. Murray, I would bid you ask yourself, are you prepared to go all lengths with him? It is not to be supposed that the author of Cain will stop there; he already resembles the wretched Carlile in so many points, that we reasonably expect he will imitate him in his pertinacity also: will he find in you a willing instrument, a publisher ready to disseminate all the moral poisons he may think fit to prepare? Deliberate, Sir, before you decide this question in the affirmative, for be assured, that you challenge a heavy responsibility: I speak not of the responsibility to which the actions of every one of us shall be liable; on the deeds done in the body, whether they be good or bad, let no mortal be so presumptuous as to pronounce a judgment, or so deceived as to hope to escape one. But you are responsible to that society whose institutions you contribute to destroy; and to those individuals whose dearest hopes you insult, and would annihilate. Hone, it is true, escaped with legal impunity; but Carlile and his miserable associates are in gaol. I trust you will not persevere; but if you do, neither your courtly locality and connections, nor the demi-official character with which you are invested, will avail to protect you." P. 19.

The writer signs himself *Oxoniensis*, and his secret hitherto has been so well kept, that we shall not even pretend to know him under any other name. But of this we are certain that the proudest name of which Oxford can boast need not be ashamed of acknowledging the Remonstrance to Mr. John Murray.

We conclude our remarks by transcribing a passage from Mr. Southey's Letter, which has recently appeared in the Newspapers, and which merits something more than a Newspaper existence. The attack upon that gentleman is coupled with praises of Lady Morgan, and while the one is reviled on account of his religion and loyalty, the other, and that a female, is extolled to the skies for the fearlessness with which she scoffs at Christianity. "Lord Byron," says Mr. Southey, "has thought it not unbecoming in him to call me a scribbler of all work. Let the word *scribbler* pass; it is not an appellation which will stick, like that of *the Satanic School*. But, if a scribbler, how am I one of *all work*? I will tell Lord Byron what I have *not* scribbled—what kind of work I have *not* done. I have never published libels upon my friends and acquaintance, expressed my sorrow for those libels, and called them in

during a mood of better mind—and then re-issue them, when the evil spirit, which for a time has been cast out, had returned and taken possession, with seven others more wicked than himself. I have never abused the power, of which every author is in some degree possessed, to wound the character of a man, or the heart of a woman. I have never sent into the world a book to which I did not dare affix my name; or which I feared to claim in a court of justice, if it were pirated by a knavish bookseller. I have never manufactured furniture for the brothel. None of *these things* have I done; none of the foul work by which literature is perverted to the injury of mankind. My hands are clean; there is no 'damned spot' upon them—no taint, which 'all the perfumes of Arabia will not sweeten.'

"Of the work which I *have* done, it becomes me not here to speak, save only as relates to the Satanic School, and its Coryphæus, the author of *Don Juan*. I have held up that school to public detestation, as enemies to the religion, the institutions, and the domestic morals of their country. I have given them a designation *to which their founder and leader answers*. I have sent a stone from my sling which has smitten their Goliah in the forehead. I have fastened his name upon the gibbet, for reproach and ignominy, as long as it shall endure. Take it down who can!"

The Necessity of being in a State of Preparation for Death; a Sermon, preached in the Parish Church of Somersham, in the County of Huntingdon, on Tuesday, October 16th, 1821, at the Funeral of the Rev. T. Wilson, M.A. Perpetual Curate of Wilburton, and Curate of Colne and Pidley, in the same County. By the Rev. T. Bourdillon, M.A. Vicar of Fenstanton, cum Hilton, Hunts, and formerly Fellow and Tutor of Trinity Hall, in the University of Cambridge. 8vo. 32 pp. Rivingtons. 1821.

WE ventured a few months ago to make some general observations upon funeral sermons, and to condemn the discourse of a well-known preacher, on account of the party-spirit which it unequivocally displayed. The little work before us is written in a very different strain, and the account which it gives of a deceased clergyman, is so judicious and satisfactory, that we cannot refrain from laying it before our readers.

The subject of the sermon is the sudden death of the Rev. T. Wilson, who lost his life in consequence of being thrown from a gig, after having passed the afternoon, in company with some other clergymen, at a friend's house. The discourse, therefore, naturally turns upon the necessity of preparation for death; and after having enforced this necessity, in a plain but convincing manner, especially by shewing the certainty of eternal punishments, the preacher gives the following sketch of the character of his departed friend.

"To render his example conducive to your spiritual good, I will proceed, as I purposed, to set some features of his character before you: that you may be led to consider how far you resemble it, and what hope you have, should your days be cut short by any such unexpected accident, of closing your eyes in the same peace, and of becoming partakers of that happiness which we trust he is now inheriting.

"In taking this review of the character of our departed friend, I would observe, in the first place, that he was a person of unaffected humility. Though possessed of a sound judgment, and with a mind enriched by study of the best kind—the study of the Holy Scriptures, and of subjects connected with his ministerial duties—yet was he lowly in his own eyes; firm in maintaining what he thought right, he was more disposed to listen to the opinions of others, than forward to advance his own.

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"The like temper shewed itself in his outward manners. This the poor of his villages will be ready to testify. There was nothing harsh, nothing overbearing, nothing arrogant in his behaviour towards them, but an engaging and affable address, accommodated to their habits, and which, as it bore the marks, so did it proceed intrinsically from a spirit of love and kindness.

"This leads me to notice, as another Christian-like and amiable quality belonging to him—his disinterested benevolence—his ready and active charity. His pecuniary means were not great, but he made a wise and liberal use of them. Not only was his house always open to those who stood in need of such comforts as it afforded, but he was in the habit of making advances of small sums of money to poor persons, to enable them to pay their rent *, and for other beneficial purposes; advances which, from various causes, we may suppose were in many cases never replaced, and in many others never required or expected to be so. It has been truly said of him, by those who knew him well, that by the judicious application of his limited resources, connected with his own frugal and inexpensive habits, he had the art of *making a little go a great way*—a happy art when *so employed*, and full of the most beneficial consequences.

"Not that his benevolence was exerted only in acts of *small* assistance. This some of his own more immediate connections well know, who will be ready cheerfully to acknowledge the very important and lasting services they derived from him.

"As he was thus charitable in the employment of his pecuniary means, so likewise did his benevolence and sense of duty manifest themselves in the use which he made of another important talent—*his time*.

"It is well known that many persons are ready to give money towards the furtherance of any useful or charitable institutions, who would be loth to sacrifice much *time* in their behalf. This, perhaps, is in few things more strikingly exemplified than in the care and superintendance of *schools;* those, I mean, which are established for the benefit of the poor. Such was not the case with him of whom I am now speaking. He gave not only his money but his *trouble;* he put himself not only to expence, but to *inconvenience*. Two or three times a week did he go, in the *evenings of the winter half-year*, to the night-school at Colne, a distance, you well know, of full a mile, that he might afford help and superintendance. His other labours in his parishes were of a corresponding nature. Though he had no opportunity of residing in either of his villages, yet, like a true pastor, he was much among his people, visiting their cottages, learning their wants, assisting them with his advice, composing their differences.

"The mention of this last particular leads me to notice another feature in his character, of a truly Christian stamp, that of a *peace-maker*. How blessed this quality is in the sight of God we have our Saviour's own declaration to assure us; and for this he whose character we are considering was particularly distinguished; so much so, that he was constantly referred to by those who had any disputes to settle, or differences to heal; such was the opinion entertained both of his disposition to do good in this way, and of the judgment and uprightness with which he would discharge the trust reposed in him. How much good he effected in this respect, we may, in some measure, appreciate, if we consider the cabals and jealousies, the rancour and the heart-burnings, the strife and divisions, which frequently prevail where there is no such benevolent person at hand to prevent them.

"And now if we enquire what gave rise to this humility, this benevolence, this desire and disposition to promote the peace and happiness of those around him, to what, my brethren, shall we ascribe it, but, under the influence of divine grace, to a sincere belief in the Holy Scriptures, and to a pious wish and endeavour, thence arising, to frame his heart and life accordingly, and to imitate, not in word only, but in deed, that divine pattern of all virtue set before us in the person of Christ our Saviour." P. 17.

"The next and last particular which I will mention as belonging in an eminent degree to our departed friend, and which was among the most obvious as well as the most excellent parts of his character, is his "*devotedness to his profession*," the almost exclusive attention which he paid to the business and duties of his ministry.

"He was, strictly speaking, a clergyman: the constant current of his thoughts was towards religion. Those who en-

* "One act of benevolence of this kind he had performed on the morning of the very day when the fatal accident befel him."

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joyed, even in a slight degree, his society and friendship, know how truly this may be said of him. To talk upon religion and religious subjects was his great delight. His reading and studies lay all that way. In his most familiar intercourse he seemed always gratified when he could give the conversation a profitable turn, and lead it to his favourite theme.

"My reverend brethren, who are come to pay the last tribute of regard and affection to his memory, may I be excused if I respectfully advert to the solemn obligations we have taken upon ourselves as to this important matter, and pray that in this great and distinguishing part of our lamented friend's character, his example may be so considered by us as to lead, through God's blessing, to the same fruits in ourselves. We know the pledges we gave at our ordination, may they be remembered by each of *us* as they were by *him!*

"Having dwelt so long on the several particulars already mentioned, I have but little time to say any thing further; neither indeed is it necessary. For after what has been stated, it would be almost needless to add, that he fulfilled all the relative duties of life as a Christian ought to do; that he was a dutiful son, an affectionate brother, a steady friend, a kind relation to all connected with him. To these things the *feelings* of some here present, and the knowledge of many more bear sufficient testimony. P. 23.

We trust that there is nothing extraordinary or singular in the amiable character here pourtrayed. But taking for granted, as we most readily do, the accuracy of the portrait, its author is entitled to our best thanks. There is nothing strained, affected, or exaggerated, in his description. He gives us the history of a pious parish priest, which ought to interest and improve his hearers. He tells a plain tale in plain language; and his example may be copied in more quarters than one, with manifest and important advantage.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Madras District Committee.

In a very important despatch recently transmitted by *Richard Clarke, Esq.* Secretary to the *Madras* District Committee, the following passages occur:

"The establishment of local deposits of Books at the principal stations of this Presidency, under the superintendence of the resident Chaplain, has been attended with all the success which had been anticipated from the measure. The distribution of Bibles, Prayer Books, and religious Tracts, has been increased; the benevolent designs of the Society have become more generally known, and their operations more extensively useful. In the absence of the Chaplain of *Bellary* (who is in *England* on a sick certificate) the Committee have accepted the proposal of *Captain Clarke*, of his Majesty's 46th regiment, (and one of their members), to form a depôt at that extensive station; and the Books have accordingly been placed in charge of that gentleman, on the same terms as at the other depôts, until a Minister shall resume the clerical duties of the station."

"The District Committee have received a letter of advice from the Rev. *Mr. Parker*, respecting a supply of books shipped on board the *Lady Kennaway*, and the books have also been duly received. The Committee have taken into consideration the letter of the Rev. Archdeacon *Owen*, Chaplain General to his Majesty's Forces, and of the Rev. *Mr. Parker*, relative to the grant of books for the use of his Majesty's regiments serving under the Presidency of *Madras*; and the supply of these books for the years 1818 and 1819 having been received, they have instructed the Select Committee to distribute them according to the directions given in the Rev. *Mr. Parker's* letter. The Society shall be apprized of their special appropriation."

"The Society will be gratified to learn that the *Vipery Mission Press* has been successfully re-established. The Mis-

sionaries have evinced considerable judgment in the selection of the works edited by them, as well as very praiseworthy exertions in their speedy completion. The District Committee have admitted on their local list the following translations into *Tamul*, of works approved by the Society, which have lately issued from the *Vipery Mission Press*, viz.

"*The Psalter of the Church of England.*

"*The Parables of our Blessed Saviour.*

"*The Miracles of our Blessed Saviour.*

"*A Series of the National Society's Reading Books, from the Alphabet to Book No. 2, in Tamul and English.*

"Copies of these works are presented to the Society, and in the binding of them a fair specimen is displayed of the skill and industry of the Society's servants at the *Vipery Mission House*. The District Committee anticipate the Society's entire approbation of what has been done, on account of the benefits resulting from the measure that has been adopted. For in making this purchase, the Committee have afforded such pecuniary aid to the Mission Press, as will materially contribute to discharge the outstanding demands against it, and ensure its future operations from embarrassment. And what is still more important, the Committee have been enabled to send a much needed and most seasonable supply of *Tamul* reading and School Books to the several Missionary stations in southern *India*, in order to relieve the pressing demands of the Congregations and Schools, for elementary works of Education."

ECCLESIASTICAL PREFERMENTS.

Allen, Charles Jefferies, to the rectory of *Stocklinch Ottersey, Somerset*; patron, JEFFERYS ALLEN, Esq. of *Bridgwater*.

Barlow, John, *B.A.* to be one of the chaplains to the Right Hon. LORD VISCOUNT TORRINGTON.

Bellett, George, to the vicarage of *Sampford Arundell*; patron, WILLIAM BELLETT, Esq.

Blomberg, F. W. *M.A.* to be a *Canon residentiary of St. Paul's Cathedral*; patron, THE KING.

Blomfield, C. J. *D.D.* of *Trinity college, Cambridge*, rector of *St. Botolph's, Bishopsgate*, and of *Chesterford, Essex*, to the *Archdeaconry of Colchester*; patron, the BISHOP OF LONDON.

Boscawen, Hon. J. Evelyn, rector of *Wotton, Surrey*, and late *fellow of All Soul's college*, to a prebendal stall in the *Church of Canterbury*; patron, THE KING.

Boyse, John, to the rectory of *Kitnor*, alias *Culborne, Somerset*; patron, THE KING.

Carr, very rev. R. J. *D.D* to the prebendal stall of *Pratum Majus*; patron, the BISHOP OF LONDON.

Carr, Samuel, *M.A.* of *Queen's college, Cambridge*, to the perpetual curacy of *St. Mary Key, Ipswich*; BY THE PARISHIONERS.

Corrington, Richard, to be *minister of the new auxiliary chapel to the church at Boston*.

Ellis, Francis, *M.A.* to the rectory of *Lasham, Hants*; patron, GEO. PURVOY JERVOISE, Esq.

Evans, William, *M.A.* to the rectory of *Kingsland, Herefordshire*; patron, EDWARD LLOYD, Esq.

Francis, Robert John, to the rectory of *Carleton St. Mary, Norfolk*; patrons, the CORPORATION OF NORWICH.

Greenly, John, *M.A.* of *Christ Church, Oxford*, to the perpetual curacy of *St. Thomas, Salisbury*; patrons, the DEAN and CHAPTER of SARUM.

Harding, William, to the perpetual curacy of *Sawley*, with the chapelries of *Long Eaton* and *Wilne*, annexed in the county of *Derby*.

Hogarth, John Henry, of *Emanuel college, Cambridge*, to the rectory of *Stifford, Essex*; patron, — HOGARTH, esq. *Dorking, Surry*.

Holcombe, G. *D.D.* to the dignity of a prebend of *Westminster Abbey*; patron, THE KING.

Hoste, James, *M.A.* of *Christ college, Cambridge*, to the vicarage of *Empingham, Rutlandshire*.

Huntingford, H. to the rectory of *Hampton Bishop*.

Ingilby, Henry, to the livings of *Swallow* and *Rigby, Lincolnshire*; patron, SIR W. INGILBY, Bart.

Ingle, Charles, *M.A.* to the vicarage of *Orston, Nottinghamshire*; patron, the Very Rev. the DEAN of LINCOLN.

King, S. *M.A.* to the perpetual curacy of *Lattimers, Bucks*; patron, LORD G. H. CAVENDISH.

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Luttrell, Thomas Fownes, to the vicarage of *Minehead, Somersetshire*; patrons, J. F. LUTTRELL, E. M. PLEYDELL, and W. DREWE, Esqrs.

Martyn, Thomas, to the rectory of *Ludgershall*.

Marwood, T. *M.A.* to the rectory of *English Bicknor, Gloucestershire*; patrons, the VISITORS of QUEEN'S COLLEGE, OXFORD.

Newman, John, to the vicarage of *Witham, Essex*; patron, the BISHOP of LONDON.

Owen, Hugh, *M.A.* rector of *Stapleton, Salop*, to the archdeaconry of *Salop*; patron, the BISHOP OF LICHFIELD and COVENTRY.

Powell, William, to be chaplain of *Cosford House of Correction*.

Thompson, T. to the vicarage of *Adlingfleet, Yorkshire*; patron, the LORD CHANCELLOR.

Whitelocke, William Spencer, *M.A.* to the vicarage of *Gedney, Lincolnshire*; patron, THE KING.

Williams, D. to the living of *Wigmore*; patron, the BISHOP of HEREFORD.

UNIVERSITY OF OXFORD.

Degrees conferred January 14, 1822.

MASTERS OF ARTS.—Frederic James Parsons, *Demy of Magdalen college*; Geo. Crabb, *Magdalen hall*; rev. John Cookesley, *Exeter college*; rev. John Brown Hawkins, *Exeter college*; rev. Henry Thos. Attkins, *Wadham college*; Joseph Pitt, *Christ church*; John Allen, *Christ church*.

BACHELORS OF ARTS.—Thos. Harrison, esq. *St. Mary hall, grand compounder*; rev. George Winnock, *Magdalen hall*; Henry Richards, *Exeter college*; John Roberts, *Jesus college*; Owen Anwyl Owen, *Jesus college*; William Kaye Hett, *scholar of Lincoln college*; Thomas Burbank Holt, *Queen's college*; John Peel, *Christ church*; John Whittington Ready Landon, *scholar of Worcester college*.

January 24.

MASTER OF ARTS.—Rev. Richard Conington, *Lincoln college*.

BACHELORS OF ARTS.—David Denne, *Exeter college*; Thomas Foulkes, *Jesus college*; William Hamilton Burroughs, *Magdalen hall*.

Dec. 21, 1821.—Mr. John Whitmore Wall was admitted *fellow of New college*.

Dec. 29.—The names of those candidates, who at the close of the Public Examinations this Term, were admitted by the Public Examiners into the first and second classes of *Literæ Humaniores* and *Disciplinæ Mathematicæ et Physicæ* respectively, according to the alphabetical arrangement in each Class prescribed by the statute, stand as follow:

In the First Class of Literæ Humaniores.

Dodgson, Charles, *of Christ church*; Harington, Richard, *of Christ church*; Heathcote, William, *of Oriel college*; Proctor, Thos. *of Jesus college*; Wood, Charles, *of Oriel college*.

In the First Class of Disciplinæ Mathematicæ et Physicæ.

Dodgson, Charles, *of Christ church*; Dyke, Henry Grey, *of St. Alban hall*; Ross, Charles, *of Christ church*; Wood, Charles, *of Oriel college*; Wortley, Stuart John, *of Christ church*.

In the Second Class of Literæ Humaniores.

Balfour, Blayney Townley, *of Christ church*; Bosanquet, Robert William, *of Baliol college*; Bullock, Edw. *of Christ church*; Chaplyn, James Robert, *of Trinity college*; Chapman, John M. *of Exeter college*; Coleridge, Edward, *of Corpus Christi college*; Escott, Brickham Sweet, *of Christ church*; Green, John Wm. Egerton, *of Baliol college*; Harding, William, *of Wadham college*; Porcher, Chas. *of Oriel college*; Ross, Chas. *of Christ church*; Tomlinson, John Wickes, *of Trinity college*; Wiggett, William Lyde, *of University college*; Wortley, Stuart John, *of Christ church*; Yarker, Robert, *of Queen's college*.

In the Second Class of Disciplinæ Mathematicæ et Physicæ.

Candy, Charles, *of Lincoln college*; Stevens, Henry, *of Oriel college*; Walpole, Thos. Henry, *of All Souls' college*.

Literæ Humaniores.

Besley, John, *of Baliol college*; Bowen, John St. Vincent, *of Brasenose college*; Candy, Charles, of *Lincoln college*; Cave, William Astley Brown, of *Brasenose college*; Cooke, Joseph, of *Magdalen hall*; Elliott, George Percy, of *St. Mary-hall*; Hawkins, George, of *Corpus Christi college*; Hett, William, of *Lincoln college*; Jones, Henry, of *Exeter college*; Luke, George S. of *Queen's college*; Owen Owen, of *Jesus college*; Robinson, Christ. Thomas, of *Brase-nose college*; Simcoe, Henry Addington, of *Wadham college*; Stowey, Augustus, of *Christ Church*; Wood, John, of *Christ Church*.

Disc. Mat.

Bissland, Thomas, of *Baliol college*; Cartwright, William Henry, of *Trinity college*.

Jan. 15, 1822.—John Trenchard Pickard, esq. late *fellow of New college*, was admitted *Doctor in Civil Law, grand compounder*.

January 17.—The rev. William Page Richards, late *fellow of New college*, and *master of Tiverton school, Devon*, was admitted *Doctor in Civil Law, grand compounder*. The rev. Chas. Parr Bur-

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ney, *of Merton college*, was admitted *Bachelor in Divinity, grand compounder.*

January 18.—The said rev. Charles Parr Burney was admitted *Doctor in Divinity, grand compounder.*

January 22.—The rev. Chas. Taylor, *M.A. of Baliol college*, and *Prebendary of Moreton Magna, in the Cathedral Church of Hereford*, was admitted *Bachelor and Doctor in Divinity.*

UNIVERSITY OF CAMBRIDGE.

January 19.—This being Bachelors of Arts' Commencement, the following 212 gentlemen were admitted to that degree:

[Note—*The names are arranged alphabetically.*]

Trinity College.—Messrs. Allan, Ansley, Bennet, Bower, Ethelstone, Farley, Frampton, Gillichan, Godfrey, Guest, Hall, Hamilton, sen. Hamilton, jun. Heneage, Holgate, Jepson, Kemp, Lloyd, Long, Macaulay, Malden, Marriott, Marten, Matthews, Morton, Norman, Perry, Rawson, Reynolds, Richards, Robley, Simmons, Taylor, Thomas, Thornton, Unthank, Walsh, Ware, White, Wilmot. 40

St. John's Coll.—Messrs. Backler, Barker, Bateman, Battersby, Bell, Birkett, Bullock, Calvert, Clay, Collins, Colvile, Fenn, Folliott, Gage, Gibbon, Giraud, Gough, Green, Grey, Griffith, Hawkesley, Hargreaves, Heberden, Henderson, Hodgson, Huntley, Hutchinson, J. Jarratt, R Jarratt, Jenyns, Kennaway, Kirk, Laycock, Margetts, North, Parr, Payne, Pidcock, Robinson, Schneider, Silvester, Simpson, Smith, Smyth, Spitta, Taylor, Thompson, Trafford, Turner, Vaughan, Villiers, Wilkinson, Winn, Wood. - 54

St. Peter's Coll.—Messrs. Adcock, Alder, Cardale, Davenport, Gape, Hogg, Lawe, Maule, Norman, Paley, Peters, Scott, Trench. - - - - - - - - 13

Clare Hall.—Messrs. Agar, Browne, Cobbold, Collyer, Haggitt, Harris, Heath, Leicester, Nicholls, Thornton, Ward, Whalley, White, Winthrope. - - 14

Pembroke Hall.—Messrs. G. Alderson, J. Alderson, Blunt, Brookes, Byde, Campbell, Everest, Head, Palmer, Trollope, Warburton, Wybergh. - - - 12

Caius College.—Messrs. Arnold, Baker, Burt, Carver, Doughty, Fowke, Holditch, Jickling, Longe, Paterson, Perry, Stafford, Wight. - - - - - - 13

Bene't Coll.—Messrs. Burroughes, Browne, Cremer, Driver, Gooch, Hughes, Hutchins, King, Peacock, Phillpot, Raven, Roper, Temple, Wallace, Wood. - 15

Queen's College.—Messrs. Ellaby, Farish, Furnival, Mousley, Serres, Williams. - - - - - - - - 6

Catharine Hall.—Messrs. Dudding, Ellaby, Fisher, Gleadall, Jones, Nussy, Robson, Terrington. - - - - 8

Jesus Coll.—Messrs. Brown, Cornwell, Croupton, Croughton, Fendall, Greenwood, Hinde, Hutchinson, Owen, Radford, Walters, Wilson, Worship. 13

Christ's Coll.—Messrs. Baker, Bellas, Blackburn, Burney, Blyth, Gould, Porter, Royds, Steel, Taylor. - - - - 10

Magdalen Coll. — Messrs. Chichester, Fendall, Turner. - - - - - 3

Emmanuel Coll. — Messrs. Drake, Gore, Hyde, Mason, Miller, Milner, Salmon, Whitaker. - - - - - 8

Sidney Coll.—Messrs. Alford, Stone, Williamson. - - - - - - - 3

The following gentlemen obtained Academical Honours on the above occasion:—

Wranglers.—Ds Holditch, *Caius college*, Peacock, *Bene't college*; Birkett, *St. John's college*; Thornton, *Trinity college*; Harris, *Clare hall*; Alderson, *Pembroke college*; Farish, *Queen's college*; Holgate, *Trinity college*; Porter, *Christ college*; Ware, *Trinity college*; Arnold, *Caius college*, Gooch, *Bene't college*; Greenwood, *Jesus college*; Perry, *Trinity college*; Kennaway, *St John's college*; Blunt, *Pembroke hall*; Simpson, *St. John's college*; Turner, *St. John's college*; Allan, *Trinity college*; Hamilton, sen. *Trinity college*; Taylor, *St. John's college*; Fendall, *Jesus college*; Lloyd, *Trinity college*; Raven, *Bene't college*; Paley, *Peterhouse college*; Giraud, *St. John's college*; Hamilton, jun. *Trinity college*; Morton, *Trinity college*; Cornwell, *Jesus college*; Long, *Trinity college.*

Senior Optimes.—Ds. Law, *Peterhouse college*; Walters, *Jesus college*; Thornton, *Clarehall*; Margetts, *St John's college*; Ward, *Clare hall*; Collyer, *Clare hall*; Hutchins, *Bene't college*; White, *Trinity college*; Williamson, *Sidney college*; Malden, *Trinity college*; Gleadall, *Catharine hall*; Warburton, *Pembroke hall*; Brookes, *Pembroke hall*; Alder, *Peterhouse college*; Mousley, *Queen's college*; Colville, *St. John's college, æq.* Stone, *Sidney college, æq.* Burt, *Caius college*; Hutchinson, *Jesus college*; Smith, *St. John's college*; Burroughes, *Bene't college*; North, *St. John's college*; Blackburn, *Christ college.*

Junior Optimes.—Ds. J. Jarratt, *St. John's college*; Fenn, *St. John's college*; Radford, *Jesus college*; Bellas, *Chr. Ch.*; Adcock, *Peterhouse college*; Blyth, *Christ college, æq.* Wallace, *Bene't college, æq.* Wilson, *Jesus college*; Thompson, *St. John's college*; Robley, *Trinity college*; R. Jarratt, *St. John's college*; Schneider, *St. John's college*; Gibbon, *St. John's college*; Hogg, *Peterhouse college*; Nursey, *Sidney college.*

December 27, 1821.—G.W. Hallam, esq. *L.L.B. of Trinity hall*, was elected into the fellowship, vacated by the resignation

of the rev. Dr. Geldart, regius professor of civil law.

Jan. 10, 1822.—The rev. John Lamb, *M.A. fellow and tutor of Corpus Christi college*, was elected master of that Society, in the room of the late rev. Dr. Douglas.

Robert Woodhouse, esq. *M.A. F.R.S. fellow of Caius college*, and Lucasian professor of Mathematics, is elected Plumian professor of Experimental Philosophy, in the room of the late Archdeacon Vince.

The Rev. John Lonsdale, *M.A. tutor of King's college*, is elected Christian Advocate, in the room of the rev. Thomas Rennell.

The rev Christopher Benson is continued Hulsean lecturer for the present year.

The Hulsean prize for the year 1821, has been adjudged to William Trollope, *B.A. of Pembroke college.*—Subject, *The expedients to which the Gentile philosophers resorted, in opposing the progress of the Gospel, described, and applied in illustration of the Truth of the Christian Religion.*

The subject of the Hulsean prize dissertation for the present year, is—*The argument for the genuineness of the Sacred Volume, as generally received by Christians.*

January 11.—The rev. Thomas Turton, *B.D. fellow of Catherine hall*, was unanimously elected Lucasian professor of Mathematics.

Samuel Fennell, esq. *B.A. of Queen's college*, is elected a fellow of that Society.

January 23.—At a congregation this day, the Rev. Henry Godfrey, B.D. President of Queen's college, was created Doctor in Divinity by royal mandate.

On the same day, the Rev. Thomas Burnet, of Christ college, was admitted Bachelor in Divinity; and John Lewes Pedder, Esq. of Trinity hall, Bachelor in Civil Law.

Sir William Browne's Gold Medals.—The subjects for the present year are—

Greek Ode	*Pyramides Ægyptiacæ.*
Latin Ode	*Mors Napoleonis.*
Greek Epigram	Ἐρῶ τι δῆτα, κ' οὐκ ἐρῶ.
Latin Epigram	—*nugæ seria ducunt In mala*

The subject of the Seatonian prize poem for the present year is *Antiochus Epiphanes.* (1 Macc. cap. i. &c.)

ORDINATIONS.

The following gentlemen of the University of Cambridge, were ordained Priests on the 16*th* of *December*, by the Lord Bishop of Salisbury:—

Priests.—E. H. C. Williams, *M.A. St. John's college*; Loftus A. Cliffe, *B.A.* St. *John's college*; Charles J. Allen, *of Catharine hall*; Richard Winsloe, *B.A. Sidney college*; Joseph C. Bradney, *B.A. Trinity college*; Charles G. R. Festing, *B.A. St. John's college*; John George Turner, *M.A. Jesus college.*

At an ordination holden by the Lord Bishop of Gloucester, on the 23*rd.* of *Dec.* Chas. Covey, *B.A. of St. John's college*, was ordained Deacon.

On Sunday, the 23*rd* of *Dec.* the Lord Bishop of the Diocese of Exeter held a public ordination in that cathedral, when the following gentlemen were admitted into holy orders:—

Deacons.—Joseph Broadhurst, *B.A. Wadham college, Oxford*; John Gillard, *B.A. Oriel college, Oxford*; Frederick Le Grice, *B.A. Clare hall, Cambridge*; Francis Hole, *Queen's college, Cambridge*; John Wrey, *B.A. St. Peter's college, Cambridge*; Henry Bouchier Wrey, *M.A. Baliol college, Oxford.*

Priests.—Wm. Ponsford, *B.A. Trinity college, Oxford*; John Roberts, *S.C.L. Jesus college, Cambridge*; Jos. Thorne, *B.A. Exeter college, Oxford*; John Jacob, *Jesus college, Cambridge.*

On the 28*th* of *December*, the following gentlemen were ordained by the Lord Bishop of Bristol, in the chapel of *Christ's college, Cambridge.*

Deacons.—Edward John Ash, *B.A. fellow of Christ college, Cambridge*; John Cantis, *B.A. fellow of Christ college, Cambridge*; Thomas Tayler, *B.A. Trinity college, Cambridge*; Wm. Burkitt, *B.A. St. Edmund hall, Oxford*; Jonathan Chase Matchett, *B.A. St. John's college, Cambridge, (Lett. Dim. from Bishop of Norwich,)* Benjamin Guest, *Trinity college, Cambridge, (Lett. Dim. from Bishop of Chester.)*

Priests.—Edward Murray, *B.A. Trinity college, Cambridge*; Samuel Emery Day, *B.A. St. Edmund hall, Oxford*; William Garrard, *St. Edmund hall, Oxford, (Lett. Dim. from Bp. of London.)*

The following gentlemen were ordained by the Lord Bishop of Lincoln, in the church at Buckden, on Sunday, the 13*th inst.*

Deacons.—Theodore Bouwens, *B.A. Merton college, Oxford*; John Balfour Majenis, *B.A. St. John's college, Cambridge*; Chas. Smith Bird, *B.A. fellow of Trinity college, Cambridge*; John Barlow, *scholar of Trinity college, Cambridge*; William Whitmore Greenway, *S.C.L. Trinity hall, Cambridge*; Edward Irish, *Magdalen college, Cambridge*; Basil Beridge, late *of Magdalen college, Oxford*; Andrew Donald, *St. John's college, Cambridge.*

Priests.—Henry Ryeroft, *B.A. Tri-*

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nity hall, Cambridge; John Johnson Hodson, *B.A. St. Mary hall, Oxford*; Thos. Pearse, *B.A. St. John's college, Cambridge*; Jas. Boardman Cartwright, *B.A. Queen's college, Cambridge*; Joseph Dodsworth, *Lincoln college, Oxford*; Chas. Thos. Gladwin, *S.C.L. Jesus college, Cambridge*; Chas. Shaffield, *B.A. Christ Church, Oxford*; Wm. Mellard, *Magdalen college, Oxford*; Henry John Gunning, *B.A. Baliol college, Oxford, (Lett. Dim. from the Bishop of Peterborough.*

MISCELLANEOUS INTELLIGENCE.

BEDFORDSHIRE.

Married.—The rev. Henry Wrey Whinfield, *rector of Battlesden* and *Potsgrove*, to Sarah Arabella, youngest daughter of Wm. Praed, Esq.

BERKSHIRE.

Married.—The rev. James Sherman, of *Reading*, to Miss Mary Grant.

Died.—At Wallingford, the rev. Edward Barry, *D.D. rector of St. Mary's*, and *St. Leonard's*, in that town.

CAMBRIDGE.

Married.—The rev. John Fishpool, of *Sawston*, to Miss Sarah Cock.

Died.—Aged 63, the rev. Philip Douglas, *D.D. master of Corpus Christi college*, and *vicar of Gedney*, in the county of Lincoln. He proceeded *B.A.* 1781; *M.A.* 1784; *B.D.* 1792; *D.D.* 1795; and was elected to the mastership in the year 1795. The vicarage is in the gift of the crown.

ESSEX.

Died.—At *Witham*, the very rev. Joseph Jefferson, *archdeacon of Colchester, rector of Weeley*, and *vicar of Witham*.

Died.—At *Castle Hedingham*, the rev. Mr. Stevenson.

HAMPSHIRE.

Married.—The rev. Mr. Kingsmill to Miss Powell of *Southampton*.

Married.—The rev. H. R. Draper, *LL.D.* of *Southampton*, to Miss Chalkley, of the same town.

Died.—At Lymington, aged 57, the rev. William Pickering Reid.

HEREFORDSHIRE.

Died.—At his house, at Hampton, near Hereford, the rev. J. G. Hannington, *D.D.* one of the prebendaries of that cathedral, and many years *rector* of that parish.

HERTFORDSHIRE.

Died.—The rev. Maurice Phillips, of *Harpenden*.

HUNTINGDONSHIRE.

Died.—At the vicarage, Great Staughton, the rev. James Pope, *B.D.* The vicarage is in the gift of *St. John's college, Oxford*.

KENT.

Married.—The rev. J. Stokes, *vicar of Cobham*, to Miss Franks, of *Rochester*.

LINCOLNSHIRE.

Died.—At Gainsborough, the rev. Jas. Fothergill, *prebendary of Corringham, vicar of Gainsborough*, and *vicar of Dalton le Dale, Durham*.

MIDDLESEX.

Died.—The rev. Thomas Parker, *B.D. curate of St. Peter-le-Poor, London*, and *fellow of Emanuel college, Cambridge*.

Died.—In George-Street, Portman-square, the rev. Gilbert Mathias.

Died.—At Stoke Newington, in the 68th year of her age, deeply lamented by her family and friends, and the poor around her, Elizabeth, the wife of the rev. George Gaskin, *D.D. rector of St. Bene't, Gracechurch, London*, and of *Stoke Newington, Middlesex*.

NORFOLK.

Married.—The rev. Willam Frost, to Miss Anne Codd.

Died.—In the 74th year of his age, the rev. John Deacon, *rector of Carlton St. Mary, Norfolk*, and *perpetual curate of St. Ethelred, Norwich*, both in the patronage of the mayor and corporation of that city. He was formerly of *Caius college, Cambridge*; *B.A.* 1770, *M.A.* 1773.

NORTHAMPTON.

Married.—The rev. James Biddle, *M.A.* to Dorothy, youngest daughter of the late John Forster, Esq.

NOTTINGHAMSHIRE.

Married.—The rev. Henry Evans, *curate of Eastwood*, to Sarah, only daughter of the late Thomas Walker, Esq. of that place.

OXFORD.

Died.—The rev. Frodsham Hodson, *D.D. principal of Brasenose college, Regius professor of divinity*, and *Canon of Christ Church, Oxford*.

SOMERSETSHIRE.

Died.—At Bath, in his 63rd year, the rev. Thomas Fothergill, *D.D.* formerly *vicar of Tiverton*, near that city.

STAFFORDSHIRE.

Married.—At Codsall, the rev. John Hilyar, to Charlotte, daughter of the late Sir John Wrottesley, Bart.

SUFFOLK.

Married.—At Ixworth, the rev. Ed-

René Payne, *rector of Hepworth*, to Miss Boldero.

Died.—The rev. William Cross, *rector of Hasleworth*, and late *fellow of Pembroke Hall, Cambridge, B.A.* 1781, *M.A.* 1794.

Died.—The rev. Thomas Bolton, *rector of Nedging*, and *perpetual curate of St. Mary Key, Ipswich.*

Died.—The rev. Wm. Howell, *rector of Felsham*, and *minister of St. John's college, Portsea, Hants.*

SURRY.

Died.—At Albury Cottage, near Guildford, aged 72, the rev. Sidney Malthus.

SUSSEX.

Died.—The rev. Drake Hollingbery, *rector of Winchelsea*, and upwards of 40 years chancellor of the diocese of *Chichester.*

WARWICKSHIRE.

Married.—The rev. James Chambers, *curate of Willoughby*, to Eliza, eldest daughter of Mr. Chambers, of *Milcote*, near *Stratford-upon-Avon.*

Married.—The rev. J. C. Cockle, *B.D.* to Mary, eldest daughter of Mr. James Cockle, of *Bradford-street.*

YORKSHIRE.

Married.—At Hull, the rev. Richard Cecil, of *Harpenden, Herts*, to Miss Goodricke, of *Hull.*

Died.—At York, in his 67th year, the rev. Robert Benson, *M.A.* 40 years *vicar of Heckington, Lincolnshire*, and formerly of *Christ College, B.A.* 1778, *M.A.* 1782.

WALES.

Church Union Society in the Diocese of St. David's.—The Prizes for the year 1821, are adjudged as follows:—To H. P. Tebbs, of *Doctor's Commons*, the premium of fifty pounds (by benefaction) for the best Essay "on the Scripture Doctrine of Adultery and Divorce, and on the Criminal Character and Punishment of Adultery by the ancient Laws of England and other countries;"—to the rev. R. Polwhele, of *Kenyon*, near *Truro*, for the second best Essay on the same subject, twenty pounds;—to the rev. Sam. Charles Wilks, *Regent's Park, London*, the Society's premium of twenty-five pounds, for the best Essay "on the Influence of a Moral Life on our Judgment in matters of Faith." John viii. 17.; If any man will do his will, he shall know of the Doctrine whether it be of God, or whether I speak of myself.

MONTHLY LIST OF PUBLICATIONS.

Suggestions on Clerical Elocution. By John Lettice, D.D. Prebendary of Chichester, &c. 3s. 6d.

An Essay on the Connection between the Jewish and Christian Dispensation. By the Rev. Wm. Trollope, B.A. of Pembroke College, Cambridge. 2s.

The Office and Duties of the Christian Minister Considered, in a Sermon delivered in the Cathedral Church of Chester, upon Sunday, December 23, 1821, at an Ordination of the Right Rev. George Henry Law, Lord Bishop of that Diocese. By the Rev. Lawrence Gardner, D.D. F.A.S. Canon Residentiary of Lichfield, and Rector of St. Philip's, Birmingham. 2s.

An Introduction to the Holy Sacrament of the Lord's Supper. By the Rev. T. H. Yorke, Vicar of Bishop's Middleham, in the County of Durham, and Rector of St. Cuthbert's, Yorke. 1s.

The Village Preacher; a Collection of short plain Sermons, partly Original, partly Selected, and adapted to Village Instruction. By a Clergyman of the Church of England. Vol. II. 5s.

A Summary of Christian Faith and Practice, confirmed by References to the Text of Holy Scripture, compared with the Liturgy, Articles and Homilies of the Church of England; and Illustrated by Extracts from the Chief of those Works which received the Sanction of Public Authority from the Time of the Reformation, to the final Revision of the Established Formularies. By the Rev. E. J. Burrow, D.D. F.R. and L.S. 3 vols. 12mo. 18s.

Plain Reasons why Political Power should not be granted to Papists. By Samuel Wix, A.M. F.R. and A.S. Vicar of St. Bartholomew the Less, London. 8vo. 1s.

Virgil, literally Translated, for the Use of Students. By William Smart, M.A. 12mo. 5s.

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An Inquiry into the Opinions, Ancient and Modern, concerning Life and Organization. By John Barclay, M.D. Lecturer of Anatomy, &c. 8vo. 14s.

Rivingtons' Annual Register; or, a View of the History, Politics, and Literature, for the Year 1820, being the First Year of his present Majesty's Reign. 8vo. 18s.

Thoughts on the Defective State of Prisons, and Suggestions for their Improvement, together with Hints for the Discipline, Police, and Labour of Prisoners, with the Plan of a Gaol and House of Correction for the Accommodation and Labour of 280 Persons. By Thomas Le Breton, (late Captain in the 71st Regiment, and Paymaster of the Detachment of Forces,) Keeper of the County Goal, and Governor of the House of Correction at St. Augustine's, near Canterbury. 8vo. 7s.

A Remonstrance addressed to Mr. John Murray, respecting a Recent Publication by Lord Byron, entitled, "Cain, a Mystery."

LITERARY INTELLIGENCE.

Debrett's Peerage of the United Kingdom of Great Britain and Ireland, corrected to the present Time, with a set of Plates entirely new, and a Portrait of his present Majesty in his Coronation Robes.

A Tour through Belgium, by His Grace the Duke of Rutland, embellished with Plates after Drawings by the Duchess.

A Comparative View of the Mineral and Mosaical Geologies. By Granville Penn, Esq. 1 vol. 8vo.

The Beauties of Jeremy Taylor; with a Memoir of his Life, and Observations on his Genius and Writings. By Mr. Melmoth.

Mr. Bridgens's Work, containing coloured Representations of the Customs and Manners of France and Italy, with a descriptive Account of the Plates, by the late Dr. Polidori, is now complete. It forms an interesting Volume of 50 coloured Plates, and is particularly illustrative of Italian Customs.

Elements of Self Knowledge; or, a Familiar Introduction to Moral Philosophy, in 1 Volume, 12mo., principally adapted to Young Persons entering into active Life. By the Rev. Thomas Finch.

A Technological Dictionary; containing Definitions of all Terms of Science and Art, drawn from the most approved writers, ancient and modern. By Mr. Crabb. In two Quarto Volumes. Illustrated with numerous Plates, Diagrams, &c.

The Martyr of Antioch; a Tragic Drama. By the Rev. H. H. Milman, Author of the Fall of Jerusalem.

The First Volume of Mr. Southey's History of the late War in Spain and Portugal, is nearly ready.

The Book of Genesis and the Mosaical History of the Creation, vindicated from Unitarian Misrepresentation; in a Letter to the Lord Bishop of St. David's, and in Reply to a recent Discourse of Mr. Thomas Belsham, delivered at Warrington, August 19th, 1821, and published at the Request of the Ministers and Congregation. By John Garbett, M.A. Curate of St. Bartholomew's, Birmingham. 1s. 6d.

A Synoptical Review of the Religious Systems and Opinions, propounded and advocated by the Philosophers of the ancient World; intended for the Use of the Junior Students in the Universities. By a Graduate of the University of Oxford. 4to. 4s.

POLITICAL RETROSPECT.

All eyes are fixed upon the approaching session of Parliament, and politicians busy themselves in predicting the course of future events. We shall confine ourselves to the humbler task of shewing what, in our opinion, ought to be done.

The loudest and most important

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discussions may naturally be expected to arise upon the subject of agricultural distress; and the great weight of the landed interest in both Houses of Parliament, the language that has been held at various county meetings, the rumours that are afloat of taxes to be put on, and taxes to be taken off, together with the nation's entire ignorance of the plan of its rulers, have combined to fill one portion of the community with hope, and another with alarm. We trust that the uncertainty which prevails upon these subjects will be removed by the united protest of our statesmen against every proposal for giving relief to one sort of property at the expense of the rest,—against every recommendation of breaking the public faith by the plunder of the public creditor. Lord Cochrane was the first man who recommended such a scheme in the House of Commons; the advice was worthy of a ruined and convicted swindler, and to such we would fain hope that it may be restricted.

What then, it will be said, are the farmers to get no relief? By no means; we heartily desire that they may be relieved with the least possible delay—and we believe that though not immediate, their relief is certain. All we mean to affirm is, that it will not and cannot come from an Act of Parliament. In courts of justice such acts are omnipotent; but it would be as reasonable to expect that tides and eclipses might be arranged according to the will and pleasure of the legislature, as that the country gentlemen and their tenants may be released from their embarrassments by the *fiat* of the House of Commons.

Whence do those embarrassments arise?—From taxation? In that case they should have been most severe when taxation was at its height—not now when the nation has been relieved from considerably more than a third of its burdens. From general impoverishment and distress?—Then distress should have been most conspicuous four years ago, when the poor were starving, the revenue failing, and commerce and manufactures were at a stand. From importation of foreign grain?—Then it could not have been concealed until that importation ceased. All these explanations are unsatisfactory, and futile. The real cause of the agricultural difficulties must be traced to the resumption of cash payments by the Bank of England. They were foreseen and foretold by the most enlightened advocates of that necessary measure; and they will be gradually removed by the accumulating capital, and returning commerce of the country.

As long as country bankers could rely upon procuring paper at the Bank of England to answer any sudden demand, they were ready and willing to make advances to the farmer. His rick-yard was considered an unexceptionable security; and when it did not suit him to sell his corn, he borrowed the amount of his rent, and waited till he could get a better price. This practice, however, had its danger. It enabled him to employ the whole of his capital on his land and so far it was beneficial; but in many instances, he proceeded to employ more than his whole capital and became accustomed to draw upon his banker not only for temporary but permanent loans. If high prices had continued twenty years, he might have secured his profits, and repaid what he had borrowed. But when the country with one voice demanded a return to cash payments, it became the duty of the Bank to diminish their issues of paper. Ten millions were withdrawn at once from the circulation of the country, and it was evident that the Bank would be obliged to regulate its issues, not merely by the responsibility of the party borrowing, but also by the quantity of its notes already in circulation. Being no longer at liberty to ex-

change paper for paper, but being bound to pay in gold, it had to contemplate the possibility of a run upon its Treasury, and was compelled not to put out more than it would be able to pay off. Hence the country bankers were deprived of that safe and commodious harbour which had enabled them to weather so many storms; and were obliged in their turn to limit their issues and loans, and to receive the farmer who was disposed to borrow with a coldness to which he had long been unaccustomed. He had now no choice but to sell his grain, and his cattle, and his wool—and, as soon as this operation commenced, the banker invited him to clear off former scores; as it was obvious that when the ricks disappeared, the security which had been relied on failed. Here, therefore, the distress commenced. Rents had been paid for several years in anticipation; borrowed capital had been sunk on the land, and could not be got out again within a reasonable time. Alarm and doubt began to spread—every creditor was in a hurry to be paid; and the unfortunate debtor could neither borrow nor sell. Numbers who have been placed in this situation are irretrievably ruined. Their property is seized in default of payment, and sells, as a matter of course, for one fourth of its value. Where rent only is due, the farmer may escape at the expence of his landlord. Let the latter renounce the arrears, which in all probability are irrecoverably gone; and the tenant, setting out afresh, may be able to pay a reduced and moderate rent. Any thing more than this, we confess, that we can see no ground to expect—our reasons for expecting thus much shall be stated.

The cry against the exorbitant profits of the merchant, and the fundholder, is, at this moment, loud. We forget that both the one and the other have been on the brink of ruin three times within the memory of many of us. The American War, the French Revolution, and the last Peace, beggared more merchants, manufacturers, stockholders, and artizans, than there are distressed or complaining farmers in the land. The individuals were ruined—but the class survived, increased, accumulated wealth, and flourished. And why should it be otherwise with the agriculturist? He is reduced now, for the first time, to a degree of distress, decidedly less severe than that from which others have thrice recovered. Four years ago, there seemed some pretence for saying that our manufactures would not flourish again, under the severe pressure of our taxation—the other nations of the world could work cheaper, and therefore they were expected to undersell us. This was very plausible—and very fallacious. For already our exports are greater than they were during the war—all the looms are employed—and there is a demand for more hands. The error arose from underrating the united effects of British capital, skill, and enterprise, which enable our manufacturer to sell his goods cheap, although the wages of his workmen are comparatively high.

And is not the same thing true of agriculture? Is it not at least probable, that the predictions which threaten its permanent depression, will prove as unfounded as those more reasonable predictions which have been so happily falsified by the event? Do the taxes cramp a farmer in a greater degree, or in half so great a degree, as they cramp a master-manufacturer? Is it not certain, that the artizans who have recently returned to full work, and full wages, will return without loss of time to full meals? We remember an unfortunate working-cutler, who was recommended, three years ago, to have patience, and trust that times would mend. He replied, "that he had set up with

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a considerable stock of patience, but that it was nearly all gone." For having been accustomed, during the war, to earn three pounds a week, (of which he had never laid by a farthing,) he had been reduced by the decay of his trade to something very like starvation. Now if this honest cutler, and the millions who were similarly situated, once begin to receive, not three pounds, but, let us say, one pound a week, will they not infallibly consume more bread, more meat, more butter, cheese, gin, and every other article that the earth produces? The general employment of the poor will afford as good a market to the farmer, as the opening of South America has afforded to the merchant. Consumption will soon be raised to the level of production: old times will come round—and all classes, and all parties, enjoy the blessings of peace.

With this view of the internal state of the country, we need not say that we deprecate parliamentary interference, as worse than useless. Our senators, no doubt, will produce plans in abundance, and each will admire and extol his own. The wisest thing that ministers can do, will be to declare that they are all excellent, but all inconsistent; and so to postpone them *en masse*.

NOTICE TO CORRESPONDENTS.

The *Remarks on the Life of Brainerd;* and *A.* shall appear.

I. P. has been received, and is under consideration.

We do not understand the precise grounds of *Catholicus's* objection; if he will be so good as to state it shortly, and give the necessary references to the passages upon which it is founded, his communication shall receive our best consideration.

THE

CHRISTIAN
REMEMBRANCER.

No. 39.] *MARCH*, 1822. [VOL. IV.

RELIGION AND MORALS.

SERMON ON OFFENCES OF THE TONGUE.

MATT. xii. 36.

But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.

OUR Saviour's language, recorded in this chapter, is marked with peculiar solemnity and force. The perverseness and hypocrisy of the Pharisees had excited his indignation, and had even induced him to declare that their offence should "neither be forgiven in this world, nor in the world to come." This dreadful offence is called by our Saviour *blasphemy against the Holy Ghost*. It consisted in rejecting the most palpable testimony of our Lord's divine mission, and ascribing his mighty works to the agency of evil spirits; an aggravation of guilt which must ever be regarded with horror, and which perhaps can hardly have been committed, in its full extent, since the cessation of miracles. We may infer from the tenor of the narrative, that these unhappy Pharisees flattered themselves, by some delusive mode of reasoning, that they should not ultimately be punished for the wicked sentiments they had expressed. In order, perhaps, to put an end to such arrogant and fallacious hopes, our Lord assured them that the language of men will always be considered as an indication of their mind. "Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt, for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things; for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things." This was enough to warn the Pharisees that by whatever arguments they might now delude themselves, the depravity of their hearts was manifest to God, and that he would infallibly punish their profane and blasphemous language in the day of judgment. But the precepts of the Gospel, on this subject, are carried far beyond the mere prohibition of blasphemy; "I say unto you," continued our blessed Saviour, "that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Some difference of opinion has prevailed as to the precise interpretation of this text. Some expositors think that the crime of scandal and defamation is here especially condemned. Others imagine that our Lord's admonition is rather directed against vain and arrogant pretensions of whatever kind. Others affirm that the word *idle* is to be regarded as equivalent to *wicked*; and that this explanation

of it is found in the margin of some ancient manuscripts *. But a plain and obvious meaning may be assigned to our Lord's expressions, without having recourse to conjecture or criticism. Profane and blasphemous language had already been decisively condemned in the Decalogue, in the Sermon on the Mount, and in the passage now before us. But our Lord intended to carry his instructions farther. "I say unto you—(an expression which he constantly used, when he would urge the doctrines of his religion beyond those of former revelations) I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment." He does not absolutely say that men shall be condemned for every light and thoughtless expression they may have uttered, but that they shall be called upon to account for it. In that great and impartial judgment nothing will be omitted which can tend to throw a true light on the character and principles of men.

Our Saviour's precept, then, has a wide and general application. It is an enlargement and correction of the Jewish law on a point of great practical importance; and it was clearly intended as a perpetual restraint upon the language and conversation of all his followers, whether in public or private life. Nor is such an injunction beneath the dignity of the Gospel. For every sentiment we utter is not only a declaration of our own feeling and opinion, but has, or is intended to have, some influence on the minds of others. Words which are spoken with little or no consideration, may produce more important consequences than we can possibly anticipate. They may tend to establish, or to undermine the virtue of others; to correct their sentiments, or to delude them. Well, therefore, might the government of the tongue excite the special attention, and call forth the admonitions of a Divine teacher. It is, indeed, highly necessary that we should have express and positive instruction on this point from the highest authority, since it is a subject of which many professed Christians appear to have formed the most erroneous conceptions. All persons, indeed, who have any sense of propriety, will acknowledge that our language, as well as our sentiments, ought to be decorous and chaste. But some are inclined to think that their ordinary discourse need only be kept within the bounds of decency; and that if it be not absolutely false, licentious, or profane, there can be nothing in it offensive to God, or injurious to mankind. Such opinions are directly confuted by our Saviour's language in my text, and by many other explicit declarations of Holy Writ. "I am utterly purposed," says the Psalmist, "that my mouth shall not offend *;" clearly implying that such a resolution is an essential duty of religion. "The wicked is snared by the transgression of his lips"—"but the tongue of the wise is health †." "If any man offend not in tongue," says St. James, "he is a perfect man ‡;" and St. Paul admonishes us to abstain from "foolish talking and jesting, which are not convenient §;"

* Schleusner thus explains the text. "Sermones inanes, incauti, et impii; quibus non solum non aliorum felicitati et virtuti consulitur, sed quæ alios studio impietatis incendunt, et hoc modo miseros reddunt. Unde in codicibus πονηρον legitur loco αργον, e glossemate." Griesbach says that πονηρον is found instead of αργον in ten manuscripts; but as he has only specified one of them which is commonly ascribed to the thirteenth century, he did not perhaps place much confidence in their readings. In three manuscripts αργον is omitted without the substitution of πονηρον.

* Ps. xvii. 3. † Prov. xii. 13. 18.
‡ James iii. 2. § Ephes. v. 4.

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not consistent with our duty either towards God or man.

As all the precepts of the Gospel are calculated to increase the happiness of social life, and to assist us in its lawful occupations, we cannot imagine that this admonition was designed to encourage an austere and gloomy spirit, or to check the freedom of innocent conversation. Neither can it be supposed that the grave and liberal discussion of momentous questions, whether in religion, morals, politics, law, or science, is here discountenanced or forbidden. It is manifestly essential for the investigation of truth, and the welfare of society, that such topics should be temperately discussed, and not a syllable can be found in the Sacred Volume which condemns the full exercise of the human understanding on subjects within its comprehension. But still the precept of my text applies, in a certain degree, to all such cases, and, indeed, to every topic of discourse. It teaches us that we are bound, as disciples of Christ, to consider the general interests of society, as well as our own character, in all we utter or publish to the world. This sacred obligation is shamefully violated in the daily practice of the world. Men of ingenious and philosophical minds are frequently disposed to shew their ability, by maintaining some doctrine or position which they know to be dangerous and absurd. This is continually done without any serious intention of deceiving others, or of propagating opinions of loose and immoral tendency. But in the course of such arguments many assertions must be made, and many principles laid down, which cannot bear examination; and which, if carried into practice, must lead to fatal consequences. Here, then, the strict rule of Christian integrity is transgressed. It is not enough to say that the party who maintains such an argument is perfectly aware of its falsehood, and means only to display his talents. He must consider that to detect ingenious sophistry is not within the power of ordinary minds. Some few may perceive the fallacy of his reasonings, but multitudes will acquiesce in their truth. Thus a wide field is laid open for the propagation of error. Persons of moderate education, and but little accustomed to reflection, will readily imbibe opinions which they have heard ingeniously defended; and for which they can produce, as they imagine, the authority of distinguished characters. If they had questioned such principles before, they now embrace them with implicit confidence; recommend them to others as maxims of substantial wisdom; and endeavour, as far as possible, to carry them into the practice of life. Every man of common sense and observation must have seen this case exemplified. Surely, then, he must admit, that as Christians, we are, and ought to be, responsible, not only for the expressions we actually use, but for their general tendency and spirit, and for all the consequences which may fairly be deduced from them. We cannot, indeed, be held culpable for the misapplication of our words by perverse or ignorant men. But it is our solemn duty to take heed that our language on every subject, and upon all occasions, be chaste, sober, and ingenuous; that there be nothing in it which admits of a dangerous construction; nothing which can tend to mislead or perplex others, who have not perhaps the same means of information as ourselves. Delinquency, in this respect, we may be assured, can never be justified in the sight of God. However it may tend, as it undoubtedly sometimes does, to promote objects of temporal ambition, and to display our wit, acuteness, eloquence, and argumentation, yet such pleas will never be admitted by the Eternal Judge.

They are vain, delusive, impious. They have respect to the praise of men, not to the honour of God: and will never be able to annul that solemn admonition of the Divine Word, "as a madman that casteth fire-brands, arrows, and death, so is he that deceiveth his neighbour, and saith, am not I in sport * ?"

If this reasoning hold good with regard to the graver and more important subjects of human enquiry, and even to ordinary conversation on matters of inferior moment, much more must it apply when the honour of Almighty God is implicated. If religion be the subject of discourse or argument, great, indeed, is the necessity of guarding our expressions, that we may never be instrumental to any perversion or misapprehension of divine truth. In religion, indeed, as in other subjects, variety of opinion must be expected to prevail. But although men may differ in minute points of controversy, or even in the doctrines of the Christian covenant, nothing can excuse them for departing, in any instance, from that grave and reverential language which the subject imperiously demands. He who, by speaking loosely and disrespectfully of religion, would lessen its influence on the minds of others, is the bitterest enemy of his fellow-creatures, and an audacious contemner of his God. He is not satisfied with disturbing the temporal peace and happiness of society, but carries his malignity beyond the grave, endeavouring to deprive his fellow-creatures of that present consolation and future glory which are provided for them by divine mercy, through the sacrifice and mediation of Christ. Among offences of this nature none, perhaps, is more destructive in its consequences, than to place doubts and objections on religious subjects in a strong light, while the explanation of the difficulty is entirely omitted. Thus the minds of inexperienced persons are not only left in suspense on matters most important to their everlasting welfare, but are even prejudiced against the truth. An impression is made which the best instructor may, perhaps, be unable to efface, and which a frequent intercourse with irreligious men will soon convert into absolute infidelity. For we may observe, that the generality of unbelievers are such, not from determined hostility to the Gospel, but from want of information on religious subjects, and from the influence of sensual habits.—They have never thought seriously upon the truth or importance of religion, but they have freely indulged in all the vices of the age. To the one they are perfectly indifferent, to the other fervently attached. Easily, therefore, do they yield to the weakest arguments or insinuations against religion, and abandon themselves, at once, to the most absurd and fatal of all delusions, which involves the everlasting misery of soul and body. Any language, or sentiment, which tends to encourage or confirm this propensity must be highly criminal in the sight of God, and will, doubtless, be reckoned among those "idle words" of which an account will be required in the dreadful day of retribution.

To palliate wickedness and error by the misapplication of common terms, is another grievous and prevalent offence against the precept of the text. This practice is not only sanctioned by the world, but often commended as the certain test of a noble, generous, and charitable heart. It is, however, a direct transgression against the letter and spirit of the Christian law, and produces a most pernicious influence on the morals and opinions of the age. When an absolute dereliction of all real principle is called *liberality of sentiment*; when a

* Prov. xxvi. 18, 19.

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sordid devotion to worldly interest is applauded as *sagacity* and *prudence;* when the habitual indulgence of every vice is gravely represented as a *polite conformity to the customs of the world;* language seems to have lost its meaning, and the main distinctions between good and evil are utterly confounded.—Thus iniquity is placed in a fair and captivating light, and the natural "deceitfulness of sin" is infinitely increased. For idle words of this nature a terrible account must be given before the judgment-seat of Christ.

It behoves us, indeed, seriously to reflect that we are not only commanded by the laws of God to abstain from loose, profane, and intemperate expressions, but the Gospel requires that we should endeavour, as far as possible, to render our conversation profitable to ourselves and others. This may always be done, by a judicious man, without any violation of true courtesy, or any affected sanctity of manner. They, indeed, who are conspicuous for learning, ability, and rank, are enabled to perform essential service to society in this respect. It is continually in their power to correct false opinions and erroneous statements, and to give a more just direction to the public mind. But every member of the Christian fold may perform the same duty to a certain extent. *All* may be careful that their language be pure and innocent. *All* may evince their zeal to condemn and defeat those flagitious attempts on the faith and morals of the community, by which the present age has been disgraced. In various degrees, and on different occasions, *all* may contribute, by the general sentiments they promulge, to the suppression of wickedness and vice, and the maintenance of true religion and virtue. Thus will they not only escape the punishment which shall be awarded to "idle words," but will, doubtless, "lay up for themselves a crown of righteousness, which the Lord, the righteous Judge, shall give them in the last day."

Let all, then, who look forward to eternal life, through the atonement and intercession of our blessed Redeemer, be careful to observe his awful admonition delivered in the text. Let them not only discard all profane, immoral, and offensive language, but seriously consider the tendency of every sentiment and expression, and the effect which it is likely to produce on others. The power of speech is a gift of great dignity and value, inferior only to reason itself. As intellect was granted to us not merely for the prosecution of secular affairs, but for the apprehension of divine truth, and the improvement of it to the purpose of everlasting happiness; so, doubtless, was speech designed as a special instrument of ascribing to the Lord, the honour due unto his name. To this end we are bound to apply it, directly or indirectly, not only on public occasions, but in our daily intercourse with mankind. Our conversation must always be such as becometh the Gospel of Christ. We must be able hereafter to affirm of our language, as well as of our deeds, that in "simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world."

T. L. S.

SCRIPTURE CRITICISM.

THE HEAVENLY WITNESSES NOT AUTHENTIC.

To the Editor of the Remembrancer.

Sir,

BEFORE I proceed to offer any opinion of the manner in which the passage of the heavenly witnesses first found its way into a few of the Latin manuscripts, it may not be absurd to notice the futility of those arguments which are usually advanced to account for its absence in the vast multitude of Greek, Syriac, Coptic, Armenian, Æthiopic, and Arabic manuscripts.

In the volume of learned and valuable tracts by the Bishop of St. David's, there is given from Ittigius a long and important extract, from which it should seem that Videlius, Wittichius, as well as Ittigius himself were severally of opinion, that the text in question first began to be expunged and omitted, not by the Arians, but by the followers of Artemon; and this they appear to assert on no other ground than because Caius in Eusebius has happened to say, that he had detected in these several copies of the Scriptures many glaringly corrupted and falsified passages. That such a charge is far too general to affect the passage of the Heavenly Witnesses, is manifest to the least discerning. The language of the author in Eusebius is, that those heretics, under the pretext of correcting, had altered and corrupted the Sacred Writings to such a degree, that their own copies even widely differed from each other: that they could not deny the truth of this charge, as their own manuscripts were at hand to testify: that such Scriptures they had never received from those by whom they had been initiated into the Christian faith; nor could they produce any other copies from which they had transcribed their falsified readings. Of omissions in particular the author says nothing; though, if he had, that surely could have been no presumptive evidence of the general omission of the Heavenly Witnesses, as their corruptions were confined to their own copies, and were more likely to become objects of abhorrence than models of imitation to the orthodox Christian.

To insinuate for a moment, that the Arian faction had it in their power to exterminate from one of the canonical epistles a whole verse, and that so dextrously and effectually as to escape the detection of all contemporary opponents, is an insult to the memory of those venerable fathers who encountered and vanquished the assaults of the Arians. The tenets of that heretical monster were never so triumphant, but that there were always in the Christian world some whole dioceses, if not whole provinces too, which opposed their dissemination; and in those dioceses and provinces the integrity and preservation of the Sacred Text, but more especially of such passages as the Heavenly Witnesses would be vigilantly guarded and defended against the designs of the enemy. In short, it would have been just as practicable for the Arians, in any age of the church, to expunge a whole chapter, as to expunge a single verse; and the devil himself would have been foiled in attempting it.

But if there were nothing besides to urge, the fact that the verse was wanted in the copy of the venerable Eucherius, the Archbishop of Lyons, would of itself be sufficient to set aside all pleas of this sort for its omission in the Greek manuscripts. The episcopal chair of Lyons was first filled by the blessed Pothinus, who had been ordained and sent thither by Polycarp of Smyrna, the

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scholar of St. John. Pothinus was succeeded immediately by Irenæus, another hearer of St. Polycarp; so that if any church in Europe could bid fair to have a genuine and perfect copy of the first epistle of St. John, it was surely the ancient and venerable church of Lyons. But in the whole list of Prelates from Pothinus down to Eucherius, who, as the reader may see in my Discourses on the Christian Hierarchy, was the twenty-first in succession, and filled the see from the year of Christ four hundred and thirty-four to four hundred and fifty-four, there is not upon record a single Arian Bishop, nor yet a Presbyter; the venerable see of Lyons having never at any time been branded either with this or any other damnable heresy. It is plain, however, that Eucherius, from the citation of the eighth verse only in the genuine remains of his works, knew nothing of the Heavenly Witnesses; and, if he was ignorant of it, we may rest assured that all his predecessors in the same chair had been equally ignorant of it.

I shall now proceed to state in what way I think the verse at first got thrust into the Latin manuscripts. This I hesitate not to charge, originally, on the undesigning mistakes of the two African Prelates, Vigilius Tapsensis and Fulgentius Ruspensis. In the days of these prelates the African church had suffered from the Arian faction the most violent persecutions; and Vigilius, particularly, being anxious to vindicate the cause of orthodoxy, and conscientiously believing that in the copy of St. Cyprian the words *Tres unum sunt* were absolutely affirmed of the Three Persons of the Godhead, ventured to allege the verse in due form; and so in the Confession of Faith which he drew up in the name of the African Bishops, as well as in the several tracts which he put forth under the names of Athanasius, Augustinus, and Idacius, he scrupled not to insert it as the testimony of St. John. Fulgentius striking in with the same notion, cited it in like manner; and from these two writers it was henceforth communicated to others of the Latin church, till at length it was received as a genuine part of the epistle. It did not, however, find its way into any of the Latin manuscripts for some centuries after Vigilius and Fulgentius. It is a mistake even to suppose, that it had obtained a place in any one single manuscript at the time that Pseudo-Jerome composed his prologue to the canonical epistles. The language of the prologue is not, that of the Latin copies, some contained the Heavenly Witnesses but others not; or, that the orthodox had preserved, but the heretics expunged the verse, a circumstance of which, no doubt, he would have been happy to take notice; but that the unfaithful translators in putting down nothing except the words, the spirit, and the water, and the blood; and omitting the words, the Father, the Word, and the Spirit, had egregiously departed from the true catholic faith. He does not go so far even as to assure the reader, that he had taken care to have the words correctly inserted either from the Greek or the Latin manuscripts; nor do I verily believe that he had the presumption to do it. In this I am supported by what I remember having once read in the *Iter Italicum* of Mabillon. That learned monk being at Rome, and inspecting one of the most valuable public libraries, fell in with a manuscript containing the Acts, the canonical Epistles, and the Apocalypse, written in uncial letters, and above a thousand years old. In this manuscript there was prefixed to the canonical Epistles the prologue of Pseudo-Jerome, *absque auctoris nomine*, complaining, as usual, of the absence of the Heavenly Witnesses; but behold, in the text of the epistle itself the testimony was omitted. And can any one suppose, that the

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transcriber of this manuscript, who must have flourished towards the close of the seventh century, and who, from the circumstance of his prefixing the prologue, must have cherished the most orthodox sentiments of the doctrine of the Trinity, would have neglected to insert the passage of the Heavenly Witnesses, had it appeared in the copy from which his transcript was made? Surely not: it is an incredible supposition.

Seeing, however, that this spurious passsage has resulted entirely from the peculiar manner in which St. Cyprian expounded the eighth verse, I shall here pause to inquire in what sense he must have understood it, so as to apply the words *Tres unum sunt*, to the Persons of the Godhead. That Tertullian was the chief guide of St. Cyprian, is the assertion of St. Jerome. But, if we consult Tertullian, we shall find that, in the baptismal formula, he regards the three names of Father, Son, and Holy Ghost, as so many privy spectators or witnesses of the faith of the person baptized, as well as sponsors of his salvation; and that, as under the law the testimony of three persons was sufficient to establish every word; so, under the Gospel, the testimony of the Father, the Son, and the Holy Ghost, at our baptism, affords the strongest confirmation of our hopes of salvation. Now, if we turn to the fifth chapter of the First Epistle of St. John, we shall there find that he is describing with what evidence or testimony from heaven Christ entered on the course and discharge of his ministry: for like as every Christian man epters on his new vocation at his baptism, so Christ entered on the fulfilment of his mission by a threefold baptism, by baptism with the water, by baptism with the blood or crucifixion, and by baptism with the Holy Ghost; of all which baptisms there is mention made in the gospels, and with all which our Lord Jesus Christ was most certainly baptized. The meaning, therefore, of the eighth verse according to St. Cyprian is,—For there are three divine persons who bear testimony to the mission of our Lord Jesus Christ; first, as to the Spirit, in that he had the testimony of the Holy Ghost in the miracles which he wrought; secondly, as to the water, in that on his being baptized with the water baptism of St. John, he received the testimony of the Father, who by a voice from heaven pronounced him his beloved Son; and thirdly, as to the blood, in that on his shedding his blood upon the cross, he had the testimony of the Word, who being united to his soul at that moment, caused such a supernatural darkness and concussion of the earth as to draw from the mouths of the centurion and the Roman soldiery a confession of his divinity: moreover, these three divine persons, the Father, the Word, and the Holy Ghost are one and the same witness, in that they equally testify of the divine mission of Christ. In this manner the three nouns, το πνευμα, και το υδωρ, και το αιμα, are not considered as being of the nominative, but of the accusative case; and as severally governed by κατα, understood. The three witnesses here are supposed to be the same with the three Heavenly Witnesses at our baptism; and for this reason, and no other, it is that in his application of the words *Tres unum sunt*, to the Trinity, he does not affirm them of the Father, the Word, and the Holy Ghost, as they stand in the seventh verse; but of the Father, the Son, and the Holy Ghost, as they stand in the baptismal formula.

Nor have I the least fault to find with this exposition of St. Cyprian. On the contrary, unless we are prepared with the Armenian editor to discard from the text the eighth as well as the seventh verse, I see no other mode of eliciting any sense. The idea of a real personification of the Spirit, the water, and the blood,

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I totally reject, as abhorrent from the style of the writers of the New Testament. To me the notion of the water and the blood bearing any kind of actual testimony, whether in the heavens or on the earth, is perfectly unintelligible; nor can I conceive, how these two witnesses should unite with the Spirit in producing the same testimony.

I am not ignorant, indeed, that with some expositors the water and the blood here spoken of are referred to the blood and water which gushed from the side of our Saviour, when pierced upon the cross by the Roman soldier. But on this supposition the emphasis, surely, would have been the very reverse of what it is; and, since blood, and not water, might have been expected to gush from his side, the language of the divine apostle should have been, that Christ came by blood and water; not by blood only, but by blood and water; the directly contrary to which is the language of the epistle. Besides, the circumstance of the blood and water gushing from his side could furnish no kind of testimony whatever, except that of his death.

Before saying any thing on what is termed the intrinsic evidence for the disputed passage, we ought clearly to determine the context; as it seems most unfair to draw arguments from any part of the printed Greek copies, of which we may be left in uncertainty whether the construction be genuine or not. Now nothing, surely, can exceed the immense diversities of construction observable in those two verses, as cited by their earliest authorities. In some they are read;—*There are three who bear witness on earth, water, blood, and flesh; and the three are one in us: and there are three who bear witness in heaven, the Father, the Word, and the Spirit; and these three are one.* In others, —*For there are three who bear witness on earth, the water, the blood, and the flesh; and these three things are one: and there are three who bear witness in heaven, the Father, the Word, and the Spirit; and these three things are one in Christ Jesus.* In the Dublin Greek manuscript,—*For there are three who bear testimony in heaven, Father, Word, and Holy Spirit; and these three are one: and there are three who bear testimony on the earth, spirit, water, and blood. If we receive, &c.* In the Latin vulgate,—*For there are three who bear testimony in heaven, the Father, the Word, and the Spirit; and these three are one: and there are three who bear testimony on the earth, the spirit, the water and the blood; and these three are one.* In the printed Greek text, —*For there are three who bear testimony in heaven, the Father, the Word, and the Holy Spirit; and these three are one: and there are three who bear testimony on the earth, the spirit, and the water, and the blood; and the three are for one;* or, as we read it in the English version, *agree in one.* Here, then, we have no less than five different constructions of these two verses; not to mention several less important variations, and that, on many occasions, we find the eighth verse placed before the seventh. Such a confusion could have arisen from no other possible cause than the clumsy and unsuccessful attempt to create two verses out of one; and he must be a hardy critic indeed, who, from such a deranged and chaotic mass of constructions, should pretend from the state of the eighth verse, to fetch any intrinsic evidence in support of the seventh.

But it will here be argued, that the text of Griesbach concludes the eighth verse with ως το εν εισιν; and that the definitive article το, before εν, supposes some other εν, preceding, to which it pointedly refers. To this I reply, that Griesbach, discharging the duties of an editor, has given agreeably to the majority of his manuscripts, ως το εν; but that this was at all times the gene-

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ral reading of the Greek text is extremely questionable. The *Latin version*, and, I might add, all the Latin writers, acknowledges neither the article nor the preposition. The *Æthiopic*, according to Griesbach, for I have not the version by me to inspect it myself, has neither the article nor the preposition. The Coptic tongue possesses both the definite and the indefinite article, and is very regular in the use of them; but in the *Coptic version* of the eighth verse there is a preposition, indeed, equivalent to *in*; but no article whatever. The same may be said of the *Syriac version*. Though the Armenian tongue has no real prepositive article; yet, by virtue of the final *Nu*, of the use of which it is extremely lavish, the Greek prepositive article is capable of being fully expressed: nevertheless, in the *genuine Armenian text* of this verse, there is neither article nor preposition. From the consideration, then, of the state of the eighth verse in all those ancient and celebrated versions, which must, at one time or another, have been severally made from certain Greek manuscripts; I conclude that the genuine reading of the Greek text was not always the same with that of Griesbach; and, therefore, that no stress ought to be laid on the existence of the prepositive article in the present Greek copies. To me, however, the sense appears to be the same, whether the article be present or not; its use, as is well known, being to point out not only some one individual person, or particular thing of the kind; but also the whole kind itself, taken in its utmost latitude, without any reference whatever to one individual more than to another. Certainly the translators of our received version were either unable or unwilling to perceive, in this place, any definite meaning of the Greek prepositive; and I call upon those who seem to have penetrated more deeply than others into its mysterious uses, to give us something more to the purpose than what the present version supplies.

There is, I think, a high degree of inconsistency in the espousers of the Heavenly Witnesses, when they argue against its possible personification of the earthly witnesses in the eighth verse, in order to bring in the seventh. The external evidence for the eighth verse is so strong that it cannot now be rejected. But, if we may not be permitted to personify the spirit, the water, and the blood, when the seventh verse is omitted, how, I ask, shall we be any more at liberty to do so when it is actually thrust in? I am aware that the learned Bishop of St. David's has said, by an attraction; but to that I may reply in one word, that the Greek tongue acknowledges no such attractions as this, nor any other tongue whatever, with which I am in the least acquainted.

There are some other arguments brought forward, on which, with your permission, Mr. Editor, I shall take an early opportunity to animadvert; as I am anxious to leave nothing unnoticed that may in any measure contribute to the support of the falsified text.

I remain, &c.

JOHN OXLEE,
Rector of Scawton.

Stonegrove Parsonage,
Feb. 13, 1822.

To the Editor of the Remembrancer.

Sir,

THE Rector of Scawton has, in your last Number, ventured to pronounce the controverted verse of St. John, "a foul and scandalous interpolation," though he has placed the controversy at an issue, which by his own admissions, proves the authenticity of the verse. He says, "if the advocates of the verse can point out to me *any one* authentic and important passage of the New Testament, which has been equally

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passed over in silence by all the Greek and Latin Fathers, *I will acquiesce* in the reasonableness of admitting the whole verse into the sacred Canon." Your learned correspondent assumes here what cannot be granted, that *all* the Greek and Latin Fathers have passed over the verse in silence. Even the Greek Fathers are not without authorities in favour of the verse; and the Latin Fathers have several express citations of it. But waving this objection to the Rector's premises, there is an authentic and very important passage in the same chapter with the controverted verse, which has been *more than equally* passed over in silence by all the Greek and Latin Fathers of the first three Centuries, I mean the *twentieth* verse, "This is the true God, and eternal life." This passage was of great importance in the many controversies respecting the Divinity of Christ during the second and third Centuries, and yet it was never quoted by any of the Ante-Nicene Fathers.

If the Greek text of 1 John v. 7. was never quoted by any Greek Father, (which cannot be admitted,) the Latin version was never objected to by any Greek or Latin heretic, nor by the Greek Church in all her long-continued disputes with the Latin Church.

T. M.

Feb. 14.

BIBLICAL ILLUSTRATIONS.

(Continued.)

Isaiah xxi. 7.

"And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels."

Amongst the Nagay Tartars in the Crimea, we saw a great many buffaloes and camels, several of the latter we met drawing, in their two wheeled carts, a service for which I should think them not so well adapted as for bearing burdens; and although a chariot of camels is mentioned by Isaiah, I do not remember having heard of such a practice elsewhere. *Rev. R. Heber's Note on Clarke's Travels in the Crimea, p.* 576.

Hebrews xi. 38.

"Of whom the world was not worthy, they wandered in deserts, and in mountains, and in dens, and in caves of the earth."

Judges vi. 2.

"And the hand of Midian prevailed against Israel, and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves and strong holds."

1 Sam. xiii. 6.

"When the men of Israel saw that they were in a straight, then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits."

In returning to Achmetchet we stopped to water our horses in the steppes, (or plains) where the dwellings were entirely subterranean.—Not a house was to be seen; but there were some holes as entrances in the ground, through one of which we descended to a cave, rendered almost suffocating by the heat of a stove for dressing the victuals of its poor owners. The walls, floor, and roof, were all of the natural soil.—*Clarke's Travels.*

See also an account of the caverns of Inkerman by the same author, p. 491; but these, from their

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construction, appear to have been the work of a later period than the above. The bishop represented them as having been the retreats of Christians in the earliest ages.

The following description of a subterranean village may be found in Parson's Travels in Asia and Africa, p. 38.

At eleven we arrived on the plain, and a better road, but being excessively hot, and seeing a village with many low houses, or rather huts, we struck out of our path, and arrived there about noon; when, instead of houses, we found them to be caverns dug in the earth, and vaulted, with only the upper part appearing above ground. The people received us kindly; both men and horses descended into one of the largest of them, and immediately felt such a comfortable coolness as was extremely delightful. The cavern which we were now in was more than one hundred feet in length and near forty wide, entirely vaulted the whole way, and very lofty; it was divided into apartments on each side, in some of which were grain, in others flour, in others oil, all in very large jars, buried half-way in the earth; in other divisions were roosts for poultry, in others cows were kept, in some goats and sheep, and some served as places to sleep in; the middle part was kept clear as a passage to each room, or division.

Isaiah vii. 18, 19.

"And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt. And they shall come, and shall rest all of them in the desolate vallies, and in the holes of the rocks, and upon all thorns, and upon all bushes."

By the expression of resting in the desolate vallies, &c. Mr. Bruce understands the Prophet to mean, that they shall cut off from the cattle their usual retreat to the desert, by taking possession of those places, and meeting them where ordinarily they never come, and which, therefore, are the refuge of the cattle. The name of the insect is, in Arabic, zomb; and Providence, it would seem, from the beginning had fixed its habitation to one species of soil, being a black fat earth; extraordinarily fruitful as it was, it seems, from the first, to have given a law to the settlement of the country. It prohibited absolutely those inhabitants of the fat earth, called mazaga, domiciled in caves and mountains, from enjoying the help or labour of any beasts of carriage. It deprived them of their flesh and milk for food, and gave rise to another nation whose manners were just the reverse of the first. These were the shepherds, leading a wandering life, and preserving their immense herds of cattle, by conducting them into the sands beyond the limits of the black earth, and bringing them back again when the danger from the insect was over. For as soon as this plague appears, and their buzzing is heard, all the cattle forsake their food, and run wildly about the plain, till they die worn out with fatigue, hunger, and thirst. *Shaw's Zoology*, vol. viii. p. 368. *from Bruce's Travels*, vol. i. p. 388. vol. v. p. 188.

In Ethiopia, above Egypt, near to the river Asa, inhabit a people called Rizophages, who, though living in plenty and constant peace with one another, yet are miserably infested, and often fallen upon by the lions that abound in those parts. For the air being scorching hot, they come out of the desert into the country of the Rizophages, both for shelter from the heat and to hunt the lesser beasts for prey: so that when the Ethiopians come out of the marshes they are torn in pieces by these creatures. And the whole nation would certainly be utterly destroyed, if Providence had not provided a remedy in this case: for about the beginning of the dog days, when there is not the least

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wind, there comes forth such a multitude of gnats, larger than those that are commonly seen, that the inhabitants are forced to fly into the marshes, and so avoid them; and the lions, partly tormented by their biting and stinging, and partly terrified with their humming and buzzing, run far away out of the country. *Diod. Sic.* b. 3. c. 2. p. 94.

ECCLESIASTICAL HISTORY.

REMARKS ON THE LIFE OF BRAINERD.

David Brainerd was sent, A.D. 1745, by the Scotch Society for propagating Christian Knowledge, as a Missionary to convert the Indians of New Jersey and Pennsylvania; he was a rigid Calvinist, and his Memoirs were published by Jonathan Edwards, President of the College there, and the great champion of Calvinism: the only doctrine, however, of that school conspicuous in this work, is the incorrigible depravity of human nature, and the utter exclusion of all hope of Salvation, except by the mere influences of grace; these opinions tincture his whole life with their sombre colouring, and added to a temperament singularly melancholic produce such an agitation of mind as may well suggest a suspicion of mania. In his private journal, where the sensations of almost every day are minutely recorded, he speaks continually of the desperate wickedness of his heart, the distressing sense of his unspeakable depravity, his exceeding vileness, sinfulness, impurity and corruption: who would guess from these confessions, that he was a man of most exemplary life and extraordinary piety? but it was unfortunately part of his religion to use the slang terms of Calvin's School, and therefore the reader is tired to death with his experiences and convictions of sin and wrestlings in prayer; the singular and sometimes amiable tenderness of his conscience is frequently exemplified; on one occasion he bitterly regrets his pride, and selfishness, and party spirit in times past, while he attempted to promote the cause of God, and says he saw his desert of hell upon this account; a reflection which may be recommended to some of the controversial writers of his party. On another occasion he heard some men talking freely about secular affairs on a Sunday, and his remark is, "Oh I thought what a hell it would be to live with such men to eternity." His journal very much resembles Wesley's, especially in the effects he attributes to his discourses, and in belief of a special Providence, sometimes interposing in his behalf.

As Wesley intimates that he was once miraculously protected from a shower of rain, when he was preaching in the open air, so Brainerd seems to have imagined, that three deer were brought by the hand of God to be shot by his Indians, that they might not be dispersed in quest of food, and lose the benefit of his instructions. The superstitious tendency of his mind cannot well be doubted, when speaking of some Indian conjurors, he says, "he sat at the distance of about 30 feet from them, undiscovered, with his Bible in his hand, resolving if possible, to spoil their sport, and prevent their receiving any answers from the infernal world." p. 349. The influence of an invisible and supernatural power was indeed so familiar to his thoughts, and the persuasion of it so continually predominant in his mind, that in every incident he was apt to discover some mysterious

agency, just as a coward in the dark apprehends danger in every object. The influence of the Holy Spirit, slowly as it developes its character to less sanguine eyes, was repeatedly visible to his optics, in the instantaneous effects it produced upon the nerves of his auditors: it must be confessed, however, it is the more necessary to look for some supernatural cause of the tears, and sobs, and groans, which are plentifully sprinkled up and down his journal, since no natural cause can well be assigned; there was no room for any pathetic appeals to the heart, or impassioned bursts of eloquence in his preaching; there could be no working upon the passions or excitement of the feelings; for every sentence he uttered, every doctrine he propounded, was to be translated into the Indian tongue, by a man who scarcely understood the subject, and whose errors could not be corrected. The facts may be true, at least in part; for the narrator was unquestionably a conscientious man; but the explanation is probably to be found in that direction of Horace, *Si vis me flere, dolendum est primum ipsi tibi,* to see any one in great distress of mind, is sufficient to draw tears from the tenderhearted; at all events it is plain that he deceived himself, and though the observations of a good man's mind are not fit subjects for ridicule, yet it is impossible not to smile at the seriousness, with which he transfers his own deep convictions and mournings, to infants not more than six or seven years old. "I stood amazed," says he, p. 332. "at the influence which seized the audience almost universally, and could compare it to nothing more aptly, than the irresistible force of a mighty torrent or swelling deluge, that with its insupportable weight and pressure, bears down and sweeps before it, whatever is in its way. Almost all persons, of all ages, were bowed down with concern together, and scarcely one was able to withstand the shock of this surprising operation. Old men and women, who had been drunken wretches for many years, and some little children not more than six or seven years of age, appeared in distress about their souls, as well as persons of middle age; and it was apparent that these children, some of them at least, were not merely frighted with seeing the general concern, but were made sensible of their danger, the badness of their hearts, and their misery without Christ." In one instance, he seems himself a good deal surprised, and unable to account for the emotions of his converts, excited as they were without any adequate or rational cause; but the influence of the Spirit is a salvo for every thing; *Deus ecce Deus.* p. 335 "While I was conversing, near night, with two or three of the awakened persons, a divine influence seemed to attend what was spoken to them, in a powerful manner; they *cried out* in anguish of soul, although I spake not a word of *terror*; but on the contrary, set before them the fulness, and all-sufficiency of Christ's merits, and his willingness to save all that come to him: their cry was soon heard by others, who, though scattered before, immediately gathered round; I then proceeded in the same strain of Gospel invitation, till they were all melted into tears and cries, except two or three, and seemed in the greatest distress to secure an interest in the great Redeemer." His was the persuasion, common to that sect, that without a total change of heart operated spontaneously by the immediate power of God, without any reference to human agency, or the will of the recipient, no one can be a true Christian; and also, that sensible notices of that change are impressed upon the feelings of each convert: but Mr. Brainerd's eagerness carried him a step farther, and being at a loss how to reason upon a subject from which reason was excluded he assumed, as nine out of ten in

that party usually do, that conversion might be inferred, when certain symptoms were remarked, and certain phrases used, describing those inward intimations, and expressive of spiritual renovation; such as "concern for the soul;" "distress under convictions;" "inward trials;" "exercises in faith;" "sweet relish of religion;" "longing after Christ;" with a suitable proportion of Ohs. As this is a phraseology soon learnt, it is an easy substitute for piety, and as it has no association with the understanding, the worthy missionary was easily imposed upon, and was not at all surprised to find the grace of God operating its wonders in infants, fools, and drivellers, for enthusiasm blinds the eyes of common sense, and leads it into the most palpable contradictions; of this we have an eminent proof in his remarks upon the work of grace among the Indians: he speaks with great satisfaction of one woman, who "though she was become so *childish* through old age, that I could do nothing in way of questioning with her, nor scarce make her understand what I asked her, yet when I let her alone to go on with her own story, she could give a very distinct and particular relation of the various exercises of soul she had experienced in the preceding six months, so deep were the impressions left upon her mind, by the influence she had been under; I have great reason to hope, she is born again in her old age, now upwards of fourscore." P. 416.

The Turks venerate ideots, as acting under the immediate inspiration of the Deity, and we deride their foolish superstition: I am loth to compare the missionary to the Turk; but surely we may use the language of St. Paul, and say, that he was like the Athenians, δεισιδαιμονέστερος, when he could distinguish the Holy Spirit, exercising his vital energies in a childish old woman, incapable of answering her instructor's questions, and scarcely understanding what he meant. A moderate Calvinist is as rare an animal as a black swan: intensity of feeling is with them a constitutional ailment; they are usually characterised by extreme excitability of the affections, and therefore it is the less wonderful, that they lay so much stress upon symptoms of religion, and emotions of the heart; but the precipitancy of judgment into which this temperament leads them is a serious evil, which is most strikingly exemplified in their opinions concerning human nature and grace: doubtless there are different measures of holiness belonging to different orders of beings in the universe; different gradations of natural obedience to the great Creator of all, varying from absolute goodness in the best, down to irreclaimable perverseness in the worst: in this scale Calvinists place regenerated men too high, and the unregenerate they depress too low; the first they exalt into angels, the second they equalise with devils; overlooking the actual condition of human nature, they take for granted they shall find it literally delineated in certain texts of Scripture, and then identifying their hypothesis with the Word of God, they are satisfied that it is infallible, and consider it a part of their religion to resist all proof drawn from an induction of particulars, which militates against their dogmas. Accordingly, they will not agree to the conclusion, which sacred and profane records most obviously point out, that man is only "very far gone from original righteousness:" nothing less will content them, but that he must be a loathsome mass of corruption, and that the best good he can possibly do deserves hell and eternal damnation; revolting as this doctrine is, and repugnant to all our notions of virtue, it is much more so when taken in connection with the test, by which regeneration is to be tried; let not the hapless Arminian flatter himself, that he can be saved

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by the best exertions to do his duty, if they proceed from motives, which he, poor man, has been accustomed to consider as good, the fear of God, the hope of Glory, nay even the satisfaction of gratitude will be unavailing to his salvation: these motives have no spark of goodness in them; his obedience is mere selfishness; (Vide Scott on Assurance.) Genuine holiness is more noble, and spiritual, and abstracted: unless "the love of Christ constrains" him to act on higher motives, his election is not sure; he must in the fullest latitude of the phrase, "put off the old man," divest himself of his human nature, renounce all personal feelings, and wrap himself up in the will of God; and as God is supposed to work solely for his own glorification, so no one can be restored to his likeness, whose views, wishes, and desires centre not in that one point, of exalting his honour and magnifying his glory. A remarkable instance, how far this delusion may be carried, occurs in Brainerd's account of "Divine grace displayed among the Indians:" a woman, who had never before obtained any settled comfort, experienced a saving change; she now appeared in a heavenly frame of mind, composed, and delighted with the Divine will: her *experience* she expresses thus—"I tried, and tried to save myself, till at last my strength was all gone, and I could not stir any further; then at last I was forced to let Jesus Christ alone, to send me to hell if he pleased; then I thought my heart would be glad, although Christ should send me to hell. I did not care where he put me; I should love him for all that." The "truth," observes the Missionary, "evidently was, her will was so swallowed up in the Divine will, that she could not frame any hell in her imagination, that would be dreadful or undesirable, provided it was but the will of God to send her to it." P. 373.

It is almost incredible, that this woman could have understood hell to mean a place of eternal punishment and torment. Another Indian, who had been a conjuror, being under a deep conviction of sin, was "brought to the utmost agony of soul," but by and bye, he became perfectly sedate, and enjoyed great calmness, and composure of mind; not, however, because he was comforted by the promises of mercy in the Gospel, but, because he was satisfied, "it was quite right that he should go to hell," and that he "expected to be damned for the greatness of his sins." In this case the Missionary himself seems almost to have suspected the delusion; for he adds—"yet it was plain he had a secret hope of mercy, though imperceptible to himself, which kept him not only from despair, but from any pressing distress; so that instead of being sad and dejected, his countenance appeared pleasant and agreeable."—P. 410.

The Calvinistic principle, however, of a perfection abstracted from self, by conformity to the will of God, was most explicitly avowed by himself in his last illness: "he spoke of it as an ignoble, mean kind of willingness to die, to be willing to go to heaven, only to get honour, and advancement there." "My heaven," said he, "is to please God and glorify him, to be wholly devoted to his glory; that is my religion, and always was, ever since I suppose I had any *true* religion; and all those that are of *that* religion shall meet me in heaven. I do not go to heaven to be advanced, but to give honour to God." P. 241.

It is undoubtedly the duty of every Christian, to aim at the highest possible perfection in his own individual conduct; but it is a dangerous ambition in a public teacher, to meddle with the foundations of duty, to distil the word of God in the alembic of his own fervid imagination, and refine the terms of sal-

vation beyond the requisitions of the Gospel! God has founded our duty upon our interests; he has thought proper to administer the world, by the method of rewards and punishments; and to dispense with that method of administration, under pretence of greater purity, is to arrrogate a "wisdom above what is written," and to ensure the disgrace of religion, by attempting more than the Creator ever intended to be performed.

Much, however, may be urged in favour of Mr. Brainerd, which most modern Calvinists cannot claim; a Missionary must be an enthusiast: for what but the fervour of enthusiasm could sustain him amidst the privations, and fatigues, and discouragements of the task he has undertaken? The first preachers of the Gospel were missionaries; but they were strengthened by the Holy Spirit miraculously imparted; the modern missionaries have nothing to rely on, beyond the natural constitution of their mind, but the ordinary aids of grace; and how great the difference between the power thus bestowed, and that communicated on the day of Pentecost, may be judged by their respective success. Nevertheless, it cannot be denied, that strong testimonies are given of the good effected by Brainerd, in reclaiming some of the Indians from drunkenness, and converting them from savage paganism, to habits of Christian piety and order; but then, he was an amiable and benevolent man, as well as an ardent preacher; and no doubt his success may in good measure be ascribed to his winning their hearts by kindness; for having persuaded them, to the number of one hundred and thirty, to form a compact settlement, in order to cultivate their lands, he "took care of their worldly concerns, giving them directions relating to their business;" "I daily," says he, "discover more and more, of what importance it is to their religious interests, that they become laborious, and industrious." (P. 407.) This is indeed a rational system of conversion; in another place he says, he was obliged to instruct them in the performance of their work, and take the oversight of all their secular concerns, and that the care of managing their worldly business, cost him more labour and fatigue, than all his other work among them. (P. 459.) Frequently too, he paid money out of his own pocket, to enable them to discharge their debts. (P. 462.)

The truth is, that Brainerd had naturally a strong understanding, but in early life, it was disordered by extravagant perturbations; at one time the floodtide of his feelings overflowed the banks of reason; at another the receding ebb left its channel dry: but in process of time, as he became more intimate with the realities of life, and experience dispelled the visions of speculative religion, his views of human nature grew to be more rational, and his estimate of appearances more correct; and when the delirium of ultra-Calvinism abated, he sobered down into a sensible, useful, and laborious Missionary; not that he abandoned his opinions, or his ardour; but he saw the mischief of enthusiasm, and the danger of false religion, and reprobated the "sudden suggestions which many are so pleased with," "those delusions of Satan, which are thought to be the immediate witness of the Spirit, and impressions, made only on the animal affections." (P. 221.)

"I fear," said he in a letter to his brother, written a short time before his death, "you are not sufficiently aware how much false religion there is in the world: many serious Christians and valuable ministers are too easily imposed upon by this false blaze. Seriously endeavour to crush all appearances of this nature among the Indians, and never encourage any degrees of heat without light." (P. 214.) "He often,"

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says the writer of his life, "manifested his great abhorrence of all such doctrines and principles, as savoured in any degree, or had only a remote tendency to Antinomianism; of all such notions, as seemed to diminish the necessity of holiness of life, or to abate men's regard to the commands of God, and a strict, diligent, and universal practice of piety and virtue, under a pretence of depreciating our works, and magnifying God's free grace. He spake often with abhorrence of the spirit and practice of the Separatists, in their condemning, and separating from the standing ministry and churches, their crying down learning and a learned ministry," &c. P. 234.

The struggle between his natural good sense and Calvinistic love of morbid sensibility is sometimes sufficiently amusing; for instance, he congratulates himself, that the convictions he has produced, have not been attended with those disorders, either bodily or mental, that have sometimes prevailed among persons under religious impressions; no convulsions, or swoonings, or bodily agonies. And yet, in the same sentence, he boasts of their tears and groans, and that numbers have been made to cry out from a distressing view of their perishing state, and some for a time deprived of their bodily strength, (P. 363.) not to mention a multitude of heavy groans and bitter sobs, which occur ever and anon all through his journal. Now, which of these accounts are we to credit? For surely it will be granted, that groans are expressions of agony, that sobs are convulsive, that deprivation of bodily strength is tantamount to swooning, and that tears and cries are disorders, both bodily and mental; such are the contradictions, into which a man of veracity may be hurried, by an overwrought and ill-regulated imagination; but where he leaves the region of *Experiences*, and spiritual extravagance, his observations are accurate, and his judgment sound: his statement of the difficulties attending the conversion of the Indians, is full of interest, and may be read with pleasure and advantage, especially by those who are anxious for the propagation of the Gospel by missions to savage tribes.

Sketches of the Ecclesiastical History of Great Britain. No. III.

The Romans renounced their authority over Britain in the year 410; and having returned on two different occasions for the purpose of repelling the Picts, departed finally from the Island about the year 435. The events which occurred between that period and the landing of St. Austin in 597, may form the second portion of the Ecclesiastical History of our country.

The first circumstance which demands attention is the arrival of two Gallican bishops, *Germanus* and *Lupus*, for the purpose of putting a stop to the progress of Pelagianism. Pelagius himself is said to have been born in Wales, and to have studied in that country during his youth. But he had resided many years in Italy, before he broached his heretical notions respecting the sufficiency of human strength, and it is supposed that he never returned to Britain. The doctrines which set aside the necessity of grace were introduced by his followers into the country which gave him birth, and the Roman Catholic historians assert that Germanus was dispatched by the Pope with authority to correct the error. But the more authentic narrative of Bede makes no mention of the interference of Rome. The mission appears to have been undertaken at the request of the British clergy—and the clergy of Gaul were the only persons consulted upon the subject.

The landing of Germanus took place about the year 440, and though

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nothing that is reported of him by the historians can be implicitly believed, his embassy in one point of view is of considerable importance. It proves the humble state of the Church which he was called upon to assist. Bede and the Monks attribute his success to miracles—but there is nothing in their relations which can command our belief; and if he succeeded, as it is unanimously agreed that he did, in suppressing the heresy of Pelagius, the inference is that the native disputants were few and unlearned, and easily silenced by the authority of a stranger. If the orthodox divines had been numerous or powerful, they would not have solicited the assistance of a foreign Monk. Nor would the assistance have been so effectual, or the remedy so prompt, if the disciples of Pelagius had been learned or accomplished men.

The mission of Germanus has been adorned by various legends and wonders. Bede represents him as traversing the kingdom at the head of a host; and conducting his newly baptized followers to a victory over the Picts and Saxons. Nennius states that he remained many years in Britain: presiding over the British Church endeavouring to convert the weak and profligate king Vortigern. But his own countrymen declare that he merely paid two short visits to this island, and that having re-established the orthodox faith and introduced monkery, he returned and ended his life in Gaul. Nothing is known respecting the arguments by which he defended his cause, but he is stated to have held a public disputation with his adversaries, and convinced the whole country of their errors.

The Saxons under Hengist and Horsa were invited into Britain by Vortigern, in the year 449: and their coming, which was rendered necessary by the vices and corruptions of Christians, produced little less than an extirpation of Christianity itself. When their conquest of the accessible parts of the country had been completed, and the Britons driven into the mountains of Wales and Cornwall—the true religion was confined within the same narrow limits; and idolatry re-established throughout the rest of the land. And although we cannot be said to possess a detailed account of the progress and termination of this severe calamity, yet in the history of Gildas, we have a summary description of the whole, in which the cause and the effect are clearly traced out and explained.

This writer has been spoken of in most contemptuous terms by Gibbon; and his veracity has been questioned by more impartial critics*. Yet, with the single exception of the miracles which preceded the martyrdom of *Albanus*, there is not one marvellous or improbable circumstance related by him: and his history is reconcilable with every other authentic narrative. The age in which he lived is accurately ascertained; he states himself to have been born in the year of the battle of Badon Hill, the greatest and the last of the British victories over the Saxons, and which is supposed to have been obtained in the year 514. Gildas adds, that he wrote at the distance of forty-four years from this date; and his sketch of the events which he witnessed, and the manners of the men by whom he was surrounded, enables us to form a better estimate of the times in which he lived, than can be drawn from any other source. The Monkish writers love to dwell upon the lives of their he-

* Gildas has been condemned for speaking of the Britons as engaging in commerce, and receiving ships from various quarters in the Thames and the Severn, and yet at the same time requiring instruction from the Romans in the art of fabricating warlike instruments. The very same thing would occur at the present day, if Europeans attacked or defended China.

roes and saints; and Pendragon and Arthur, and Dubritius and David* are to be heard of in every feudal romance or popish legend. But all, if not more than all, that can be certainly known of these worthies, is that they flourished during the Saxon wars, and were more or less successful in arresting the arms, and the Idolatry of the invaders. If antiquarians derive pleasure from searching out their castles and cathedrals, or children derive amusement from perusing their lives, such innocent gratifications may safely be indulged; but the historical student must always remember that the fictions of monastic writers ought not to be used for the elucidation of the times and countries which they describe; and are only applied to their proper purpose when they serve to make us acquainted with the ages in which they were written. The men who could compose, and the men who could credit the History of the Saints, furnish curious and important subjects of enquiry and consideration †. But many centuries must elapse before they can be brought upon the stage, and for the present we return to Gildas, and the Saxon conquerors of Britain.

The account of contemporary morals, which has been handed down to us by this historian, is truly shocking and deplorable. He accuses his countrymen of every crime; and extends the accusation to every class. Kings, judges, soldiers, priests, and people are condemned *en masse;* and the subsequent exceptions, and restrictions are few.

The kings whom he especially enumerates and addresses are said to have been monsters of injustice, cruelty, lust, and impiety—murdering women and children at the altar, marrying their own daughters, plunging their countries into horrid and needless civil wars, breaking the most solemn oaths, and inflicting the most undeserved punishments.

The clergy are not handled in a gentler way. They are represented as wolves rather than shepherds; as giving advice without setting examples, as ignorant themselves, and hostile to knowledge in others—as covetous of riches, and careless of heaven, as entering into the ministry simoniacally, and obtaining preferment before they are in orders; as travelling abroad to foreign countries, and there gaining admission into the ranks of the Priesthood, when their character and their conduct would have prevented them from being received at home.

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* Fuller remarks upon the British bishops of this age: "Most of these men seem born under a travelling planet; seldom having their education in the place of their nativity; oft times composed of Irish infancy, British breeding, and French preferment, taking a cowl in one country, a crozier in another, and a grave in a third—neither bred where born, nor beneficed where bred, nor buried where beneficed, but wandering in several kingdoms." Fuller did not perceive that these circumstances originate in the fabulous nature of their lives.

† The life of St. David by *Giraldus Cambrensis*, who was born in the year 1146, is made up of silly and laughable fables. But one miracle is deserving of peculiar notice. An Irish Abbot, named Barrocus, paid a visit to St. David—who resided in the town that bears his name. The Abbot, who came from Cork, was detained so long by contrary winds, that he was alarmed for the safety of his shepherdless flock—and accordingly he begged a blessing and borrowed a horse from the saint; and put to sea without oar or sails. When he had advanced a considerable distance into the water; another Saint named Brendanus, made his appearance upon a whale—travelling in the opposite direction, and bound to St. David's. They exchanged salutations and compliments, and proceeded on their respective voyages. Barrocus arrived at Cork in safety, and a cast of a man and horse, one of gold and one of silver, was preserved to the days of the historian in the church of St. Barrocus at Cork, and possessed many wonderful properties. *Wharton's Anglia Sacra*, Vol. II. p. 635.

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These charges are brought forward in a declamatory tone, and we are not bound to believe that they are literally true. Yet the arguments by which they are followed, shew that, for the most part, the accusations must have been believed by their author. For he appeals both to the Kings and the Priests in the words of the Bible, and urges them to reflect and repent, and be saved. In his *Epistle*, he recites the principal passages of the Old and New Testament, which convey threats to the impenitent, or promises to the contrite, and applies both the one and the other to the various classes whom he is addressing. The peculiar duties of governors, and still more especially of priests, are pointed out with a degree of accuracy which could not be attained but by an intimate acquaintance with the Bible. The Law and the Gospel are appealed to, each in its turn; and the writer is equally versed in the strictness of the letter, and the mildness of the spirit of Revelation. He convicts the offender of gross violations of the commandments, and then comforts him by a reference to the covenant of grace. And much error and mischief will be avoided or cured, many controversies will be concluded, and practical Christianity will extend its influence as soon as modern preachers learn to regulate and qualify their discourses with the sound discrimination of *Gildas*. Comparing his works with those of happier times, we are not at liberty to exaggerate their merits. His style is harsh and barbarous, his Scriptural interpretations allegorical and fanciful; and there is a complaining dejected spirit in all he says, which has justly procured him the name of *querulous*. Still he is our earliest and most authentic historian. He presents us with a striking picture of the times in which he flourished—and his short and scarce book is of greater consequence and value, than all the pompous fables which have been invented by his successors. Gildas did not live to witness the complete triumph of the Saxons—and his history appears to have been written in a season of more than usual prosperity. Yet in his time churches were plundered and destroyed, priests and people consumed in the same fire; and of all the flourishing towns which the Romans left in the Island, few had escaped the general ruin; and still fewer had risen from their ashes. The mountains and fastnesses of Wales offered an asylum to some, others fled beyond the seas, and founded or recruited a colony in Armoricum—or Brittany. In this place Gildas himself is reported to have sought refuge; but it is much more probable that he remained in Wales and assisted in preserving the small but primitive Church which was found in that territory on the arrival of Austin.

The country now called England was gradually subdued by various Saxon tribes. The Britons who remained in their native land were reduced to the condition of serfs or slaves; the Christian religion was overthrown, and Idolatry was established on its ruins. The Saxon worship differed materially from that of the Druids. There is not the slightest pretence for saying that they acknowledged or knew the One true God. They worshipped the Sun, the Moon, the Earth, and all the host of Heaven. They deified dead men; and distinct traces and memorials of their ignorance and superstition are still to be found in the names of our days and seasons. The most powerful, the most warlike, the most voluptuous of their forefathers, *Thor and Woden, and Frea, and Eoster* are still commemorated in the words, *Thursday, Wednesday, Friday, and Easter*. Other idols were admitted into the unhallowed ranks; and were worshipped with equal cruelty and superstition. Human sacrifices were offered up on every solemn

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occasion; and the most important and difficult affairs were regulated by the auguries, or rather the cheats of their Priests. Such was the barbarous and wicked religion which was reared upon the ruins of the Cross. The Britons forsook the God whom they had promised to obey; and their property was plundered, and their houses burned over their heads, their children driven into captivity or exile, their altars overthrown, and their faith proscribed.

In the wretched picture of desolation which this scene presents, there is one bright spot. Christianity was never entirely extinguished. A few sincere believers as we have seen in the case of Gildas, retired into the desert, and preserved the sacred flame. The preacher was still able to rebuke, to exhort, and to console; and to shew his small and trembling flock, that the calamities of their country had been brought on by sin. Heathen moralists or instructors must have been silent under such calamities. Christian teachers pointed to the Law which had been received and despised, and shewed that God was not unjust in taking vengeance of guilt.

It is probable also that the cruelty of the Saxon conquerors, and the novelty of their idolatrous rites must have prevented the Britons from becoming strongly attached to Paganism. The religion of the Druids was not easily to be destroyed, because it appeared to its followers to be coeval with the earth on which they trod. But a large proportion of the *English* must have looked upon the Saxon idolatry as an unjust usurpation, as well as a cruel falsehood and forgery; and this circumstance will explain the facility with which Austin afterwards proceeded in the conversion of the Saxon kingdoms.

The present Sketch would be imperfect, if no notice were taken of the Scotch and Irish Saints who flourished during the period under consideration. But the narrative would be disfigured by all the fables of Monkery, if it affected to furnish more than the names and countries of the respective worthies. There can be no doubt that Scotland and Ireland received the Gospel in this age, for it was found there shortly after in considerable prosperity and purity. And historians are agreed in admitting the claims of St. Patrick to the title of the Irish Apostle, and of Palladius to that of the Scotch. It is possible also that St. Columba may have lived before the arrival of Austin, and have founded the celebrated monastery of Iona or Columb-kill. The particular actions and merits of these and many other Saints have not yet ceased to furnish matter for national rivalry, and antiquarian skill; but they neither are, nor ever will be, the subjects of legitimate History.

MISCELLANIES.

VINDICATION OF BISHOP SEABURY.

The following vindication of the memory of Bishop SEABURY from the aspersions of Mr. Sharpe's biographer, we understand to be from the pen of the venerable Bishop of Pennsylvania. It was published in the Christian Journal soon after the appearance of Mr. Hoare's book in America; and from the well known accuracy of the writer, we doubt not it gives a correct representation of the facts relating to Bishop Seabury's application in London, which seem not to have been rightly apprehended by Mr. Sharpe and his biographer.

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To the Editor of the Christian Journal.

Philadelphia, Nov. 18, 1820.

GENTLEMEN,

THERE has lately reached this city, "Memoirs of the Life of Granville Sharpe, Esq." published in the present year, by a gentleman of the name of Prince Hoare. His book will draw the attention of the American public, on account of the estimation in which the character of Mr. Sharpe has been held among us. The veneration paid to his memory will be increased, by the hitherto unknown extent of his labours in the cause of suffering humanity. In short, the able work of Mr. Hoare will transmit the name of Mr. Sharpe to posterity, as one of the most efficient and meritorious characters of the present eventful age.

It is therefore lamented by your present correspondent, that on the 213th page of the said book, there should appear an unfavourable and erroneous representation of the character of the late Bishop Seabury, professed to be taken from the manuscripts of Mr. Sharpe. It is as follows:—

"Dr. Seabury, on coming to England, called on the Archbishop of Canterbury for consecration, to the great surprize of the Archbishop, who was apprehensive that it might give great offence to the Americans, with whom we had just then made peace; and therefore, his Grace (the very worthy and learned Dr. Moore) wished to be allowed some time to consider of his request: upon which, Dr. Seabury very abruptly left the room, saying, if your Grace will not grant me consecration, I know where to obtain it; and immediately set off for Aberdeen."

Dr. Seabury arrived in London on the 7th of July, 1783, and did not set off for Aberdeen until a short time before his consecration, on the 14th of November, 1784. In the interval he had considerable intercourse with the English prelacy, on the subject of his mission. This might be made to appear from sundry letters of his private correspondence, and by credible testimony of conversations held by him after his return. But the view shall be limited to his letters to the clergy of Connecticut, published in the Churchman's Magazine, in the year 1806.

It appears, that soon after his arrival he first waited on the Bishop of London, Dr. Lowth; probably, because the Bishops of London had been diocesans of America. This Bishop "mentioned the state oaths in the ordination offices as impediments; but supposed, that the king's dispensation would be a sufficient warrant for the Archbishops to proceed on." Thus writes Dr. Seabury, and then adds—"But upon conversing with his Grace of Canterbury, I found his opinion rather different from the Bishop of London. He received me politely, approved of the measure, saw the necessity of it, and would do all he could to carry it into execution. But he must proceed openly, and with candour. His majesty's dispensation, he feared, would not be sufficient to justify the omission of oaths imposed by act of Parliament. He would consult the other Bishops; he would advise with those persons, on whose judgment he thought he could depend. He was glad to hear the opinion of the Bishop of London, and wished to know the sentiments of the Archbishop of York. He foresaw great difficulties, but hoped they were none of them insurmountable."

It was highly indecorous, if Dr. Seabury, after such a reception, abruptly left the room, first having threatened the Archbishop with an application to Scotland, and immediately proceeding to carry the threat into effect.

But, on recourse to his letter of the 16th of August, 1783, the following facts appear. Dr. Seabury repaired to York, on a visit to the

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Archbishop of that province, to whom the application from Connecticut had been addressed, in consequence of the decease of Archbishop Cornwallis; the promotion of Dr. Moore to the primacy not being known in America. There ensued a correspondence between the two archbishops. Difficulties occurred: among which, as appears from Mr. Hoare's book, (p. 231), was the opposition of the Lord Chancellor, whose opinion, as he was Speaker of the House of Lords, would of course have great weight. Dr. Seabury, seeing no end of the negociation, after a stay of more than a year, repaired to Scotland.

The result of these facts is the conviction, that there must have been a misunderstanding in the mind of that excellent man, Mr. Sharpe. It does not appear, that the business of Dr. Seabury was known to him, until after it was over. He entertained sentiments unfavourable to the Scottish Episcopacy. Now, although there was no ground on which the Episcopal Church in America, severed as it had become from England, could reject a succession from this source; allowance should be made for the scruples of a loyal Englishman, in relation to a college of Bishops still dependent for the exercise of their function on a Pretender to the British crown: for *this was considered by Mr. Sharpe* as their situation in the very case of Dr. Seabury*, as appears on the 212th page of the biography. The mind of Mr. Sharpe being in this state, it is no injury to his memory to suppose, that he may have misapprehended the narrative of the interview in question, even if it came to him from his Grace of Canterbury. This, however, does not appear in the extract from the manuscript, but is added by Mr. Hoare.

It ought not to be deemed indelicate to the latter gentleman, to suppose that he may have misapprehended in this instance; it having certainly happened to him in another; where he says (page 230) concerning the two bishops, consecrated on the 4th of February, 1787, that they had been introduced to the Archbishop by Mr. Sharpe. It appears from a late work entitled "Memoirs of the Episcopal Church," and written by one of these bishops, that they were introduced by his excellency John Adams, Esq. then Minister at the Court of Great Britain.

On the opposite page to that the last referred to, there is an error, which ought to be here corrected. It seems to have been reported from this side of the Atlantic, and believed on the other, that the Episcopal Convention, assembled in Philadelphia in 1785, consisted of "Presbyterians and other dissenters." There was not an individual of that body, who was any other than a member of the Episcopal Church.

The discharge of a debt to pri-

* It was *erroneously* conceived, by Mr. Granville Sharpe, that the Scottish Episcopal Clergy, after the revolution of 1688, were dependent, for the exercise of their function, on a pretender to the British Crown. This, however, was not the fact, for, as is accurately stated by Bishop John Skinner, in his NARRATIVE—The Bishops "continued to perform the spiritual functions of their episcopal character, to ordain ministers for the vacant congregations of their own persuasion, and, as they saw it necessary, to CONSECRATE such persons as they thought most proper for continuing the succession of their own order, *without asking permission*, either from the exiled, or from the reigning Prince." Attempts, indeed, had been made, for the introduction of FOREIGN influence, in the episcopal concerns of Scotland; but they were resisted and soon effectually overruled by the bishops and clergy. *See Skinner's Eccles. Hist. of Scotland.* Mr. Granville Sharpe was a keen WHIG, though of episcopal principles; and he was known to be hardly in charity with, or at least to have no affection for, the episcopal TORIES of Scotland, and he was hence led to believe of them what was not in fact true.

G. G.

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vate character, sometimes seems due to historic truth.

So far as regards the operations of Mr. Sharpe in favour of American Episcopacy, the first fact within the knowledge of those who moved in the business in this country, was his letter to a Baptist minister (Dr. Manning,) handed about among the members of the Convention of 1785, but not submitted to that body. The next, was extracts of letters of Mr. Sharpe to the Archbishop of Canterbury, communicated to Dr. Franklin, and by him sent, in 1786, to the author of the "Memoirs of the Episcopal Church." The two Bishops, who were soon after consecrated in England, uniformly testified to the kind reception of them by Mr. Sharpe, and to his zeal in their business. These things fall short of what is contained in the biography: for there it is stated, that a book published by him in 1777, gave a beginning to designs in favour of Episcopacy, and this, with the aid of the people called Quakers; that the same book had convinced a large body of dissenters as well as churchmen in the United States, of the propriety of establishing Episcopacy among themselves; and that even during the war, a motion had been made in Congress for the purpose, and was postponed, merely because a time of peace would be the most proper. There must have been some such accounts transmitted, but the matters were unknown to those, who had an agency in organizing the Episcopal Church.

They were equally strangers to the alterations in the Liturgy projected in 1689, under a commission from the crown, by a body of eminent divines, one of whom was the excellent grandfather of Mr. Sharpe, soon after Archbishop of York. They could not but know of the commission, and of the disappointment of the object of it. But they had not access, as Mr. Sharpe supposed, (page 229) to the projected alterations.

To the Editor of the Remembrancer.

Sir,

FROM the very first appearance of the Remembrancer, I have been a constant reader, and am now happy to join your correspondent "Clericus" in acknowledging "your readiness to admit any thing into your useful Miscellany that is of essential interest to the Clergy." Permit me to add also, that, under the terms "interests of the Clergy," I have no doubt but you comprehend the interests of Curates, as well as those of Incumbents.

Under this persuasion I venture to hope, you will allow me, through the medium of the Remembrancer to lay before Clericus, a *Curate's* views of that part of the act 57 Geo. III. "For consolidating and amending the laws relating to spiritual persons, &c." which appears so oppressive to an *Incumbent*.

I shall not dispute the accuracy, with which Clericus has painted the melancholy situation of incumbents, (though I think that if meant for a *general* representation, it is too highly coloured:) but I do contend, that if relief, and assistance is required, for those, "who *have borne* the heat and burden of the day," it ought not to be procured by a deduction from the pittance of those, who *are* bearing "the heat and burden of the day," and are perhaps the most diligent, and efficient labourers "in the vineyard." I cannot see the equity or the humanity of *that* appeal to the Bishops for relief, which points to the *hard-earned* stipend of a *Curate*, as the source from which it is to be drawn. Is Clericus prepared, to maintain, that £100, or £150, is too great a reward for the services of a Curate? or that it is too large a sum for his necessities?

Has not the Curate's education been as expensive as his Rector's? Has not he the same quantum of labour to perform while he is in health? Is he not under the same

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liability to be disabled by sickness without any provision for such an emergency, and without any means of laying by money to form a fund of his own? Has he not a certain appearance to keep up? Is he not actually performing the duties of the living? Is it then just, that the Rector, who does nothing, should call upon the legislature, to alleviate *his* distress by taking from his Curate that little which he so fairly earns?

If the case of the Incumbent be so deplorable, where the abovementioned act is in operation, let Clericus consider the situation of the Curate where it is *not* in operation. Clericus brings forward his own case to illustrate his observations, permit me in like manner to state mine. Our cases are so far parallel, as I have another (though very scanty) source of income, for which I have equal reason to be thankful.

I am curate to a parish of which the Rector is non-resident, and of which the population amounts to between two and three thousand souls. I have served this curacy (and I trust zealously, and conscientiously,) during nine years, for a salary of 60*l.* per annum, and a house without surplice fees, or any other advantage whatsoever.

Now supposing I happened not to be possessed of any other source of income (as certainly is the case with numbers of my brother Curates,) I ask Clericus what would be my situation? I have a wife and four young children. Is 60*l.* a just remuneration for my services, or for the expences of my education? Is it sufficient to maintain a decent appearance? Is it more than sufficient for the bare sustenance of such a family? Does it afford a possibility of laying aside a single shilling for the day of sickness, or distress? When "age," then, or "infirmity," or "chronic disease," or any other of those necessary causes enumerated by Clericus, have incapacitated the poor Curate from bearing any longer "the heat and burden of the day" where, alas, is he to take refuge? The Rector provides nothing for *his* retirement, when *he* is past his labour. He may pine, languish, and sicken in penury, contempt, and obscurity; may end a life of usefulness and toil, by a death rendered more bitter from a broken spirit, a heart-rending struggle with miseries, for which poverty denies relief, and of which decent pride forbids disclosure!

Clericus must be sensible, that such must be the fate of a Curate in such a case as mine. He must be sensible, that mine is not an *extreme* case, that there are *many* Curates, whose salary is less than mine. Does he then seriously urge the legislature to provide for *non-resident* incumbents by diminishing the additional stipend, which they have so justly decreed to the suffering and laborious Curate? If they did withdraw that addition I again ask Clericus what would be the situation of the Curate. He will not surely contend, that the stipend I receive is adequate to either my services or my necessities? And what grounds has he to assume that the generality of incumbents, would, without the interference of the legislature, be more bountiful than mine? *He* has no character for illiberality in his general dealings, even this statement is not intended as a vent to feelings of *anger*, or *discontent* on my part. I have always served him cheerfully as a Curate, and been attached to him as a friend. Mine is the language, not of *complaint*, but of *justification*. I wish to vindicate the legislature, and the Bishops, from what appears to me, an unjust censure. I wish to shew, that they were called upon by every principle of equity, humanity, and sound policy, to make a better provision for the Curates, and not to leave the quantum of their reward to be determined by

those, whose interest it certainly must be, to reduce it to the lowest possible standard. I wish to shew that if *any* censure is applicable to the legislature, it is because they did not take the case of the Curates into their earlier consideration, and provide for them by a law more speedy in its operation; that if any appeal on this head is necessary to the Bishops, it is that they will exert their vigilance, in taking care, that the benevolent intentions of Parliament be not frustrated, and the provisions of the act evaded by the artifices of the selfish, the needy, or the avaricious.

In these remarks, if I have been betrayed into any warmth of expression, let me not be supposed to breathe a spirit of hostility, or disrespect, to the Incumbents of this country. As a body, and, to the extent of my acquaintance with them, as individuals, I hold them in the highest possible admiration, and esteem. I look upon them as an honour to the age, an ornament and a blessing to the country in which they live. I consider them as often very inadequately rewarded, and would not deprive them of one jot, or tittle of what they so justly merit.

All that I contend for is that an increased provision for *non-resident* Incumbents cannot consistently with equity, or humanity, be derived from the diminution of *that* destined for the maintainance of *resident* Curates, a class of men equally meritorious, and in still greater need: of men who have been often, and justly characterised as exemplary, pious, zealous, and efficient: as deserving every encouragement that their country could give them, and yet often receiving scarcely the wages of a menial, or of a common labourer.

I shall close this subject with concurring in the hope of Clericus, that in giving his, or other communications "a place in the Christian Remembrancer" and representing "the deplorable case of hundreds of repectable Clergymen," you may, "perhaps be the means of procuring them some speedy alleviation and redress." I must, however, also hope that under the appellation of "respectable Clergymen," he will be pleased to include us poor Curates, and allow us to form one *member* of this venerable body. I hope that if he finds *one leg* of this body, to be disabled by a "chronic," or any other disease, he will relinquish his plan of relieving it, by transferring the disorder to the *other* leg. And I can assure him, that if he *really* does think Curates are "better provided for than Incumbents," and is desirous to throw away that very disadvantageous and troublesome thing called a living, he will find it readily and thankfully picked up, by his, and your

Obedient humble servant,
A CURATE.

To the Editor of the Remembrancer.

Sir,

WILL you allow me to add a postscript, to the satisfactory answer which has already been given to Mr. Owen's vaunting account, of the Bible Society's translating operations.

"No body of men, (says Mr. Owen,) can take more pains than they (the Bible Society) do, to procure suitable editors for such foreign versions as they may have occasion to print, or look more closely into the principles and qualifications of those to whom the editing of them is entrusted." It is admitted that they knew nothing at all about the principles of *M. Mercier* the recommender; and perhaps your readers know as little of the principles of Dr. Adam Clarke, the editor of the version in question. He brought himself first I believe, into public notice by maintaining that the creature which tempted Eve was an *ape*. But his chief *forte* seems to lie in per-

verting the most solemn truths of Scripture, into jibes and jeers at the Established Church. The few following may serve for a spice of the quality of the numbers interspersed through his commentary. "Paul was not brought into the Christian ministry by any rite ever used in the Christian Church; neither Bishop nor Presbyter ever laid their hands on him." A very different account, however, is given in the thirteenth chapter of the Acts: where we see that Paul was brought into the Christian ministry, by the very rite still used in the Christian Church, performed by the very same authorities as at present, and that by the express command of the Holy Ghost. Again, "where the seed of the kingdom of God is sowed, and the dispensation of the gospel is committed to man, a good education may be of great general use: but it no more follows, because a man has had a good education, that therefore he is qualified to preach the Gospel, than it does because *he has not had that, therefore he is unqualified.*" Dr. Clarke I hope will allow, that the "dispensation of the gospel" was committed to the Apostles, and they certainly were considered by their master, unqualified for preaching it, for want of a good education, for they were not permitted to preach it till this want had been supplied, by one of the most awful miracles recorded in Holy Writ, though many of them were equally well educated with the generality of that class with which they ranked in Society; and secondly, in the case of St. Paul, we see that human learning, naturally acquired, superseded the necessity of this miraculous endowment with knowledge, although with regard to all the other gifts of the Holy Ghost, he was not a whit behind the chiefest of the Apostles. From the first example it appears that a good education, not a middling one, is absolutely required by Christ, in his ministers, and from the second, that a good education naturally acquired, is as far as education goes, sufficient. Again, "men-made ministers," says the Doctor, "have almost ruined the heritage of God." Who the "*men*-made ministers" are, we need not ask, but I think some *self*-made ones have lately been much more mischievous. But to quote all the passages of this description would be endless, open the Doctor's Testament where you will you meet with something of the kind. "However necessary the Church may be to the State, and the State to the Church, yet the latter is never so much in danger as when the former smiles upon it."—"The publicans were something like the tithe farmers in a certain country,—a principal cause of the public burdens and discontent." In short the Doctor seems never to have set himself down to his Bible but with a mind rendered morbid by animosity towards the Church of England, and yet I believe the Doctor considers himself one of those to whom the "dispensation of the Gospel" is peculiarly committed. However this may be, he has frequent recourse in his commentary to the authority of the late Mr. Gilbert Wakefield, and occasionally to that of Dr. Priestly, neither of them very great friends either to the Gospel or its author, and therefore we need not wonder that the Doctor as editor of the Bible Society's French version should permit the erroneous passage which gave rise to this discussion to remain uncorrected.

ALPHA.

MR. OWEN'S PAMPHLET AND POSTSCRIPT.

OUR readers may probably have heard that the Rev. John Owen has republished his two letters on the subject of the Bible Society's French Bible, which appeared in the last

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Number of the Christian Remembrancer, with a Postscript, containing remarks on the whole correspondence. Those who have not seen the pamphlet will be surprised to hear that Mr. Owen has abstained from reprinting the letter and the observations to which he replies. Such a proceeding might have been inconvenient, but it would not have been unfair. Those who have seen the pamphlet, will probably think that we are called upon to offer some remarks upon its contents.

First, we must speak of Mr. Owen and of ourselves. This controversy was not of our seeking, In giving insertion to Dr. Luscombe's letter, we acted merely as the conductors of a magazine — and we printed the Oxford reply the moment that it reached our hands. Mr. Owen refused to let the matter rest here, he drew up a long statement upon the subject, and published it as an advertisement in the newspapers. And when our attention was thus forcibly directed to the question, we took the trouble of examining Mr. Owen's statements, and sent our discoveries respecting them to the New Times. The importance of those discoveries is admitted by Mr. Owen himself; and if they have not contributed to raise the character of his favourite institution, the friends of that institution have nobody to blame but Mr. Owen. The public would never have heard of *M. Mercier*, or *M. Des Carrieres*, had it not been for the overflowing of Mr. Owen's zeal. He thought it worth his while to attack the Remembrancer, in the newspapers, and we availed ourselves of the right of self-defence. In his *Postscript*, Mr. Owen fears that *the friends of truth and fair dealing*, will feel great pain at our statement respecting the French Testament, circulated by the Society for promoting Christian Knowledge. Now if WE had pretended to quote a work which does not exist, (viz. Ostervald's French Bible, 1716) and referred confidently to several others which WE had never seen, (viz. the *other early editions* of the same work) we should think it highly probable that *the friends of truth* would never trouble themselves again about us or our writings. Mr. Owen thought Ostervald's Bible was first published in 1716. This was a mistake, and as such may be excused. But he also said that he had consulted that and other editions, and that they sanctioned the disputed translation. This was not a mistake, and is not to be excused. And ready as we are, and ever shall be to submit to the judgment of the *fair dealing*, Mr. Owen must excuse us for questioning his title to the epithet. If his *Advertisement* had noticed the letter from Oxford, or his *Pamphlet* had contained a reprint of the articles on which it comments, if he had given a categorical answer to our query respecting Dr. A. Clarke; or said less about his friendship for the Society for promoting Christian Knowledge, we should have been happy to pay a tribute to the fair dealing of our adversary. In the present state of affairs we must beg leave to pause, and to refer a question upon which of course we cannot be impartial, to the judgment of every candid mind.

A few words must be added with respect to the last mentioned institution, of which Mr. Owen affects to think that we are as much the directors and the organs, as he is the director and organ of the British and Foreign Bible Society. If we had been selected by a Right Rev. Vice-president of the Society for promoting Christian Knowledge, as the proper persons to explain the proceedings of that institution, if we had consequently defended it at a *very considerable expence*, in the Old and New Times, if when that defence was exposed and refuted, we had proved the fact "to the satisfaction of the committee," and been authorized to inform the world of "their having given directions that the corrected translation shall be adopted

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accordingly, in all future editions of that version" of the Bible, Mr. Owen might have some grounds for making the Society responsible for our vindication of it, and for being very much hurt at our neglecting to express a heartfelt sorrow for the errors in the French Testament, which has been circulated by the Society!! As matters really stand, the Society for promoting Christian Knowledge has been introduced most absurdly and unnecessarily into the dispute, by the zeal and sincerity of its warm-hearted friend, Mr. Owen. When he had not a word to say for himself or for the Bible Society, he turned off, consistently enough, with a sneer at Bartlett's Buildings, and Dr. Luscombe. We cannot even pay him the compliment of saying that the imposition upon the Society's booksellers was detected by his means; since Dr. Luscombe is much better entitled to that distinction. The worthy doctor must feel obliged by Mr. Owen's courteous notice of him; particularly as the second error which has been pointed out in the Bible Society's French Bible, is passed over without the slightest notice. The reader of the *Postscript* is told that Dr. Luscombe is looking for more errors, but Mr. Owen's *fair dealing* does not say that he has found one. Can we doubt why his pamphlet omits the writings of his opponents, or need we say another word to such a candid controversialist? We will only add that he concludes his lucubrations by saying that the Bible Society "has secret friends in the Church, who will avow their attachment to it, as soon as they can do so with impunity." A very prudent resolution—and calculated to give "great pleasure to every friend of truth and fair dealing."

SACRED POETRY.

ON FASTING.

Thou, who for hapless Sinners' sake,
With lonely abstinence and prayer,
For forty days and forty nights
Didst to the barren wild repair;

So by austerities, O Lord,
My wayward stubborn will subdue:
My body to the spirit bend:
My heart in holiness renew.

By fasting and by prayer alone
The demons were of old expell'd;
And best by penances severe
Will Man's presumptuous sins be quell'd.

The world, its pleasures and its gains,
But feed a rebel flame within:
Who from the world at times retire,
Retire from Satan and from sin.

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ON THE TEMPTATIONS IN THE WILDERNESS.

Amazing scene! the Incarnate God
By Satan's wiles assail'd!
Yet spurn'd, like Samson's bands, with ease,
The strong temptations fail'd.

And whence, O Saviour, say, O whence,
To meet the trying hour,
Was drawn against the insidious Foe
Thy panoply of power?

Didst Thou in all the Godhead rise,
And call down heavenly fire?
And did the Almighty Father send
His ministers of ire?

No: by the words of Holy Writ
The great Redeemer sped:
Aw'd by the force of Sacred Truth,
The Tempter heard, and fled.

O be the same assisting Grace
In all my wants supplied:
The Holy Spirit strength impart;
The Sacred Volume guide.

ON REPENTANCE.

FROM THE 51ST PSALM

Ah flow, in bitterness of grief,
Ye tears of deep contrition, flow:
Ye pangs, that rend this aching breast,
A rising sense of guilt ye show.

The troubled heart, the conscious tear,
O God, thy mercy more inclines,
Than countless victims bleeding round,
Or incense from a thousand shrines.

The Soul, if there contrition dwell,
Though deeply stain'd with guilt and woe,
Shall to thy pitying eye appear
As spotless as the virgin snow.

How near the paths of death I tread!
How on destruction's brink I stand!
In mercy hear the contrite prayer;
In mercy stretch thy saving hand.

THE SINNER'S TRUST IN GOD.

FROM THE 130TH PSALM.

O'ERWHELM'D with shame and sunk in woe
I bid my tears repentant flow:
O mark my sorrows, as they rise;
And listen, when thy suppliant cries.

If thou with rigid eye survey
The wanderings of our mortal way,
The purest spirits, O my God,
Must sink beneath thy chastening rod.

But Mercy, sovereign Power, is thine,
And Patience, attribute divine:
And long thy Goodness will endure
The ills, thy precepts cannot cure.

O then to thee in fervent prayer
My wounded spirit, lo! I bear:
In thee with trembling hope repose
My shame, my frailties, and my woes.

AFFLICTIONS USEFUL.

How heavy on thy suppliant's head
Thy terrors lie, O God:
Yet kindness in thy wrath I see,
And kiss the chastening rod.

When sickness spreads her gloom around,
Thy goodness I descry,
More than when health illumes the cheek,
Or pleasure fires the eye.

Around the couch of pale Disease
Will false temptations stay?
And guilty joys, which Fortune brings,
With Fortune pass away.

The mind, of earthly hopes bereft,
Seeks comfort from above:
And, fearful on itself to rest,
Rests on Almighty love.

Prais'd be the wisdom, that ordain'd
The season of distress:
Whom God by sorrow never tries,
That God may never bless.

THE ANNUNCIATION.

THE angel wings his downward flight
To Galilean hills:
The glory, that around him beams,
The humble dwelling fills.

No message he of import light
Descends from heaven to bring:
He comes on mission to announce
The Incarnate God and King.

The course of nature's laws shall change;
And, wond'rous to believe!
O'ershadow'd by Almighty Power
A virgin shall conceive.

The babe no palace shall receive,
No royal state attend:
Yet he o'er all the earth shall spread
A kingdom without end.

Nations shall in his temple kneel;
And kings before him fall:
And none shall vainly on his name
For Grace and Pardon call.

REVIEW OF NEW PUBLICATIONS.

A Charge delivered to the Clergy of the Diocese of Quebec, in the Year 1820. *By the Right Rev. Jacob, Lord Bishop of that Diocese.* Neilson, Quebec. 1820.

THIS Charge is published at the united request of the Clergy of the provinces of Upper and Lower Canada, and the address of the former body is prefixed to the pamphlet. Having congratulated the Bishop of Quebec on the first general meeting of that province under his lordship's governance, the Clergy remind him that thirty years have nearly elapsed since he first entered upon his arduous task. He found it a wilderness, with few inhabitants, and only three clergymen within its bounds. Now the population is becoming great; Churches are springing up, and there is a growing desire among the people to be taught Christianity through the medium of the Established Church. The great difficulties which have been overcome, encourage the best hopes of future success; and the Church may now be expected to spread through all those Western Regions, and show to an affectionate people the benefits of that happy establishment, which has been for ages the admiration of the Christian world. In conclusion, his Lordship is assured that earnest prayers for his safety attend him on his journey, and that future times will have reason to bless the first Bishop of Quebec, by whose exertions a fair foundation has been laid for the diffusion of Christianity through a province, where the Church, arrayed in her beautiful garment, is turning darkness into

light; and sowing those seeds of righteousness and truth which shall spring up and bloom for ever. The Charge of a Prelate who is thus affectionately esteemed by his Clergy, is calculated to excite a peculiar interest; and we shall endeavour to lay an abstract of its contents before the reader.

After having explained the reasons which have hitherto induced him to abstain from frequent and regular visitations of his extensive diocese, the Bishop declares his intention of entering first into the consideration of the general duties of the clerical office; and, secondly, of touching upon some of those which arise out of the particular situation of his hearers. Under the former head he strongly recommends habitual study of the Word of God, a competent acquaintance with the writings of the Fathers, a knowledge of profane as well as of sacred history; of natural philosophy, and of the higher and better parts of general literature; of the Articles, Liturgy, and Rubrics of the Church, their origin, their history, and their mutual connection. Under the head of preaching, the Bishop exhorts his Clergy to lay before their people the *great, fundamental, distinguishing* doctrines of the religion of Christ, occasionally to state and explain the main evidences of the truth of the Christian religion; not to be discouraged by the accusation of being mere moral teachers, from pressing in the most decided manner the obligation of obedience to the commandments of Christ. With respect to the choice of subjects, he adverts to the necessity of suiting a sermon to a congregation—of seizing and applying the circumstances and occurrences of a neighbourhood—of never passing over the principal Fasts and Festivals, without explaining the particular doctrine, instruction, or example, which these observances are intended to enforce.

With respect to the composition of sermons, his Lordship points out the advantages of plain and perspicuous language, and of a rigorous adherence to the subject of the text. In their delivery he conceives that many of the clergy of our Church are too indifferent, too little ambitious to excel, too tame and inanimate. And his observations on this subject are also applied to the manner of reading the Liturgy, which he thinks is often done with less solemnity, less feeling, less devotion than it ought to be. The duties of catechising the ignorant and visiting the sick, are not forgotten—"very precious," says the Bishop, "are such occasions, and lukewarm indeed in Christian sentiment and hard of heart must that minister of the Gospel be who can incur the blame of wilfully neglecting them."

Turning next to the peculiar duties of the *Canadian* Clergy, the Bishop makes the following statements respecting the difficulties to be encountered, and the best mode of surmounting them.

"It is a fashion among many, in these times, and in this country, to look without respect, to the most venerable institutions, and even to question the validity of the most sacred ordinances.

"Who does not know the proneness of mankind to rush into extremes?

"Freed as the Church of England is from all burthensome exterior observances, one would think that her simple, yet expressive, and dignified institutions, might find favour with all, who will admit that the visible Church of Christ cannot exist, without the use of the sacraments; without an order of men duly appointed to minister those sacraments; without certain exterior forms of public worship; and certain rules of government and discipline.

"But if in former times men relied too much upon the virtue and efficacy of exterior ordinances, and in that reliance lost sight of a due regard to the spiritual character of the Christian worship, not only is that error sufficiently exploded, but we are in danger of embracing error of a contrary kind.

"There is, in the temper of the times, and among ourselves, not merely a contempt for superstitious pageantry, and an abhorrence of spiritual usurpation,—the

natural results of the unfettered exercise of reason,—but a dangerous disposition to shake off all respect for all established authorities, however venerable for their antiquity, just in their principles, and wise, and liberal, in their constitution and government. There is a scepticism, capable of withholding its assent from the expediency, and the duty, of conforming to rites practised, and therefore for ever consecrated as a part of our religion, by the Apostles of Christ: nay,—worse than this—there is an audacity, which questions the necessity even of those rites which were instituted by Jesus Christ himself.

"From the situation of these provinces, and the various origin and mixed character of the persons who inhabit them, and from the constant intercourse with a neighbouring country, in which much laxity of religious opinion is known to prevail, there is great room to fear, that we are not a little infected with loose notions upon the subjects just mentioned: and cannot rely with security upon any general attachment to our Church.

"In this case, what is it that we have to do?—to fold our arms in passive acquiescence?—to give way to indifference, or disgust?—or to throw up our cause in despair?—God forbid!—As it is the bounden duty, so should it be the fixed determination, of the Clergy of that Church, which, with the form, has preserved the purity of the earliest Christian Churches, to 'contend earnestly for the faith that was once delivered to the saints.'—Knowing well, the value of their sacred institutions, and loving, as they know them, they must surely feel the duty of defending them, though with becoming moderation, yet, with unshaken constancy; though with Christian charity, and Christian meekness, yet with undeviating, and unblenching resolution.

"In this spirit, you will endeavour to guard your people not only against errors, which are the produce of your own soil, and which gain strength from the natural habits of yet unsettled life, but against those loose opinions also, that are the growth of other lands, and that by contiguity, and intermixture, are easily disseminated, and readily take root, and grow amongst us." P. 34.

"In considering the most probable means of producing these effects I should recur, first, to the preaching of the whole Gospel of Christ:—and secondly, to contending,—as occasion shall require,—against the extension of heresy, and schism.

"I have already made some observations, respecting the manner in which the Gospel is to be preached;—but I must, notwithstanding, at the hazard of some repetition, remind you, (with reference to the point which I am now treating,) that to preach the Gospel, in the estimation of the Church of England, whatever may be pretended by adversaries without, or by weak brethren within her pale, is to preach the redemption:—the doctrine of atonement; the satisfaction made for sinners by the blood of Christ:—It is, to lay open the corruption of human nature; the insufficiency of man, unassisted by Divine Grace, for any thing that is good; the efficacy of the prayer of faith; and the purifying, directing, sustaining, and sanctifying influence of the Holy Spirit.

"The ministers of our Church, are frequently accused of neglecting, these essential, and vital parts of Christianity: and to such accusations, I cannot consider silence to be a satisfactory, or sufficient answer.

"There are words, I am aware, that carry with them a sort of charm, in the present day, by which the faculty of reason, and the principle of duty, are so perverted, or benumbed, that men are brought to think, when various, and contradictory opinions on religious subjects generally prevail, that the safest, and the wisest thing that can be done, is to remain tranquil, and let each opinion take its course, without gainsaying, or disturbance. The potent words are these—'an *enlightened* attachment to civil, and religious *liberty*:—an enlarged, and generous *liberality* of sentiment:'—Good things these, no doubt, in themselves, and when clearly understood, and correctly applied; but singularly apt to bewilder weak heads, and to inflame tempers, naturally ambitious, and impatient of all wholesome, and legitimate restraint. If you 'love the praise of men,' you will be tempted, to yield to this delusive influence;—but where then will be your regard to the charge of the Apostle, to the minister of Christ's religion, that he 'take heed to himself, and to the doctrine?' where will be your observance of his exhortation, to maintain both the *purity* and the *unity*, of the Faith; and stedfastly to adhere to the '*form* of *sound words*,' in which that 'faith was first delivered to the Saints?'

"Liberality of sentiment, upon religious subjects, is truly lovely, and respectable, when it is guided by clear views, and placed under the regulation of a just restraint: but unrestrained, or ill-conceived, it is not only an unsteady, but a dangerous guide.

"It is trite to observe,—but it should,

nevertheless, be carefully remembered by every true friend to our religious establishment,—that as political liberty, unless it be watchfully guarded, is prone to exceed its just limits, and degenerate into licentiousness, so liberality in religion, which *disregards* that *uniformity* of *plan*, on which the *Church* of *Christ* was founded,—is generally observed to unite itself with laxity of principle, to plunge into all the uncertainty of doubt, and to merge, at last, in profligate indifference.

"Tenderness of disposition,—it may be said,—friendly motives of personal regard, respect for the sentiments, and feelings of others, (and more especially in matters in which conscience is concerned,) indulgence for the errors incident to human weakness,—these, and other like considerations, may, and indeed must, render it more or less painful, to impugn the tenets, and conduct of others; or even decidedly to defend our own:—Be it so:—but are we therefore to *desert* our *cause*; and *set aside* our *duty*, as *Ministers* of the *Church*?

"*We* are, for the most part, the persons attacked. Where is the fold, into which, under the pretence that the appointed Shepherd is not faithful to his trust, unauthorized, and ill-instructed teachers, do not endeavour to intrude themselves; calumniating the conduct of the regular Clergy, and tearing asunder the bonds of union, between the Pastor, and his people?

"Is there a want of charity, or liberality,—in considering this, to be a crying evil; and in strenuously endeavouring to resist its progress?—Then was St. Paul,—the eloquent eulogist of *charity*,—the most *uncharitable*, and the most *illiberal* of men!

"Believe me, my reverend brethren, it is our duty to our Divine Master, and to that Church, whose constitution we have most solemnly pledged ourselves to maintain, to meet, and disprove, the accusations brought against us, as unsound ministers of the Gospel:—to meet them,—with temper, and fairness, certainly;—but with firmness, and decision:—to disprove them, by clear, and candid reasoning, and by sound, and Scriptural Doctrine. P. 37.

These extracts will be perused with a mixture of satisfaction and regret—the one called forth by contemplating the piety and prudence which animates our venerable Transatlantic Prelate, the other by finding that he is not only required to resist the ignorance and lukewarmness of the modern settlers, or the long-established errors of the Popish peasantry, but that Methodism also has penetrated into that distant land, and divides and distracts with the same facility and perseverance in Canada as in Britain.

We heartily wish that the publication of which we are now to take our leave, could be procured in this country. The passages extracted combine information on the state of our colonies, with sound religious advice. The part abridged contains an able summary for the use of the younger Clergy. The whole is worthy of the Prelate from whom it proceeds, and cannot fail to interest and please every lover of our Episcopal Church.

The Old Testament, arranged in Historical and Chronological Order, (on the Basis of Lightfoot's Chronicle) in such Manner, that the Books, Chapters, Psalms, Prophecies, &c. may be read as one connected History, in the Words of the Authorized Translation. With copious Indexes. By the Rev. George Townsend, M.A. of Trinity College, Cambridge. In Two Volumes. Rivingtons. 1821.

IT is well known that the Scriptures which compose the Old Testament, are not compiled in the exact chronological order in which they were produced by their several authors. The causes of this irregularity it is sufficiently easy to conjecture. The original compilers were more anxious to preserve the writings themselves, than to ascertain their precise arrangement; and to act as faithful guardians, rather than biblical critics, of the sacred treasure. Hence have arisen those numerous dislocations in the historical parts, which, though they may escape the notice of the ordinary reader, are at once discerned by the attentive

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student, and therefore deserve to be rectified, as well for the credit of the Scriptures, as for general edification and improvement. Who would not wish to become acquainted with the various events, and other important information recorded in his Bible, in the order according to which it may be presumed they actually occurred and were delivered, and thus to imbibe the same regular knowledge of the Divine History, as he obtains from perusing the accounts of human transactions?

We are not aware of any similar design having been executed on the Continent: but the first person amongst our countrymen who conceived the idea of *methodizing* the Old Testament, was the ever memorable John Lightfoot, who in the reign of Charles I. published that invaluable tract, which he denominated "A Chronicle of the times and the order of the texts of the Old Testament, wherein the Books, Chapters, Psalms, Stories, Prophecies, &c. are reduced into their proper order, and taken up in the proper places, in which the natural method and genuine series of the Chronology requireth them to be taken in. With reasons given of dislocations where they come, &c. &c." This divine was so eminent, that Bishop Walton consulted him both in the Polyglott Bible, and the Samaritan Pentateuch. The most learned foreigners came to England to visit him: and in the Presbyterian assembly of Divines at Westminster, he was the most distinguished for his learning and ability. But his work appeared during the bitter contests between the king and the parliament, and attracted none of that attention which it so richly deserved.

The value, however, of the undertaking was duly appreciated by another divine, Samuel Torshell, tutor to the royal children, who only one year before the death of his unfortunate master, published a tract, entitled, "A design about disposing the Bible into an harmony; in an Essay concerning the transposing the order of books and chapters of the Holy Scriptures, for the reducing of all into a continued history, &c," and addressed it at once, *not to His fallen Majesty*, but to the Right Honourable Lords and Commons assembled in Parliament. But no attention was granted to it, and the design of harmonizing the Bible has, until the present attempt, been totally abandoned.

Dr. Hales, the learned and laborious author of the Analysis of Sacred Chronology, is the last writer by whom the design of Torshell has been brought before the public.

"We have still," he observes, "to search in vain for a competent history of the Bible; a history which shall be plain and clear even to the unlearned, and yet concise, correct, and critical: competent 1st, to arrange all the scattered events of Scripture in a regular and lucid chronological and geographical order; 2nd, to trace the connexion between the Old and New Testament throughout, so as to render the whole, one uniform and consistent narrative; 3rd, to expound the mysteries, doctrines, and precepts of both intelligibly, rationally, and faithfully, &c.; 4th, to unfold and interpret the whole grand and comprehensive scheme of *the prophetic argument* from Genesis to Revelations, gradually revealed to mankind during the Patriarchal, Mosaic, and Christian dispensations, as they were able to bear it; 5th, to solve real difficulties, and reconcile apparent dissonances; 6th, to silence sceptics and heretics, infidels and scoffers, &c.; 7th, to defend the institutions of the primitive Church against schismatics and levellers; and in fine, 8th, to copy as closely as possible the brevity and conciseness, yet simplicity and plainness of the Gospel style."

Such a history of the Bible he describes as altogether a *desideratum* in the annals of sacred literature.

It is apparently with a view to accomplish and combine the several purposes of these excellent persons, that Mr. Townsend has undertaken his present laborious task, taking

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for its basis the Chronicle of Lightfoot, but introducing collaterally a great store of information collected from the various sources that have sprung up since the time of that learned commentator.

"The miscellaneous form," he observes, "of the Sacred Books, has been often considered by pious and learned men as one principal cause of those difficulties which have given rise to so many commentaries. The great majority of the readers of Scripture are either unable or unwilling to undergo the delightful labour of arranging the scattered events in their unbroken and historical order. Much error has arisen from this neglect. The Scripture is too generally perused in detached passages and chapters only. It is but too frequently considered as a collection of unconnected narratives, promises, warnings, prophecies, and miscellaneous remarks on important and interesting subjects. Hence, the most opposite doctrines have been taught, and the most inconsistent inferences drawn; and the Christian world, which ought to profess one faith, is divided into every possible gradation of opinion, each of which is defended by its advocates from detached and misapplied texts of Scripture."

"Let not the pious Christian," he proceeds, "feel any conscientious scruples against altering the disposition of the Sacred text, as contained in our common Bibles; or suppose that this arrangement is intended to supersede the authorized version. The four Gospels, which are equally entitled to our veneration with the Old Testament, have been repeatedly arranged in their supposed historical order, in the form of diatessarons and harmonies; and no opposition has ever yet been made on the part of the English Church to the labours of its exemplary divines, who engaged in these useful works. Neither the Jewish Church before the Advent of Christ, nor the Christian Church after it, has pronounced the order of these books to be canonical, and their collocation is different in the Hebrew, Syriac, Greek, and Latin versions."

Even the copies of the Vulgate differ from each other. In some MSS. the Book of Job, the Psalms, Proverbs, Ecclesiastes, and the Canticles, are placed after Malachi. The catalogues of Origen and Jerome, the former of whom made the Scriptures the study of his life, and whose arrangement of these compositions is very different from that in our Bibles, are, most probably, the nearest to that of Esdras or Ezra, yet even these vary from each other; and as the precise order has in no church been prescribed and insisted on, it may be concluded that no reasonable objection can be made to a connected arrangement of the Sacred Volume.

Mr. T. however has not servilely followed his prototype Lightfoot. He has adopted one material variation from his great original. On Lightfoot's plan, the Old Testament would have been read as one unbroken history, without any division into chapters, or any of those breaks, which are so well calculated to relieve attention. To obviate this objection, Mr. T. has divided his arrangement into periods, chapters, and sections, with the view of rendering his work more useful and interesting to that large class of readers who have neither abundance of time for perusing books, nor talent for investigation, and who may therefore take up and lay down the Old Testament at their leisure, as they would any other history or narrative.

The number of his periods is eight, each of which is subdivided into chapters. His First Period contains the history of the world from the Creation to the Deluge and includes the first nine chapters of Genesis. As the object of Moses in writing the Pentateuch was the preservation of the Israelite from the contagion of the surrounding idolatry, in the notes are pointed out the several reasons of those peculiar phrases, which are supposed to be directed against the prevailing superstitions of his day. Of this First Period, the titles of the chapters are, I. The Creation: II. The Institution of the Sabbath, and the Fall of Man: III. The History of Adam, and his Descendants till the Deluge: IV. The Genealogy of the Patriarchs: V. The State of the

World immediately preceding the Deluge: VI. The Deluge: VII. The Covenant with Noah: VIII. Noah prophesies the Fate of his Sons.

The Second Period comprizes the history of the time between the Dispersion, and the birth of Moses, and includes the remainder of Genesis, the book of Job, and the first chapter of Exodus. The chapters are I. The Confusion of Tongues and Dispersion of Mankind: II. The Life of Job: III. The Life of Abraham; IV. From the Death of Abraham to the selling of Joseph: V. The History of Joseph and his Family in Egypt: VI. The Death of Jacob and the Patriarchs.

The Third Period extends from the Birth to the Death of Moses, and comprizes the remainder of Exodus to the conclusion of the Pentateuch, and its chapters are I. The Birth and early life of Moses: II. The Legation of Moses: III. From the Legation of Moses to the Infliction of the Plagues of Egypt: IV. The Infliction of the eight first Plagues: V. The Institution of the Passover: VI. The Conclusion of the Ten Plagues: VII. The Exodus: VIII. The Wandering in the Wilderness.

The Fourth Period comprizes the events from the entrance of the Israelites into the Holy Land, to the death of David. It includes the books of Judges, Joshua, Ruth, the first and second of Samuel, the first book of Chronicles, with the exception of the first nine chapters (which are placed in the last section of the last period) and the two first chapters of the first book of Kings. It comprizes all those psalms which were probably written by David, and which are inserted in their supposed places, according to the events to which they are believed to refer. The chapters of this period are I. The Conquest of Canaan: II. The General Division of the Country: III. The last Exhortation, and the Death of Joshua: IV. The Interregnum after the Death of Joshua: V. The Government of the Judges: VI. The Reign of Saul: VII. The Reign of David.

The Fifth Period comprizes the Reign of Solomon, including the first chapters in the first book of Kings which relate his life; the nine first chapters of the second book of Chronicles, which are harmonized with those from the book of Kings; the Psalms, supposed to have been sung or written at the dedication of the Temple; and the Books of Canticles, Proverbs, and Ecclesiastes. Its chapters are I. The Reign of Solomon before the Dedication of the Temple: II. The Building of the Temple: III. The Dedication of the Temple: IV. Other Buildings and Magnificence of Solomon: V. The Greatness of Solomon—The Visit of the Queen of Sheba: VI. The Wisdom of Solomon—The Book of Proverbs: VII. The Offence of Solomon—The Book of Ecclesiastes: VIII. The Death of Solomon.

The Sixth Period comprizes the time from the accession of Rehoboam to the commencement of the Babylonish captivity. It includes the greater part of the books of Chronicles and Kings, which are harmonized throughout, with some of the Psalms, and the prophecies of Joel, Isaiah, Hosea, Amos, Jonah, Micah, Obadiah, Nahum, Habakkuk, Zephaniah, part of Jeremiah, and part of the first chapter of Daniel. The several predictions, or distinct discourses contained in the respective books of the prophets, are given in their historical places: and notes are appended to each, explaining the reasons for the dislocation. The chapters of this Period are eighteen, and are severally devoted to the history of the reigns of the eighteen kings of Judah, beginning with the elevation of Rehoboam, to the conclusion of the reign of Jehoiakim, the last sovereign, in whose fourth year, Daniel was taken captive; and from which event are computed the seventy years of the captivity.

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The Seventh Period comprizes the history of the Babylonish captivity. No historical book in the Old Testament contains a complete narrative of the transactions of the seventy years: they are related in various parts of the prophets Jeremiah, Ezekiel, and Daniel, and in the latter passages of the books of Kings and Chronicles. The chapters under this period are, I. Events at Jerusalem, from the Commencement of the Captivity to the Burning of the Temple: II. Contemporary Events at Babylon, during the same Period: III. The History of that Portion of the Jewish nation which was not carried captive to Babylon, after the Burning of the Temple, and the Destruction of Jerusalem: IV. Events at Babylon between the Destruction of the Temple, and the Return of the Jews from their Captivity, on the decree of Cyrus.

The Eighth and last Period comprizes the events from the termination of the captivity to the probable close of the canon. It includes, besides several of the Psalms, the books of Ezra, Nehemiah, and Esther, and the prophecies of Zechariah, Haggai, and Malachi. The arrangement of the events of this period is made chiefly on the authority of Dean Prideaux; whose history is advocated and adopted by Dr. Hales, the present Bishop of Winchester, and many other learned and pious authors. The very close connection which subsisted between the Holy Land and Persia, after the restoration of the Jews from their captivity; and the manner in which their adversity and prosperity were affected by the politics of the court of Persia, rendered it impossible to separate the accounts of the two countries: they are incorporated therefore into one history, and the prophecies are placed in their respective situations. The chapters which compose this period are, I. From the Decree of Cyrus to the Dedication of the Second Temple: II. From this Dedication to the Death of Haman; and III. The Reformation by Nehemiah, and the Completion of the Canon of the Old Testament by Simon the Just.

Such is the brief outline of the present arrangement of the contents of the Old Testament; and it is but justice to Mr. T. to present his own views of the advantages which may be expected to result from it.

"It may be justly said that every class and description of the admirers and readers of Scripture, are interested in an arrangement of its sacred contents. The unlearned will be more able to comprehend those difficulties of Scripture, which originate in an ignorance of the occasion on which a Psalm or Prophecy was written. The passages which seem at first sight to contradict each other, will, by harmonizing the several accounts, be clear and consistent. Those innumerable false interpretations of single texts, (the chief source perhaps of popular misapprehension) will be obviated by fixing that primary meaning which was originally intended.

"The learned will find their labours lessened in tracing the meaning of peculiar words, the object of obscure expressions, or the intention and scope of passages, which require more particular attention. As the meaning of a sentence is better and sooner apprehended, when the preceding and subsequent passages of the context are evident, so also will the meaning of the obscurer difficulties be more easily discoverable, if the preceding and subsequent events of the connected history are known.

"The clergyman will of all others be most interested in a work of this nature. In expounding the Scripture, the primary meaning of a passage is of the utmost importance. As the books of Scripture were all, in some measure, originally designed to accomplish some temporary object before they were committed as a lasting testimony to the Church of God, the spiritual application of every part of the Old Testament to Christians of the present day will be immediately perceived, when the original application to the circumstances of the ancient Church has been satisfactorily ascertained. The lessons appointed for every day in the year will become more interesting, in proportion as they are better understood. The beauty and sublimity of many passages will be made evident, when that part of the dispensations of Providence to which they refer, is thus more fully developed.

"The attendant on public worship,

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who has but little time, except on the Sunday, for studying the Scriptures, will find an arrangement of the text of the Old Testament solve many difficulties, and supply the place of a more extensive commentary.

"The pious master of a family, who is anxious to lay the foundation of Christian morality upon Christian principles, will be more able to interest them in the finest volume of all antiquity. Many of the most important parts of the Old Testament are with the utmost difficulty made pleasing to children. While their attention is arrested by the beautiful narratives of the Sacred Volume, they are too often embarrassed and confused by the attempts of the anxious parent to explain the connection between the parts of that variety of interesting matter, which makes the Scripture so attractive and so useful. By such an arrangement, therefore, the labour of the parent is lessened, and the child at once interested and improved.

"The students of history, it may be justly supposed, will be particularly interested in an arrangement of the Bible. Without this inestimable collection of records, there would be no foundation for the ancient history of the world: we should be in utter darkness with respect to the most important questions: we should know nothing of the origin of nations, or by what means the world was overspread: we should be still ignorant of the condition of society in the patriarchal ages, before the corruptions of the post-diluvians had introduced or perfected the incongruous and detestable system of idolatry, which characterized Egypt, and Greece, and Rome, and the whole Pagan world, and which now disgraces the nations of the East in general; and particularly Hindostan.—Events which are only hinted at, or referred to in Scripture, are related at length in history. In an arrangement of the narrative of Scripture, the student may read the prophecies that foretold events, and in the events recorded in history, he will read the accomplishment of those prophecies. History will thus be the commentary on Scripture and on prophecy; and the influence of religion will be confirmed, while the knowledge of the inquirer is increased.

"Nor will an arrangement of the Bible be less useful to the general reader, or the lover of literature, as it is certain that the literary beauties of the Scriptures, considered only as specimens of composition, are conceived and expressed in language which neither the epic nor dramatic power of Greece itself has either surpassed or equalled, and are superior to all that can be selected from the tenderest, the sublimest, the most admired efforts of human genius. By such arrangement, he will be more able to appreciate those invaluable compositions. The jewels of the temple will be set, the apples of gold will be inclosed in the net-work of silver; the man most indifferent to their spiritual value, will learn to admire the harmony and simplicity of the narrative, and the magnificence of the poetry.

"The infidel and the sceptic, who have thoughtlessly or wilfully rejected Revelation, may perceive in an arrangement of the Old Testament, the most incontrovertible demonstration of the Bible's authenticity, its genuineness and inspiration; and all the absurdities of the Deistical creed are made more glaring by perusing the Scripture narrative thus methodized.

"The pious and humble Christian, by perusing the sacred history in its historical form, will be able more clearly to perceive the developement of the plans of Providence. He will there discover in what manner, events apparently unconnected, all tend, in a greater or less degree, to the fulfilment of some wonderful events foretold, but which, at the time of prediction, appeared impossible to be brought about; he will perceive that all the circumstances recorded in the Scripture tend to one end, with as much regularity as the incidents in a regular drama bring about the catastrophe; he will see them combine in one purpose, prove one point, develope one mighty scheme, which was planned in the councils of Omnipotence, gradually revealed to mankind, and still in progress; and will perceive that the scheme of prophecy has been in great measure surely accomplished, and will be more and more convinced that the remaining prophecies shall all be fulfilled."

The notes which Mr. T. has affixed to his text are not numerous, but copious and valuable; they are selected from the best authorities, ancient as well as modern, and comprehend the observations of travellers even to the recent discoveries of Belzoni, who actually saw the circumstances of the captivity of Josiah, king of Judah, depicted on the walls of the chief temples in Egypt. [Vol. II. p. 642, note.]

To the work are appended no fewer than six Indexes. The first

comprehends the entire contents of the eight periods; the second shews in what part of the arrangement any chapter or verse may be found; the third, in what part any Psalm may be found; also the probable occasion on which it was composed, with the authority for its insertion; the fourth, in what part any prophecy may be found; the fifth contains dates of events, according to Dr. Hales; and the sixth is a general alphabetical Index to the whole.

As specimens of the *versual* transpositions which Mr. Townsend has adopted, we shall select, as the most impartial test, the second chapter of Genesis, which is very judiciously made to begin with the 4th verse. The sacred historian, having in the conclusion of the first chapter terminated his account of the creation, proceeds to observe, *These are the generations of the heavens and of the earth, when they were created*, &c.; and the three first verses thus omitted, are restored after the end of the second chapter, *Thus the heavens and the earth were finished.* Next, the arrangement, from Bishop Horsley, of that complicated passage in the narrative of David's interview with Saul, and the combat with Goliah, which has given rise to so much sceptical animadversion. It appears from the disposition of the verses in the established Version, that after Saul had been completely acquainted with David, and even *armed him with his armour*, [1 Sam. xvii. 38.] when the young warrior returned from his victory, the king knew him not, [ver. 55 and 58.] but repeatedly asked Abner, the captain of the host, *Whose son is this youth?* And Abner, who had introduced him, was equally ignorant: *As thy soul liveth, O king, I cannot tell;* and the king was obliged to repeat the question to David. To remedy this evident derangement, the order of Bishop Horsley is adopted, who observes, that

"The ten last verses of the preceding chapter, which relate Saul's madness, and David's introduction to the court upon that occasion, are certainly misplaced. The true place for these ten verses seems to be between the 9th and 10th of the eighteenth chapter. Let these ten verses be removed to that place, and this seventeenth chapter be connected immediately with the 13th verse of chapter xvi. and the apparent disorder will be removed."

Thus, the arrangement stands as follows, and renders the narrative connected and intelligible, viz. After the 40th verse of chapter xvii. proceed to verse 55 and 56, then to verse 41 to 54, then to verse 57 and 58, then to 1 Sam. xviii. the first four verses, then to 1 Sam. xvi. from verse 14 to the end, and proceed to chapter xviii. at verse 10, and the whole difficulty vanishes.

And lastly, the arrangement of the events in the life of Solomon, which no doubt was a subject of considerable difficulty, on account of the miscellaneous manner in which they are related. They seem to have been enumerated, either as they arose in the minds of the writers, or as they were compiled or abridged from the public registers of the kingdom. Mr. T. has endeavoured so to dispose them, as that they may be read in their probable order.

"The Book of Canticles," he judiciously remarks, "is supposed to have been written when Solomon was a young man, at the time he removed the daughter of Pharaoh to his palace in the forest of Lebanon; and the Book of Ecclesiastes, as a kind of recantation upon his repentance for his errors."

The reign of Solomon properly begins at 1 Kings ii. 12. *Then sate Solomon upon the throne of David, his father*, &c.; and the progress of his history, preserved in the present arrangement, is as follows:—2 Chron. i. 2.; 1 Kings iii. 3.; 2 Chron. i. 2—7.; 1 Kings iii. 5—29.; 2 Chron. i. 13.; with a series

of similar irregularities to 2 Chron. ix. 31. *And Solomon slept with his fathers, and was buried in the city of David*, &c. Read, in this concatenated way, the whole history of this illustrious monarch is perspicuous and interesting.

Of the labour, ingenuity, and attention bestowed on this work, it is impossible to speak too highly. The author has, under the direction of his master-guides, and with the assistance of his own intellect and researches, produced as clear a concatenation of the scattered events in the Scriptural history, as perhaps ever will be accomplished, or can be desired. All the *disjecta membra* appear clearly reduced into their proper places, and the studious or religious reader may sit down to his sacred studies, and pursue the train of narrative, without interruption by extraneous passages. He will also find himself occasionally enlightened by the judicious and well-arranged information of the notes; and, on the whole, will be much pleased to see, that greatly varying as is this arrangement from the order of the Authorized Version, the explanations of the Sacred Text are in perfect concurrence with it.

But with every deference to the ability, the zeal, and excellent intention of its author, we must freely confess our opinion, that in his expectation of that general utility which he anticipates, he will be disappointed. No lucid arrangement that the wit of man can devise will ever displace, or even *accompany*, in the houses of those millions of Christians, to whose service the author has so benevolently devoted his labours, the Received Version of the Old Testament. Independently of the heavy price, *those numerous classes who have neither time nor talent for discussion and investigation*, will adhere to the ancient volume with all its dislocations; and having firm faith in its divine original, will continue to read it, under all its chronological disadvantages, with equal delight and edification. But in advancing this opinion, let us not be understood to detract an iota from Mr. T.'s conspicuous merits. He has exhibited a degree of erudition, and laborious research, which qualifies him to rank as a worthy successor of the illustrious authors, from whom he derived his first ideas of Biblical arrangement, and on whose exertions he has so evidently improved; and there can be no doubt, that although his work will not find its way amongst the general classes of the community, it will maintain a distinguished place in the libraries of the learned, and be attentively perused by all who, to the means of procuring, unite the desire of reading the Scriptures of the Old Testament disposed in regular and historical order.

The Scripture Testimonies to the Divinity of our Lord Jesus Christ, collected and illustrated, by the Rev. George Holden, M.A. 460 pp. 8vo. Rivingtons. 1820.

THE title of this work will naturally remind the reader of the inestimable manual of Jones of Nayland on the Catholic Doctrine of the Trinity. A singular facility in reducing the highest and most elevated subjects to a level with the meanest capacity, was the distinguishing excellence of that incomparable writer, and the treatise to which we have adverted, at the same time that it conveys conviction to the most powerful mind, gives to the most uninstructed and inexperienced a power of comprehending, as far as it can be comprehended, the sublimest and most inscrutable mystery which was ever revealed to mankind.

Mr. Holden has taken a more limited view of the question, and has restricted his arguments and his testimonies to the Divinity of our

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Lord Jesus Christ. In proof of this great mystery of godliness, he has arranged under distinct heads, the texts which speak to the several points which the doctrine involves, and if at one time he has made them, principally by collocation, support the testimony of each other, he has always taken care to sustain and substantiate their testimony by a critical exposition of their proper sense and meaning, and by refuting the opposite interpretations which have been assigned to them, by calling in the authority of the best commentators and critics, and by appealing, in virtue of a familiar acquaintance, to the original languages in which these testimonies are delivered. His constant object has been " to combine, to vindicate from exceptions, and to compress within a short compass the leading arguments" in support of the Divinity of Christ: and his method in pursuing this object has been, 1. " to collect and arrange the scriptural testimonies;" 2. " to establish by critical reasons the texts adduced in proof of Christ's divinity;" 3. " to take some notice of the principal objections;" and, " lastly, to include the whole within the shortest limits consistent with perspicuity." The reader needs not to be told, that this is a learned work; but he has no occasion to apprehend, that it is a work intended only for scholars, and professed theologians. The passages, which will hereafter be extracted, will be sufficient to show, that the author has used his talents so skilfully, that the full strength of his argument may be appreciated by any man of common understanding and ordinary attention.

The work is divided into nine principal chapters: I. Importance of the Doctrine of the Trinity; II. Express, and III. Indirect Testimonies to the Divinity of Jesus Christ; IV. Divine Titles applied to Christ; V. Divine Attributes ascribed to Christ; VI. Creation; VII. Divine Worship directed to Christ; VIII. The Sonship of Christ, severally argued in proof of his essential Divinity; IX. Christ's Subordination to the Father, and Conclusion. The view is comprehensive, and embraces all the leading features of the argument; the arrangement is distinct and unembarrassed, and in the large body of evidence which is brought before the reader, all repetition of the commentary is studiously and successfully avoided.

A large portion of the volume is naturally occupied with the Second and Third Chapters, in which the Express and Indirect Testimonies to the Divinity of our Lord, are brought forward, and in appropriating on their own merits, and vindicating from all exception, the true doctrine of the texts, in which those testimonies are contained. The express testimonies are established in an elaborate commentary upon the principal texts which assert the divinity of Christ: viz. John i. 1. Matt. xxviii. 20. Philipp. ii. 6. Rom. ix. 5. Col. ii. 9. Tit. ii. 13. The strength of the argument is made to rest upon these passages, of which the Catholic interpretation is vindicated and established, if not beyond controversy and dispute, at least in such a manner as to secure the reader from all the subtlety and sophistry of the school of Socinus, and to enable him to avoid or repel them. There are other texts, illustrated by expositions more brief, but not less satisfactory and convincing.

The argument in favour of indirect testimony is justly stated:

" Indirect testimonies have, in some respects, the advantage over those which are more immediate. The latter are sometimes evaded by that ingenuity of distorting the plainest expressions, which the disciples of a certain school have too successfully practised. From the most perspicuous phrase, when thrown into the alembic of hypercritical philology, a sense is often extracted which no unsophisticated mind could ever suppose it was intended to convey. But conclusions fairly deduced from the apostolic reasonings, cannot so

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easily be put to the torture of a rash and unchastised criticism. The opposers of the great mysteries of Christianity can seldom explain them away with their usual pretences of Jewish idiom, figurative language, and oriental phraseology. The evidence of such arguments may be denied, and so may the clearest deductions of reason, but it can scarcely fail of making a forcible impression upon unbiassed understandings. When we discover indirect allusions to a particular doctrine, and continual implications of it throughout the Sacred Writings, it is impossible to account for its being thus interwoven with their very texture, except upon the supposition of its truth." P. 81.

The sacred writers have expressly and without any hesitation, asserted upon various occasions the divinity of Christ: but they have not entered into any systematic proof of its truth. They have assumed it as a doctrine which could not be disputed or denied, with which the persons whom they addressed, were well acquainted, and from which they were free to draw their inferences at their own pleasure and discretion. Thus the incarnation and divinity of Christ are inextricably involved in the apostolic writings, and if all the express testimony could be perverted and evaded, the doctrines would be raised above controversy, on the authority of their indirect assertion. The divinity of Christ might stand on the Apostle's reasoning with the Romans xiv. 10, 11, 12, where he affirms, "We shall all stand before the judgment seat of Christ." The grandeur of the theme, leads him to recite and to apply to our Lord, a text delivered in the name of the Lord Jehovah, and thus to appropriate that incommunicable name to Christ: "For it is written, As I live, saith the Lord, every knee shall bow to me, and every knee shall confess to God:" but the Apostle's inference from his original assertion, supported by the application of the prophecy, is most remarkable and important; "So then," (as we shall all stand before the judgment seat of CHRIST) "every one of us shall give an account of himself to GOD." The argument is incontrovertible in establishing the proof of the divinity of our Lord.

In producing the indirect arguments for the divinity of our Saviour, Mr. Holden does not insist upon the proofs of a plurality of persons in the Divine Essence, which are discoverable in the Jewish Scriptures, but confines himself to the consideration of one clear and convincing argument, arising from a comparison of the Old with the New Testament.

"If it can be evinced, in a satisfactory manner, that Christ was the divine King who reigned over Israel, or in other words, the Jehovah of the Jewish church, his divinity will be clearly demonstrated. Though this opinion has been espoused by the most learned and able writers of ancient and modern times, we must not rest so important a doctrine upon their authority. It is necessary to inquire whether it have any foundation in the Jewish and Christian Scriptures, and the result of such an investigation is, that our Lord was the Jehovah who appeared in a corporeal form under the Patriarchal and Levitical dispensations, and was adored as the God of Israel.

"The truth of this position will be acknowledged, if the following propositions can be substantiated: *First*, That an Angel or divine Person appeared to the patriarchs and prophets. *Secondly*, That this divine Person who appeared to the Hebrews was no created being, but truly and essentially God. *Thirdly*, That this divine Person was not God the Father. *Fourthly*, That therefore it was God the Son. As the first proposition is too evident to be denied, it may be proper to proceed to the proof of the second, upon which the main stress of the argument rests." P. 83.

In proof of this second proposition, that this divine Person was truly God, it is shewn, 1. that he bears the incommunicable name of Jehovah; 2. that the divine attributes are assumed or ascribed to him; and, 3. that he is called God, and that he is worshipped.

"The third proposition is, That this divine Person was not God the Father. This follows from his being called an

Angel, which name is given him as we have seen, in many of the above cited passages. God the Father cannot be called an Angel, for this appellation implies a ministerial office; but ministration is never applied to the Father in the Scriptures, and is incompatible with that priority of order which belongs to him. The Father is universally represented as the person who sends, the Son as the person sent.

"We have the express authority of Scripture for affirming that God the Father was never visible to men. 'No man hath seen God at any time.' 'Ye have neither heard his voice at any time nor seen his shape.' 'Not that any man hath seen the Father.' 'God is a spirit,' 'inhabiting light inaccessible,' 'whom no man hath seen or can see.' God, however, is reported in the Old Testament to have frequently appeared under the Patriarchal and Levitical dispensations, and therefore we must conclude that the God who appeared was God the Son.

"In this conclusion we have a solution of two difficulties, which are apt to make an impression upon the attentive reader. The first is that in Exod. xxiv. 9. we read, that 'Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel, went up, and saw the God of Israel;' while in Exod. xxxiii. 20. the Lord said to Moses, 'Thou canst not see my face, for there shall no man see me and live.' By 'the face of the Lord' is meant God himself, as Gen. xix. 3. 1 Sam. xxvi. 20. 1 Kings xiii. 6. Psalm xxxiv. 16, &c. In the former passages, then, Moses, Aaron, &c. saw the Logos, the Son of God, who was the God of the Hebrew church, but in the latter, it is said, that Moses could not behold the inscrutable essence and the invisible majesty of the divine nature. The other difficulty alluded to is, that Jehovah is said to have delivered the law to Moses, (Exod. xix. 9. xx. 1.) and yet we read in Acts vii. 53. that the law was received 'by the disposition of angels;' in Gal. iii. 19. that the law was 'ordained by angels,' and in Heb. ii. 2. that it was 'spoken by angels.' Now, if 'angels' be put in the plural, instead of the singular number, to denote eminence and dignity, a phraseology common among the Hebrews, these passages from the New Testament will only affirm that the law was given by the Angel, who, as has been proved, and as is asserted in Exodus, was Jehovah. This solution of the difficulty appears to be confirmed by Acts vii. 38. where we find mention made of 'the ANGEL who spake to him in Sinai,' and by Gal. iii. 10. and Heb. ii. 2. which naturally signify that 'the angels' were the agents in the delivery of the law. But as the Scripture affirms that it was Jehovah who spake to Moses from Mount Sinai, 'the angels' spoken of must denote the same person, viz. the Angel-Jehovah, the King and God of Israel." P. 93.

The last proposition, that the Divine Person who appeared to the Hebrews, was God the Son, might appear to follow as a necessary consequence from the premises, but is nevertheless established on distinct and independent arguments, and the author concludes with noticing an important objection to his doctrine.

"Though I have collected several other arguments bearing upon the same point, it is unnecessary to prosecute this branch of the subject any farther, and I shall therefore conclude with briefly noticing an objection, which is certainly the most plausible that has been advanced. It is drawn from Heb. i. 1, 2. 'God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son;' from which it is argued, that God did not speak to mankind by the Son, till the time of the Messiah, called by the Apostle, the last days. This appeared of such weight to the excellent Macknight, that he hesitates not to declare, that it overthrows the opinion of the Anti-Nicene Fathers, that the law was spoken to the Jews by the Son. But the plain and obvious sense of the words seems to be this; God formerly spake to the Jews by the ministration of the prophets, but hath now spoken to them by the Son in person. The manner of communication under the Old dispensation, is contrasted with the manner of communication under the New. Formerly, the Divine Logos, the God of the Hebrews, revealed the truths of religion unto the Fathers through the mediation of Moses and the prophets, but in these last times hath assumed our nature and dwelt among us, teaching in person the sublime doctrines of Christianity. This is no argument then against the opinion, that Christ was the visible Jehovah, the angel Jehovah, who delivered the law from Mount Sinai, the God of the Old Testament." P. 102.

The pre-existence of Christ, another important branch of the indirect evidence, is excellently sustained on the authority of those impressions,

in which our Saviour said of himself, or in which it is said by the Apostles and Evangelists, that he came from heaven and from God, in arguing upon which, the doctrine of a literal descent from above, is completely vindicated from the fanciful sophistry of the Socinians. The just and natural inferences are also drawn from the allusions, which our Saviour himself made to a previous state, in which he was possessed of the love of the Father, and glorified with glory before the world was, and in which he assumes to himself a more elevated dignity than belongs to man.

"Matt. xii. 6. 'But I say unto you, that in this place is one *greater than the temple.*' The temple at Jerusalem was dedicated to the service of Jehovah and sanctified by his immediate presence; how then could our Saviour represent himself as greater than this temple, unless he were the Lord of the temple, whose coming was foretold by Malachi iii. 1. Now the Lord of any temple is the Divinity that dwells in it.

"Matt. xii. 8. 'For the Son of Man is Lord *even of the Sabbath-day.*' The Jewish Sabbath was of Divine appointment, consecrated and commanded to be kept holy by the law of Moses; hence no one could have a right to relax or annul the commandment but God who first imposed it. Yet Christ is the Lord of the Sabbath, i. e. can dispense with the obligation of it, and therefore God.

"Matt. xvii. 25, 26. 'What thinkest thou, Simon? of whom do the kings of the earth take tribute? of their own children or of strangers? Peter said unto him, of strangers. Jesus said unto him, then are the children free.' The occasion of this discourse was, that those who received the *didrachma*, the half-shekel annually paid by the Jews above twenty years of age for the service of the temple, 'came to Peter and said, Doth not your master pay tribute?' Upon which our Saviour reasons, 'If earthly kings do not receive tribute from their children, then am I who am the Son of God excused by their custom from paying any to God. The whole force of the argument depends upon our Lord's being truly and properly the Son of God; i. e. standing in the same relation to God, as the children do to earthly kings. His claim of exemption rests upon his being the Son of God, in a sense not applicable to a mere man, which amounts to an assumption of Divinity." P. 125.

The argument is prosecuted through a large collection of texts, in which the deity of Christ is indirectly asserted, in which Divine works and offices are assumed or ascribed to him, in which the names of the Father and of the Son, or of Christ and Jehovah, are indiscriminately mentioned, in which his offices are said to exceed the power of man, (as is the case of the atonement, which if it fails in proving his divinity, at least proves him to be more than man,) and in which he is represented as an object of the same faith and the same religious affections as the Father. It is also shewn, that in the performance of his miracles he wrought them by his own power, at his own will, and in his own name; and the force of this argument is increased, when it is recollected, that of himself, and in his own name, he conferred the same extraordinary power upon his Apostles, who in performing them, acknowledged the power and authority of Christ. "In the name of Jesus Christ of Nazareth, stand up and walk." "His name, through faith in his name, hath made this man strong." "By the name of Jesus Christ of Nazareth, even by him doth this man stand before you whole." Elisha did not receive this power of Elijah.

"This class of arguments is by no means exhausted by the preceding sections: some texts of Scripture which might be referred to it, will come under consideration in the following chapters, and others might be enumerated; yet enough have been accumulated to shew its value and importance. The force of these testimonies cannot be easily eluded, by the dexteritiy of criticism, and as many of them arise from a comparison of Scripture with Scripture, they seem to demonstrate the beautiful consistency and harmony of the sacred writings. The argument moreover is strictly cumulative. Every additional instance strengthens the conclusion; and though some of the sections should not appear conclusive, yet when taken all together, they must be allowed to con-

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stitute a powerful, in my judgment, irrefragible body of evidence in support of our Lord's essential deity." P. 168.

From the consideration of these express and indirect testimonies to the divinity of Christ, the author proceeds to illustrate the Divine titles, which are applied to Christ. It is asserted that Christ is called by the name of God; and in an elaborate comment on the several texts in which that name is appropriated to our Lord, the true meaning of those texts is defined and explained, and the obvious and ordinary objections are anticipated and repelled. It is also proved, that Christ is called God, not in a subordinate, but in the highest sense of the term; the few texts in which that name is interpreted of man are brought to a severe examination, and it is rendered at least very doubtful, whether they will ever bear that interpretation, or whether the appropriation of the name of the Most High to man can be justified and sustained.

"The result of the whole is, that it is *highly probable*, the title 'God' is *not* given to men in the Old Testament; and that it is *certain* the term Θεος, God, in the singular number is *never* applied to men in the New, and in the plural, if at all, only *once*. Let me then ask any unprejudiced person, whether it is credible, that the Apostles and Evangelists would, in contradiction to their usual practice, denominate our Lord by the appellation 'God,' if they had believed him to be only a man like themselves. Nay, I will go yet farther, and maintain, that they could not, consistently with their principles, give this title to a mere man. As one great object was to subvert the polytheism of the Heathen world, they would have counteracted their own design had they given the name of the Supreme Being to any of the human race. Their firm conviction of the Divine Unity, and their earnestness to inculcate the belief of one God, would restrain them from the use of such language as might *tend* to countenance the notion of a plurality of Gods. 'Though there be,' says St. Paul, 'that are called Gods, whether in heaven or in earth, as there be gods many and lords many, but to us there is but one God of whom are all things and we in him, and one Lord Jesus Christ by whom are all things and we by him.' Is not this an assertion, that Christians, although there are many called gods by the Heathen, could call none by that title, but the Supreme Father of all, and the Lord Jesus Christ, who, with the Holy Ghost, are one God, in nature co-equal, in glory co-eternal.

"These observations are chiefly directed against the Socinian heresy, with which the orthodox of this age are principally called upon to contend. Arianism, it is true, might still allege that the appellation 'God' is given to angels and superior intelligences, and therefore only proves that our Saviour was a subordinate or inferior God. But the allegation is not supported by convincing reasons, as might easily be evinced, were it requisite, and of course the conclusion is unsound. It is unnecessary, however, to enter into a professed refutation; it is sufficient to reply both to the Arian and Unitarian oppugners of our Lord's essential deity, that if it could be proved, though I am convinced it is impossible, that the view of the subject above taken was erroneous, that the term God is used in a lower sense, and that men are denominated God, not only in the Old Testament but in the New, the argument built upon this title would not be overthrown; for we have discovered some instances where it is applied to Christ, under such peculiar circumstances, as leave no room to doubt its implying his absolute divinity." P. 206.

It is also shewn, that Christ is called Jehovah, which name is translated Κυριος, or Lord by the Seventy, from whom that word is appropriated by the writers of the New Testament to our Lord: the name of Jehovah also occurs in passages of the prophetic Scriptures, unquestionably relating to Christ, in the exposition of which, the text of Jeremiah xxiii. 36, in which Christ is called the Lord our Righteousness, is ably vindicated from the misconceptions of Blayney, of which the Unitarian school have not failed to avail themselves. He is also called King of Israel, which was the title of Jehovah under the theocracy, Almighty, Lord of Glory, and God of Glory, First and Last, A and Ω, the Beginning and the End.

The argument from the assumption and ascription of the Divine

titles to our Lord, is confirmed by the appropriation of the Divine attributes to him, which are assigned, not only *generally*, so that in his own language, "all things that the Father hath are mine," but severally and particularly. Thus he is *eternal* and therefore *immutable*.

"Heb. xiii. 8. 'Jesus Christ the same yesterday, and to-day, and for ever.' If this be spoken of Christ, it is an express declaration of his eternal and immutable nature. Several commentators, it must be confessed, have understood it to refer to the doctrine of the Gospel, sometimes called Christ or Jesus Christ; yet the following reasons seem to confirm its relation to the person of Christ. *First*, This is taking the words in a literal signification, which is always preferable to a figurative construction, when no necessity exists for departing from it. *Secondly*, The context requires it: 'Remember them, which have the rule over you, who have spoken to you the word of God, of whose conversation, considering the ending, follow their faith: Jesus Christ yesterday, and to-day is the same, and for ever.' The verse in question then describes the object of the faith of the rulers, i. e. as Pierce paraphrases it, 'considering the conclusion of their life and behaviour, imitate their faith, for the object of their faith, Jesus Christ, is the same now as he was then, and will be the same for ever, to the end of time.'—*Thirdly*, as 'for ever,' at the end of the sentence, means an eternity to come, so 'yesterday,' by being opposed to it, means an eternity past. It is, in truth, almost self evident, that 'yesterday, to-day, and for ever,' denotes an eternal duration, consisting of past, present, and future. In the Revelations, eternal, unchangeable existence is described by the character of 'which is, and which was, and which is to come.' The Gospel, it is true, is called 'everlasting,' Rev. xiv. 6. but this does not respect the time past, but time to come, and denotes 'the unchangeable constitution of the Christian religion, which should remain always the same in the truth of its doctrines, the certainty of its rewards and punishments, to everlasting ages.' In this epistle, mention is made of the 'everlasting covenant (xiii. 20.) which clearly denotes a covenant, that should never be changed. It may also further be urged, that the Gospel may be called eternal, because it was from everlasting in the divine decree. Perhaps it may: but this answer will not apply to Heb. xiii. 8. for admitting that the doctrine of the Gospel may be called 'yesterday,' or from everlasting, as being in the divine decree, yet how can it be said to be 'for ever,' for all eternity to come, in the divine decree? In short, had the apostle meant to assert the immutability of the Christian religion, it is utterly incredible that he would have expressed it by 'Jesus Christ is the same yesterday, to-day, and for ever,' whence it follows, that these words are to be referred to the person of Christ.—*Fourthly*, ὁ αυτος is the very same expression that is applied personally to Christ, ch. i. 12. of this Epistle, to describe his immutability.—*Fifthly*, the fathers of the fourth and fifth centuries frequently cite this text against the Arians, and they are not contradicted by those before them. These reasons, in my apprehension, clearly establish the application of this verse personally to Christ, and we need not hesitate in appealing to it, as a testimony to our Lord's eternal and unchangeable existence." P. 243.

Omniscience is another attribute ascribed to Christ, and comprehends a knowledge of the thoughts of man's heart, which man does not possess; such knowledge of God, even to seeing him, as hath not been given to man; knowledge of all things, without limit or exception; and knowledge of his "sheep" in all places and ages of their dispersion throughout the world. Mr. Holden is cautious of inferring the omniscience of Christ from Col. ii. 3. because the true reading of the text is uncertain; but if the words rejected by Griesbach are not genuine, and ought to be rejected, the text becomes one of those in which Christ is called by the name of God; for he is the subject of the Apostle's discourse, and it is to him that the elevated terms which he uses throughout the chapter are appropriated. The great and leading objection to the omniscience of Christ is collected from Mark xiii. 32. and Mr. Holden, who neither evades an objection, nor suffers it to pass without refutation, shews that our Lord either uses the word "know" in the sense of communicating or publishing, or that in the

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union of the divine and human natures, he speaks in the subordinate relation of the Son of Man, and with reference only to his human nature.

Omnipresence is another attribute of Christ, established as upon other texts, so especially upon the following, which is of the more importance from its connexion with the preceding institution of the Sacrament of Baptism, of which the perpetuity and universality are coextensive with the promised presence of our Lord.

"Matt. xviii. 20. 'And lo! I am with you alway, even to the end of the world.' Who but an omnipresent being could, in such express language, declare his continued presence with his disciples?

"We are told that the words recorded by the Evangelist, may be rendered with Dr. Campbell, 'I am with you always, even to the conclusion of this state,' or 'to the end of the age,' namely, the end of the Jewish dispensation, by the destruction of Jerusalem and the temple. Η συντελεια του αιωνος, it is acknowledged, *may* admit this translation, which, however, in no way assists the Unitarian cause; for if Christ, after his ascension, was present with his disciples to the end of the age, as it could not be in his human nature, it must have been by his superintending providence, the influence of his Spirit, and the miraculous operations of his power, which certainly imply divinity. Besides, if Christ was every where present, at all times, with all his disciples, dispersed through different parts of the world during that age, he must be omnipresent in all ages. There can be no intermission of an infinite attribute."

"Allowing that the words *may* by themselves be translated 'to the end of the age,' I nevertheless am of opinion that, in this place, it is not the proper translation, or at least that they refer not to the destruction of Jerusalem, but to the end of the world. The words, πασας τας ημερας, 'at all times,' strongly oppose the notion of limiting the promise to the Jewish dispensation. The phrase η συντελεια του αιωνος, occurs six times, Matt. xiii. 39, 40. 49. xxiv. 3. xxviii. 20. Heb. ix. 26. in the three first of which it evidently means the *end of the world*: and this seems to be the meaning here, as Christ's presence with his disciples was equally necessary *after* the destruction of Jerusalem as *before* it. In fact, not a shadow of proof is given for putting any limitation of time to the promise of Christ, except the necessity of propping up the baseless fabric of Socinianism: and we may, in the confidence of faith, rely upon the enlivening and consolatory promise of our Saviour, that he will be present to comfort and support his true disciples to the final dissolution of the world." P. 275.

The Omnipotence of Christ is exhibited in distinct propositions, in each of which it is proved upon competent authorities, that he sends the Holy Spirit; that he forgives sins; that he hears and accomplishes the prayers of his servants; that he confers power of various kinds upon others; that he governs the world with unlimited and absolute power; that he will raise the dead, a power plainly not of man, nor ascribed to man, but of God, and ascribed to God; and, lastly, that he will judge the world. Nor does it in any degree disparage these evidences of the divinity of our Lord, to acknowledge and maintain that this power is delegated, that it was given to the Son, and received by the Son; for the orthodox faith is founded on the subordination of the Son to the Father, a truth on which Mr. Holden expatiates in his ninth chapter.

In inferring the Divinity of Christ from the alleged office of creation, it is argued that Christ is the creator, and that the creator is God: and it is proved, in answer to the Socinians, that the creation thus assigned to Christ, was not and could not be a moral renovation, but was a true and proper creation.

The chapter on the divine worship ascribed to Christ, is highly interesting and important, alleging the various acts of prayer actually offered to Christ, as well as the positive directions to pray to Him; the doxologies addressed to him; the benedictions pronounced in his name; the thanksgivings addressed to him, and the solemn adjurations delivered in his name; and the force of the argument is not abated,

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whether his name is used alone or in conjuction with that of the Father and of the Holy Spirit.

"When we consider the great difference between these doxologies, and the commendations but sparingly given in the Scriptures to mere men; the serious and reverential manner in which they are introduced, and the superlative praise they convey, so far surpassing what humanity can deserve, we cannot but suppose, that the being to whom they refer is really divine. The ascription of eternal glory and everlasting dominion, if addressed to any creature, however exalted, would be idolatrous and profane. It must also be remembered, that similar doxologies are addressed to God the Father, as Rom. xvi. 27. 1 Tim. i. 17. vi. 16. Jude 25. and unless Christ were God, it is not to be believed that the same praises would be ascribed to him as to the Father. The Apostles, to the fervour of piety joined a sound and masculine judgment, and they would have abhorred the profanation of ascribing to a creature the glory which is alone due to the immortal and immaculate Creator. When Jesus Christ, therefore, is the subject of their doxologies, which imply eternity and omnipotence, and which are likewise addressed to the Father, the conclusion that Christ is God cannot reasonably be controverted." P. 367.

After reciting various benedictions in the name of Christ, it is again conclusively argued:

"One cannot but suspect a want of candour in the mind that can peruse the texts here referred to, and not acknowledge that the author, while he wrote them, was impressed with a firm conviction that Jesus Christ is a proper object of religious worship. Of every one of these texts it may be said, 'Whether it be a blessing or a prayer it implies that religious worship is due to Him, in whose name, if a blessing it is pronounced; or to whom if a prayer it is directed.' To suppose that a mere man would be thus associated with the Almighty Father of all, by an Apostle, in imploring grace, peace and mercy to be with the Christian converts, would be an impiety of which the most abandoned would shudder to be guilty. Grace, peace and mercy are spiritual blessings, which it is universally allowed can only be supplied by the ineffable operation of the Godhead: and as the Apostle supplicates for them equally from God the Father and the Lord Jesus Christ, impartial reason infers, that they are equal in essence and perfections.

"Nor will it alter the nature of this conclusion, should these passages be considered, as Unitarians are fond of representing them, in the light of wishes. A wish preferred to the Deity is in effect a prayer. It implies an ability in the person to whom it is made of performing the wish. 'I may innocently wish,' says Mr. Belsham, 'that a person in power may grant an office to a friend, to ask for which, if the person were present, might or might not be proper, according to circumstances; but to pray to him for it when he is absent, with an expectation that he will hear and grant the request, would be downright idolatry? True; but the very wish implies that the person in power is able to grant that office. In like manner, when St. Paul wished, supposing the passages just cited to be wishes, that the new converts might receive grace, peace and mercy from the Lord Jesus Christ, he must have supposed in him an ability to grant these blessings. If St. Paul had wished for spiritual blessings from a being whom he believed incapable of granting them, it would have been a most flagrant absurdity: hence these wishes of the Apostle must have been founded on the belief that our Lord was *able* to comply with them, which is, in fact, tacitly attributing to him essential divinity, since it is in the power of God alone to bestow spiritual blessings. The apostolical supplications, therefore, for grace, peace and mercy, from God the Father, and the Lord Jesus Christ, whether we chuse to denominate them wishes or prayers, evince incontestibly the Deity of our Saviour, and the consequent duty of presenting religious addresses to him as well as to the Father." P. 369.

The method and design of the argument on the Sonship of Christ and proof of his divinity is thus stated:

"The main object to be kept in view, is to show that Jesus Christ is a son in his superhuman nature: for the proof of this position will be a sufficient refutation of all the objections which have been advanced against it. Now that he is *properly* and *peculiarly* the Son of God, will be admitted, if it can be proved that he was a Son *before* his appearance in the flesh, that he is styled the Son of God in so *emphatic* a manner as to distinguish him from all others to whom this appellation

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may be given, and that this title is occasionally applied to him under circumstances where it must have been designed to convey the idea of divinity. The truth of this is confirmed by the most ample and convincing testimony, which I shall state, for the sake of perspicuity, under separate heads." P. 381.

It will be proper to specify the several divisions of the argument, with an occasional proof and illustration.

"*Christ was a Son before his conception.*

"Col. i. 15. 'The Son who is the first born of every creature.' The chief difficulty lies in ascertaining the meaning of πρωτοτοκος, which has been variously explained as may be seen in the *Synopsis* of Pool, or the *Curæ* of Wolfius. One thing is certain, that it cannot mean according to the Arians 'the first made creature,' 'as by him all things were created,' v. 16. and the Creator of all things cannot be a creature. My opinion coincides with that of those commentators, who understand the words as meaning 'begotten before every creature,' i. e. before any created being had existence. For in the *first* place, this interpretation suits the context better than any other. In illustration of the truth, that Christ is the 'first-born of every creature,' the Apostle adds, that 'by him were all things created,' which evidently implies that Christ was begotten *before* the existence of any creature. *Secondly*, πρωτοτοκος literally signifies *first born*, or *first begotten*, and understanding προ, which is included in it to govern the genitive κτισεως, the whole phrase is most naturally explained, '*being begotten before every creature*. *Thirdly*, this term occurs in eight other places of the New Testament, and always conveying the notion of *first born*, with perhaps one exception. (Heb. xii. 23.) *Fourthly*, all the ancient versions take it in the sense of first born, and so it was explained by most of the ancient fathers. This interpretation, so strongly supported, may be regarded as undoubtedly the true one, and it supplies a striking testimony to the eternal filiation of our Lord.' P. 383.

The miraculous conception recorded in the Gospels is substantiated and confirmed, not only on the proper evidence of the authenticity of the respective narrations, but by various allusions in the writings of the New, and by distinct prophecies in the Old Testament.

"*Christ is emphatically called a Son.*

"Matt. xxvi. 63. 'The high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.' The terms 'the Christ,' and 'the Son of God,' are frequently connected together as in this passage, from which circumstance it has been inferred that they are synonymous. Were this the case, the Sacred Writers are guilty of an idle and unmeaning tautology. It may surely be urged with greater reason, from their being so often joined together that they are *not* equivalent expressions. The arrangement also denotes some peculiar excellence in the latter, which is not particularly expressed in the former. The appellation 'Son of God,' in the Socinian sense was applicable to any pious individual, and if it were used in that sense in connection with the title 'the Christ,' which was restricted to him alone who was to be the Messiah; the arrangement would be, 'tell us whether thou be the Son of God, the Christ.' The very reverse of this being adopted, shews that 'the Christ' was the title of an office which was to be sustained by him who is in a peculiar sense the Son of God." P. 403.

God is emphatically called the Father of Christ. Christ is Ο ΜΟΝΟΓΕΝΗΣ, *the only begotten. Confessions* were made in Christ as *the Son of God*, and as the Son of God distinct from the Messiah. *The title* of Son of God *was understood by the Jews to imply Divinity. The title of the Son of Man* also implies Divinity.

It is a strong ground of assured and confirmed faith in the Catholic doctrine of the Divinity of Christ, that it harmonizes with the natural and literal interpretatiou of the whole Bible, that it is the only doctrine which a plain unsophisticated mind can collect from the Sacred Volume. The Socinian method of detaching text from text, and of introducing figurative interpretations upon every occasion, may authorize the deduction of any inference from any words, and may lead to the establishment of Atheism or Deism upon inspired authority. It is a leading character of Mr. Holden's argument, that every position is established on the authority of the Scripture interpreted critically, and

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in harmony with itself and with other Scriptures, and while his intimate and familiar acquaintance with the original languages peculiarly qualifies him for these investigations, it enables him in the conclusion to argue upon the distinguishing style and structure of the New Testament, and to strengthen his previous argument in favour of the literal interpretation.

"The fact is undeniable, that the figures in the New Testament, are neither so multiplied, nor so lofty as in the Old: and that the style of the Apostles approaches nearer to that of European writers. In the choice of the Greek tongue as the medium of communication they surely designed to be intelligible to those who understood that language: and therefore their productions, with the exceptions of the passages manifestly tinctured by their Jewish education, must be understood according to the forms of speech customary among the Greeks. Now, the commentators upon the literary remains of classic antiquity, are agreed that the literal and grammatical sense is *never* to be rejected without absolute necessity; and hence, the laws of sound criticism forbid the interpreter of the New Testament to depart from the literal meaning, except where the language is *clearly* and *unquestionably* figurative. This cannot be asserted to be the case with the passages relating to the person and character of our Saviour, unless upon the previous assumption of his being only a human prophet, that is, an assumption of the very thing to be proved. In this mode of argumentation, the disciples of Socinus are wonderful adepts, and in truth Unitarianism is necessitated to adopt all its subtlety of criticism, all its artifice of paraphrase, and all its dexterity of sophistry, to gain a feeble support from the volume of inspiration. An expression clearly intimating the Deity of Christ, is represented as metaphorical; a phrase of the like import is stated to be a common Jewish idiom: and a description which invests our Lord with the Divine attributes, is reduced to a mere oriental figure. Thus the clearest and most express declarations of his eternal divinity, are explained away; and though the judgment cannot acquiesce in the strained and far-fetched gloss, we are compelled to admire the ingenuity of torture, by which the writings of the Apostles are made to speak a language so repugnant to their obvious meaning. Our faith on the contrary rests upon the *literal testimony* of Scripture; and as divine revelation was given of God for our guidance in doctrines, and in practice this testimony is sure and incontrovertible, it is that upon which the mind can repose in the confidence of truth.

"If the Unitarian exposition of the Sacred Records is to be admitted, how shall we account for a phraseology so dark and enigmatical in the lowly followers of Christ? Our adversaries cannot deny that the divine characters *appear* to be ascribed to Jesus in numerous passages, many of which cannot be made to be any other sense without the application of the greatest critical subtlety. Now on the supposition of our Lord's being a created being, what reason can be assigned why the Apostles should speak of him so ambiguously? Why should they constantly and uniformly apply such language as to readers of plain and common understandings conveys the idea of his divinity? As there is no conceivable motive for describing in mysterious terms the person and character of their Master, their expressions, it is reasonable to suppose, were designed to be understood in their literal and obvious signification; and in that signification, they represent him as strictly divine and uncreated.

"We may go further and affirm, that the Sacred Writers *could not* speak of Jesus in such elevated terms, had he been only a human being. As men of sound understanding, as men of integrity, anxious to delineate our Saviour in his true colours, they would have told us plainly and explicitly, that he was *only* a man highly favoured of heaven. They could not, consistently, with a regard to veracity, have used expressions so liable to be mistaken, especially as the subject of their discourse was neither difficult nor obscure. In discussing matters of profound research and abstruse science which require a penetrating and sagacious mind to comprehend some degree of obscurity can scarcely be avoided; but in treating of a human prophet there is no occasion for the employment of ambiguous terms. On the hypothesis of our Lord's simple humanity, nothing were more easy than to avoid every expression incompatible with this view of his character and office. And this course the Apostles would have undoubtedly followed, as every page of their writings and the whole tenour of their lives demonstrate that their object in writing was to inculcate truth, and not to palm a deception upon the world. Yet they do frequently describe their Lord and Master in such terms, and ascribe to him such

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offices and attributes, as *apparently* imply divinity. Had they believed him to be only man, how can this be reconciled with their character of unimpeached honour and veracity? How shall we account for the adoption of a phraseology which has led almost the whole Christian world to reverence and adore Jesus as their God." P. 449.

"Besides these general arguments against the Unitarian exposition, a multiplicity of particular reasons has been given for receiving in their literal acceptation, the passages produced in proof of our Lord's participation of the divine essence. It were unnecessary to recapitulate the observations already made upon individual texts: but the preceding chapters demonstrate (such is the unshaken conviction of my own mind) that according to the true principles of interpretative criticism, there are many express testimonies to the divinity of Jesus: that there are still more of an indirect kind, which, as they arise from oblique allusion, and comparison of Scripture with Scripture, cannot be evaded by philological subtlety: that divine titles are ascribed to Christ; that divine attributes are applied to him; that he is the efficient Creator of the universe; that divine worship is directed to him; and that he is the Son of God with respect to his divine nature. What remains then, but that we humbly receive the literal testimony of Scripture, and with devout hearts acknowledge *the essential divinity of Jesus Christ our blessed Lord and Saviour?*" P. 458.

The volume is concluded with a copious index of texts, illustrated in the course of the argument, which few men will consult without a resolution of their doubts, and a confirmation of their faith in the plain and orthodox interpretation of the Scriptures.

MONTHLY REGISTER.

Society for the Propagation of the Gospel in Foreign Parts.

THE Anniversary Meeting of this Society was held in the vestry of Bow Church, on Friday, February 15, present, the Archbishop of Canterbury, the Bishops of London, Gloucester, Llandaff, Lincoln, St. David's, Exeter, and the Lord Mayor, Sheriffs, and Aldermen, and a large assemblage of Clergy and Laity. The Sermon was preached by the Lord Bishop of Llandaff; and we should proceed to lay an abstract of it before our readers, did we not hope soon to see it in very extensive circulation, and feel confident, that any sketch which it might be in our power to furnish, would be totally inadequate to convey a just idea of the merits of the Discourse itself.

Society for Promoting Christian Knowledge.

Extracts from the Annual Report of the Quebec Diocesan Committee, for the Year 1820.

THE Quebec Diocesan Committee, in communicating this their Third Annual Report to the public, beg leave to express a confident hope, that it will not be found deficient in interest.

Scarcely had the last year's Report been submitted to the General Meeting, when the arrival of the Books, as had been anticipated, to the amount of no less than 275*l.* 14*s.* 10½*d.* and at a cost to the Parent Society of 365*l.* 18*s.* 7*d.* afforded the Committee ample means of answering the various demands, which had been made upon them. Boxes of Books were accordingly dispatched to the District Committees at Montreal and Missisquoi Bay, both of which have since received a second supply; to the Missionaries recently established at Rivière du Loup, and in the District of Gaspé; to the Rev. J. Jackson, at William Henry, and to the Rev. B. B. Stevens, Chaplain to the Forces at Fort George, in the Upper Province, as well for the use of the troops, as of a small, but zealous congregation, to which he officiates at Queenston. The Townships of Ernest Town and Matilda, and the new Military Settlement at Perth, in the Upper Province, and the Township of Eaton, and Settlement of Drummondville, in the Lower Province, have likewise been partially supplied through their respective Missionaries. Confirmation Tracts were also distributed to all the Clergy of the Diocese, by the Rev. the Official of Lower Canada, preparatory to the visitation of the Lord Bishop; and every opportunity has been taken of circulating the Books and Tracts as widely, and

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making them as generally useful as possible.

It might have been supposed, that the Bibles, Testaments and Prayer-Books, procured by His Majesty's Government from the Parent Society, and sent out as a second supply to this country last summer, would have materially diminished the demand for Books upon the Diocesan Committee; but this is so far from having been the case, that they have no small satisfaction in being able to state, that the sale of Books at the Depository, during the last year, has far exceeded that of the two former years together, amounting, in Quebec alone, to the sum of 124*l.* 9*s.* 7*d.* This circumstance is a source of the sincerest gratification to the Committee, as it proves, beyond all question, an increasing regard for the knowledge of God, and the interests of revealed truth.

The Committee regret to state, that they have received no information of the proceedings of the District Committees at * York and Kingston, in the Upper Province, since their first establishment; but they have much satisfaction in noticing the valuable exertions of the District Committees at Montreal and Missisquoi Bay, and repeating their acknowledgments to the Rev. J. Jackson, of William Henry, for his unremitting endeavours in collecting contributions from his parishioners, for the purchase of Books and Tracts from the Society's Depôt at Quebec.

The Committee now proceed to notice the Central Schools at Quebec, and the system of education, which, by means of these Schools, it is their object to diffuse throughout the Province.

The public examination, allude to in the last report, took place shortly after it had been laid before the General Meeting, in the presence of His Excellency Sir Peregrine and Lady Sarah Maitland, the Lord Bishop of Quebec, and the other officers of the Diocesan Committee, and several of the most respectable inhabitants of this city. The children were introduced in classes into a part of the School prepared for the purpose, and examined in Spelling, Reading, Writing, Arithmetic, the rudiments of English Grammar, and the Church Catechism. Various questions were also put to them, with a view to ascertain their knowledge of the Holy Scriptures, and the result of the examination, was, on the whole, highly satisfactory, the Institution being, at that time, quite in its infancy, and having had to contend with many and great disadvantages. The female part of the School exhibited a variety of samples of needlework, which were much approved of by the ladies present. At the close of the examination, Sir Peregrine and Lady Sarah Maitland were kind enough to undertake the task of distributing the prizes, consisting of appropriate Books, selected from those circulated by the Diocesan Committee, to the boys and girls, who had most distinguished themselves by general good conduct, regularity of attendance at Church and School, and proficiency in learning.

Soon after this examination, a series of regulations for the government of the Schools, which had been drawn up with much pains and attention by a Committee appointed for that purpose, was presented to the public; and it is hoped that these regulations have not been without their effect, in the suppression of irregularities, and the encouragement of orderly conduct. To these valuable ends the indefatigable attention of the Ladies, who have been kind enough to act as Visitors, has also essentially contributed; and the Committee beg publicly to express their grateful sense of the benefits derived by the Institution from their vigilant superintendance.

The number of children of both sexes at present attending the Central Schools is —boys, 168—girls, 100—Total, 268.

The Committee take this opportunity of making their grateful acknowledgments to the Countess of Dalhousie, for a donation of 10*l.* for the purchase of clothing for the poorer children of the Female School, which her Ladyship has been pleased to take under her patronage; in addition to which, the sum of 31*l.* 16*s.* 1*d.* has been laid out, from other channels, since the month of November last, in clothing for the more destitute boys and girls, chiefly children of settlers, to enable them to attend Church and School.

It may not be improper here to mention, that a School was opened, during the winter months, in a Barrack-room on the Cape, for the reception of such children of the Emigrants, by whom the Barracks are occupied, as were unable, from various circumstances, to attend at the Central Schools. The number of these children, at one time, amounted to about 50, and they were supplied with Books gratuitously from the Society's Depository.

The Committee, in the mean time, have not been inattentive, as far as their means

* A most satisfactory report of the proceedings of the York District Committee, has since been received from the Hon. and Rev. Dr. Strachan, to whose zeal and assiduity the Diocesan Committee beg to express their obligation.

would allow, to the dissemination of the National System throughout the Diocese. Several Masters have been partially instructed, and others perfected in the System, by attendance at the Boys' School at Quebec. Of these last, one has been appointed School-master at the new Military Settlement of Richmond, in the Upper Province, and the other placed in charge of a School of Royal Foundation at Philipsburgh, in the Seigniory of St. Armand; and a supply of the Books necessary to the introduction of the System, was, in both instances, gratuitously provided by the Diocesan Committee.

But the Committee have reserved the most important information, which they have to communicate to the public, to the close of their report. The venerable Society for the Propagation of the Gospel in Foreign Parts, with their usual munificent liberality, have enabled the Lord Bishop of the Diocese to appropriate, for a limited time, 100*l.* sterling, *per annum*, to a fund for the erection of a School House; and his Excellency the Governor-in-chief, from whose valuable patronage in his late government, the Halifax Diocesan Committee derived such incalculable benefits, has been pleased to promise the Committee, not only a grant of a lot of ground as a site for the proposed edifice, but also a donation of 200*l.* from funds at his Excellency's disposal. The Committee, therefore, confidently hope, that they may be enabled to give permanence and respectability to the Institution, by the erection of a suitable School-House, in the course of the ensuing summer.

The Committee have to notice, in conclusion, the accession of several new Members since the last report; and they would fain invite all, who have any regard for the faith they profess, to co-operate with them, not coldly and carelessly, but with all their heart, and soul, and strength, in the great—the important objects for which they are associated.

Annual Report of the Montreal District Committee, in Correspondence with the Quebec Diocesan Committee of the Society for Promoting Christian Knowledge, for the Year 1820-21.

IT is highly pleasing to state, that, notwithstanding the unexampled depression of the country, the great number of strangers in distress, and the other public institutions in Montreal, which also depend entirely upon the voluntary contributions of the beneficent, twenty-three additional subscribers have been added to the former list; and that several of the former subscribers, who were not members of the Parent Society, have contributed the sum required for their becoming candidates for admission.

The Committee had the pleasure, in its first Annual Report, of announcing, that a school, on the Madras or National System, had been instituted, and it has now sincere satisfaction in being able to state, that the number of pupils has been gradually increasing. This will appear from the following statement:

The number of Scholars attending the School at the date of the last Report	54
The number since admitted	61
The number that has received Instruction during the last Year	115
Withdrawn	48
The number now attending the School	67

About one half of these have received instructions gratis; each of the others, has paid only from one shilling to three shillings and four pence a month.

The books which have been at the disposal of the Committee, have been either sold at reduced prices, or disposed of gratuitously. In making this distribution, the Montreal General Hospital has not been overlooked, from the consideration, that during the time when men are labouring under affliction, their hearts are more susceptible of religious impressions, that may be lasting.

New Church at Bombay.

BOMBAY, JUNE 23, 1821.—Our readers will learn with pleasure that the interesting ceremony of laying the Foundation Stone of the New Church at Poona, took place on the morning of Trinity Sunday, the 17th inst. The site is on a commanding spot of ground, near the large tank, and appears to have been judiciously selected with a view to the accommodation of the European troops, as well as the rest of the station. His Majesty's 47th regiment, and the detachment of artillery, were drawn up at day-break, to witness the ceremony, which the solemnity of the day, and the associations of our national worship established in this country, could not fail to render impressive. Prayers suitable to the occasion, were offered up by the Rev. T. Robinson, the Chaplain of the station; after which the Commissioner proceeded to read the following inscription from a brass plate.

Ecclesiæ. Sanctæ. Mariæ.
In Agro. Garpeer.
Prope. Urbem. Poonam.
Jacta. Sunt. Fundamenta.
Die. Junii. XVII.
Anno. Salutis. MDCCCXXI.
Georgii. IV. Regis. Britanniarum.
Secundo.
Viro. Prænobili.
Francisco. Marchione. de. Hastings.
Res. Indicas. Prosperè. Gerente.
Viro. Honorabili.
Mountstewart. Elphinstone.
Bombaiæ. Præfecto.
Viro. Illustri.
Thomâ. Munro. Mil. de Bal. Imp.
Madrassæ. Præfecto.
Gulielmo. Chaplin. Armigero.
Provinciam. Deccanam. Procurante.
In. Sacris. Autem.
Patre. in. Christo. Admodum.
Reverendo.
Thomâ. Fanshaw. Middleton. S.T.P.
Primo. Calcuttensi. Episcopo.
Viro. Venerabili.
Georgio. Barnes. S.T.P.
Primo. Bombaim. Archidiacono.
Thomâ. Robinson. A.M.
Ecclesiæ. Apud. Poonam. Ministro.
Justiniano. Nutt. Centurione.
Operis. Curatore.
Societate. Honorabili.
Mercatorum. Apud. Indos Anglicorum.
Sumptus. Suppeditante.
D.O.M.
Opus. Hodie. Inceptum.
In. Sempiternam. Sui. Gloriam.
Felix. Beatumque. Confirmet.

The plate was then inclosed in a box, and deposited within the stone. The trowel and the level were then presented to the Commissioner, who fixed the stone with the accustomed solemnities, pronouncing, "May the great Architect of the Universe vouchsafe his blessing, and may every work which we undertake redound to his glory!"

A thanksgiving was then offered by the clergyman for the work of piety thus happily commenced, and a prayer for its completion and future prosperity.

We cannot but congratulate our countrymen on every such event, so intimately connected with the interests of our Ecclesiastical Establishment, and with the honor of our name and nation in the eyes of our heathen fellow subjects.

The liberality of the Government, and the known talents of the executive engineer, give every promise that the elegance of the building will answer our warmest expectations.

REMEMBRANCER, No. 39.

RIOT IN THE CHURCH OF ST. MARGARET, WESTMINSTER.

In the Court of the Dean and Chapter of Westminster.

The Office of the Judge promoted by Clinton (heretofore Fynes,) against Hatchard.

In this case seven articles were exhibited against Mr. Henry Hatchard, of the parish of St. Margaret, Westminster, in a suit "touching his soul's health, and the lawful correction and reformation of his manners and excesses; and more especially for quarrelling, chiding, and brawling by words, in the Parish Church of St. Margaret, Westminster; as also for irreverent and improper conduct and behaviour during Divine Service." The first of these articles set forth that Mr. Hatchard, by such conduct, had become liable to ecclesiastical censures, and to the operations of the various statutes and canon laws in such cases provided: the second, that by the act 5th and 6th of Edward VI. it was enacted as follows—"That if any person whatever shall at any time after the first day of May next coming, by words only, quarrel, chide, or brawl in any church or church-yard, that then it shall be lawful for the ordinary of the place where the same offences shall be done and proved by two lawful witnesses, to suspend any person so offending—that is to say, if he be a layman, *ab ingressu Ecclesiæ*, and if he be a clerk, from the ministration of his office for so long time as the said ordinary shall by his discretion think meet and convenient according to the fault." The third article pleaded that the said H. Hatchard, on the afternoon of Sunday, the 10th of December, 1820, did behave during the time of the celebration of Divine Service in an irreverent and disorderly manner; and annoy and interrupt the Rev. W. J. Rodber, clerk, assistant curate of the same parish, as he was passing from the vestry-room of the said church to the pulpit, and endeavour to prevent him from preaching a sermon therein; that at the time of this interruption, the congregation was singing psalms; yet that Hatchard induced some of them to place themselves at or about the vestry-room door, and to shout out, in a loud tone of voice, "We want some friends against the vestry-room door;" or words to that effect; that in consequence of this, such numbers pressed to the door, that the Rev. Mr. Rodber could with difficulty make his way through them. The fourth article pleaded, that Mr. Hatchard hereupon caught the Rev. Gentleman by the gown, and said to him, pointing to the

body of the people now assembled in the church, "Here is Mr. Saunders, ready to do his duty; why won't you let him preach?" That Mr. Rodber was proceeding towards the pulpit, having disengaged his gown, when Mr. Hatchard followed him, repeating the words "Shame, shame!" and that he added, "For shame, Mr. Rodber; Mr. Saunders was regularly elected; why not let him preach?" The fifth article set forth Mr. Hatchard's residence within the peculiar and exempt jurisdiction of the Dean and Chapter of the collegiate church of St. Peter, Westminster. The two final articles were in the usual technical form. (Since the citation in this cause issued, the reverend party has changed his name and style. We believe he is now the Rev. Charles Fynes Clinton, Doctor of Laws, and prebendary of the collegiate church of St. Peter aforesaid.) To the above articles, a responsive allegation was brought in, on the part of Mr. Henry Hatchard, and admitted. It consisted of three articles, and was in substance to this effect:—That in the autumn of the year 1820, the afternoon parochial and unendowed lectureship of St. Margaret, Westminster, becoming vacant, a vestry was held for the purpose of electing a clergyman to fill that office, and that several candidates having offered, a poll or ballot was taken by the church-wardens, on the 6th, 7th, and 8th of December, 1820; by the result of which it appeared, that the Rev. Isaac Saunders, Rector of the parish of St. Ann, Blackfriars, by a majority of more than 40 votes, was duly elected lecturer; that during the said election a doubt was suggested, whether or no the use of the pulpit in St. Margaret's church would be granted to the lecturer by the Reverend Dr. Fynes, for the purpose of preaching the evening lecture on Sundays; that considerable curiosity was hereby excited among the parishioners; that on the ensuing Sunday (the day predicated throughout the proceedings, being the 10th of December, 1820) an unusual number of them collected at the afternoon service, at St. Margaret's, in order to observe whether the use of the pulpit would be granted; that among others, the said Henry Hatchard went thither, and arrived towards the conclusion of the prayers; that having learned that the said Isaac Saunders, clerk, was in the vestry, he went to inquire if he would be allowed to preach; and being answered by that gentleman in the negative, he went into the church, when one of the beadles, coming up, told him he had orders to clear the vestry, and accordingly proceeded so to do; that the said Hatchard remained in the aisle of the church until the beadle returned from the vestry, when he asked him where Mr. Saunders was gone? that understanding he was in the church-yard, the said H. Hatchard went there, and found a friend in conversation with him; that that friend suggested, as matter of courtesy, that it would be proper to give formal notice that Mr. Saunders was in attendance to the Reverend Mr. Rodber, the curate officiating on that day for Dr. Clinton; that Mr. Hatchard went to make such communication, and in order to avoid the crowd in the church-porch, passed round on the eastern end of the church, and entered the church by the north door, leading to the vestry-room; that as he was crossing the church towards said door, he met Mr. Rodber coming out therefrom, on his way towards the pulpit stairs; that the said H. Hatchard then went up to Mr. Rodber, and said to him in a low tone of voice, and a mild and respectful manner—"Mr. Rodber, Sir, the Rev. Isaac Saunders is here to perform the duty to which he has been elected;" but that Mr. Rodber taking no notice of him, passed away in an opposite direction, and did not again enter the church during the said afternoon; that at this time the chaucel was crowded, so that it was difficult to pass through the same; and that on Mr. Rodber's parting away from Mr. H. Hatchard several of the byestanders cried out "Shame, shame!" and hissed; that he, Mr. Hatchard, did not interrupt or annoy Mr. Rodber, and that he did not cry "shame," nor observe that they wanted some friends at the vestry door; but immediately upon Mr. Rodber's passing from him, he left the church.

The articles exhibited against Mr. Hatchard, were proved by the evidence of Mr. Rodber and two of the parish-officers, but no evidence was offered in support of the responsive allegations of Mr. Hatchard.

Dr. Phillimore addressed the Court in support of the prosecution, and commented in appropriate terms upon the enormity of Mr. Hatchard's offence, shewing clearly from the evidence (which want of room compels us to omit), that Mr. Hatchard's interruption to Mr. Rodber, was the signal for the general riot; that if he could have proved his allegations, they would have been no service to his cause; and that he had been properly made the subject of the present proceeding.

Drs. Jenner and Dodson, the Counsel for Mr. Hatchard, stated their opinion, that it would not be for the advantage of their

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client to attempt any defensive justification, and, therefore, they left him to be dealt with according to the mercy and justice of the Court.

The Judge then said, the fitness of this proceeding can require no comment; it has been occasioned by a scene of tumult and disorder which occurred during the time of the performance of Divine Service at the parish church of St. Margaret, Westminster, and which, at a period now so remote from the present era, as the close of the year 1820, if it had not in fact occurred, it could scarcely be supposed to have happened in any place dedicated, set apart, and consecrated for the worship of God. It is a proceeding by articles, the Judge's Office being promoted by the Rev. Dr. C. F. Clinton, against Henry Hatchard, inhabitant of that parish, and it arises from the irreverent and disorderly conduct which are imputed to this person in the said articles, upon the day of the tumult in question, and more especially for his "chiding and brawling by words during the performance of Divine Service in the said parish church of St. Margaret." These articles plead as introductory the general law; by which it is required from all persons who resort to their respective parish churches, on any occasion whatever to demean themselves orderly, soberly, and reverently, together with part of the 5th and 6th of Edward the Sixth, which more particularly relates to brawling and chiding by words in church. The offence imputed by the articles is this, that the said Henry Hatchard did, on the afternoon of Sunday, the 10th of December, 1820, whilst at the parish church of St. Margaret, Westminster, and during the time of Divine Service therein, behave in an irreverent and disorderly manner, and annoy and interrupt the Rev. William Johnson Rodber, Assistant Curate of the same parish, whilst he was passing from the vestry-room of the church to the pulpit, and endeavour to prevent him preaching a sermon therein; and that when the Rev. Mr. Rodber was about to pass from the vestry-room to the pulpit in order to preach such sermon, and whilst the congregation were singing a psalm, H. Hatchard called to some of the said persons, and induced them to place themselves near the vestry-room door, by shouting in a loud tone of voice, "we want some friends against the vestry-room door," or to that effect, and in consequence of what was then said, a considerable number of persons immediately proceeded to the vestry-room door, so that Mr. Rodber, could, with difficulty, effect a passage through them. It further pleads, that whilst Mr. Rodber was passing from the vestry-room towards the pulpit, Mr. Hatchard addressed himself to Mr. Rodber, and said, "here is Mr. Saunders ready to do his duty, why wo'nt you let him preach;" and that upon Mr. Rodber proceeding towards the pulpit, H. Hatchard followed him, repeating the word shame, and that from his improper conduct, the tumult and disorder which were increasing in the church, were aided and encouraged. To these articles Mr. Hatchard gave a general negative issue, and has counterpleaded by an allegation. The Court, on the admissibility of these allegations, felt as it still does, that if the defendant, according to his own statement, had been led to the parish church from no other motive than curiosity, it is to be regretted, that he was was satisfied when he learned from Mr. Saunders' own mouth, that he was not allowed to preach, and why this curiosity should immediately on the information being acquired, become changed into the agent of an active and officious character, is as difficult to account for as the other parts of this person's conduct. The consent of the incumbent is necessary to give effect to the wishes of the Electors in such cases, and this consent was denied; but this is not all that was requisite, had it been obtained. The approval and allowance of the Ordinary is as necessary to be given to an unendowed lectureship, as institution or induction is to a Benefice. Of what use then could it be to inform the Reverend Mr. Rodber that Mr. Saunders was there to perform the duty to which he had been elected? That was a fact with which this gentleman was sufficiently acquainted before: and to speak to him, as he proceeded to the pulpit, in a voice loud enough to be heard by many among an already too heated and excited assembly of persons, is a proceeding which cannot be justified on any ground whatever. Mr. Hatchard surely could have gained but little experience, if he was then to learn that where there are legal rights of any description, there are also legal remedies; and that even the most lawful end must not be pursued by unlawful means; and that to excite a popular feeling in the face of the Church, is amongst the worst of means. The Judge here fully entered into all the evidence, which, he said, he was induced to do with unusual minuteness; because, among other reasons, it appeared to him that it would have been of very prejudicial example, if this case had not been made the subject of judicial investigation; "for this purpose," said the Learned Judge," some person must

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of necessity have been selected; and it may be proper to be known, that the grounds upon which that selection has been made appear, by all the evidence to be fully justified, and made out in favour of Mr. Hatchard. From the result of that evidence, carefully and very deliberately examined, it is impossible for me to say that this person has not been guilty of the irreverent and improper conduct and behaviour charged against him; and nothing can more directly fall within the meaning of the statute, than the words which were used by him in addressing himself to the Rev. W. J. Rodber. It also appears to me that, not only by this impropriety and irreverence of conduct, that gentleman was greatly annoyed and impeded in the performance of his proper duties; but that the tumult and disorder that existed in the church at the time were thereby greatly encouraged and increased. A conduct, I must add, by which the feelings of some persons then in the congregation must have been grossly offended, and their devotions shamefully disturbed."

The Court then proceeded to adjudge to Henry Hatchard that he be suspended *ab ingressu Ecclesiæ* for the space of one month from Wednesday, the 13th; and that he be condemned with costs. The Court expressed a hope that Mr. Hatchard would be sensible of the lenity shewn him in this sentence, which it was induced to do from the circumstance of his being by trade an undertaker.

The sentence was read in the parish church of St. Margaret yesterday, during the morning service.

ECCLESIASTICAL PREFERMENTS.

Baker, J. *M.A.* chancellor of the diocese of *Durham*, to the living of *St. Mary the Less*, in *Durham*; patron, the LORD CHANCELLOR.

Barnes, H. domestic chaplain to the Marquis of *Westmeath*, to the vicarage of *Monmouth*; patron, the DUKE of BEAUFORT.

Beckett, George, *M.A.* to the vicarage of *Gainsborough*, and prebend of *Corringham*; patron, the BISHOP of LINCOLN.

Buxton, George Pocock, to the valuable living of *Mildenhall*.

Collier, C. curate of *Shotley*, *Suffolk*, to the livings of *Hambledon* and *Branston*, *Rutlandshire*; patrons, the DEAN and CHAPTER of LINCOLN.

Cooke, William, *M.A.* of *New college*, and succentor of *Hereford Cathedral*, to be one of the domestic chaplains to the Right Hon. *Lord Viscount Molesworth*.

Davies, Thomas, to the vicarage of *Llansaintfraed*, *Radnorshire*.

Dewing, Edward, *M.A.* of *Jesus college*, *Cambridge*, to the consolidated rectories of *East* and *West Rainham*, *Norfolk*; patron, WILLIAM AINGIE, Esq.

Edge, W. *B.A.* to the rectory of *Nedging*, on his own petition.

Footitt, J. to the vicarage of *Branby* in the *Willows*, near *Newark*.

Hereford, very rev. the dean of, to a prebendal stall in that cathedral; patron, the BISHOP OF HEREFORD.

Holwell, George Marshall, to the rectory of *Swallow*, *Lincolnshire*; patron, LORD YARBOROUGH.

Hook, Walter Farquhar, *B.A.* student of *Christ Church*, *Oxford*, and son of archdeacon Hook, of *Winchester Cathedral*, to be domestic chaplain to His Grace the DUKE OF ARGYLL.

Jenour, Henry, to the rectory of *Epperston*, *Nottinghamshire*.

King, Samuel, *M.A.* to the rectory of the free chapel of *Eastmanstead*, *Bucks.*; patron, LORD GEO. H. A. CAVENDISH.

Lloyd, Charles, *D.D.* preacher at *Lincoln's Inn*, and student of *Christ Church*, *Oxford*; is appointed canon of *Christ Church*, and regius professor of divinity; patron, THE KING. Also to the living of *Barstead cum Bognor*, *Sussex*; patron, the ARCHBISHOP OF CANTERBURY.

Lynam, Robert, *M.A.* to be assistant chaplain to the *Magdalen Charitable Institution*.

Michell, William, *M.A.* to the vicarage of *Compton Dundon*; patron, the rev. DR. MICHELL.

Monk, J. H. *B.D.* regius professor of Greek in the University of *Cambridge*, to the deanery of *Peterborough*; patron, THE KING.

Noble, Richard, to the vicarage of *Whalley*, *Lanc.* patron, the ARCHBISHOP OF CANTERBURY.

Rawlings, William, to the rectory of *Lansallos*, *Cornwall*.

Rolleston, John, to the vicarage of *Burton Joyce*, *Nottinghamshire*.

Whittaker, J. W. *M.A.* domestic chaplain to the *Archbishop of Canterbury*, to the vicarage of *Blackburn*; patron, the ARCHBISHOP.

UNIVERSITY OF OXFORD.

Degrees conferred January 28.

MASTERS OF ARTS. — Joseph Palmer Griffith, *fellow of Wadham college*; Richard Bethell, *scholar of Wadham college*, and Vinerian scholar of Common Law.

BACHELORS OF ARTS.—William Har-

ding, *scholar of Wadham college*; Charles Candy, *scholar of Lincoln college.*

February 5.

MASTERS OF ARTS.—Geo. Alexander Reid, Esq. *University college, grand compounder*; rev. W. Oldfeld Bartlett, *Merton college*; Robert Oliver, *Merton college*; Richard Fayle, *St. Mary hall*; Rev. James Hutchins, *chaplain of Christ Church*; Richard Ford, *Trinity college*; Rev. John Ayton Wood, *St. John's college*; Rev. Joseph Fletcher, *St. John's college*; Rev. George Christopher Hayward, *scholar of Pembroke college.*

BACHELORS OF ARTS.—Walter Hindes, *B.A.* of *Trinity college*, in the university of *Dublin*, and of *St. Mary hall*, in this university, was incorporated; William Knight, *Exeter college*; Henry Jones, *Exeter college*; John Mitchel Chapman, *Exeter college*; John William Egerton Green, *Baliol college*; Charles Dodgson, *student of Christ Church*; Joseph Thos. James Hewlett, *Worcester college.*

February 16.

MASTERS OF ARTS.—Robert Bateman Paul, *fellow of Exeter college*; Rev. C. Bethel Otley, *Wadham college*; Robert Ibbetson Bazett Henshaw, *Queen's college*; Robert Gosling, *Christ Church*; Roger Mallock, *Christ Church.*

BACHELORS OF ARTS.—John Bailward, Esq. *Baliol college, grand compounder*; James Anthony Savage, Esq. *Trinity college, grand compounder*; John Maynard, *Exeter college*; Edw. Paris New, *fellow of St. John's college*; Edward Coleridge, Exhibitioner of *Corpus Christi college*; Chas. Tookey, *Magdalen hall*; Rev. Barton Boucher, *Baliol college*; Richard Young, *fellow of New college*; Edward Bullock, *Christ Church*; Bickham Sweet Estcott, *Christ Church*; G. Pollen Boileau Pollen, *Christ Church*; Cyril Geo. Hutchinson, *student of Christ Church*; Henry Stevens, *Oriel college.*

Feb. 2.—The Rev. Ashhurst Turner Gilbert, *B.D. Vice-Principal of Brasenose college*, was elected *principal* of that Society, in the room of the rev. Dr. Hodson, deceased.

Feb. 3.—Henry Stonehouse, *scholar*, was admitted *fellow of New college.*

Feb. 5.—In Convocation, the rev. T. Lee, *D.D. president of Trinity college*, was nominated one of the Delegates of the Clarendon Press; and the rev. Peter Elmsley, *M.A. of Christ Church*, was nominated one of the Delegates of Estates, in the room of the rev. Dr. Hodson, late *principal of Brasenose college.*

Feb. 12.—In Convocation, the Right Hon. Rt. Peel, *D.C.L. of Christ Church*, and one of his Majesty's principal Secretaries of State, was unanimously re-elected one of the Representatives in Parliament for this University.

In the same Convocation, the rev. the Vice-Chancellor nominated the rev. G. Rowley, *D.D.* and *Master of University college*, to be one of his Pro-Vice-Chancellors, in the place of the late rev. Dr. Hodson, and he was immediately invested with the said office.

Feb. 18.—Mr. Richard Bracken, *B.A. scholar of Queen's college*, on the Michel Foundation, was elected fellow on the same Foundation.

Feb. 20.—The Rev. Dr. Charles Lloyd, *student of Christ Church*, and *Regius Professor of Divinity, in this University*, was, with the usual ceremony, installed one of the *canons of Christ Church*, in the room of the late rev. Dr. Hodson.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred Jan. 23.

DOCTOR IN DIVINITY.—The rev. H. Godfrey, *president of Queen's college.*

BACHELOR IN DIVINITY.—The rev. T. Burnett, *Christ college.*

BACHELOR IN CIVIL LAW.—J. Lowes Pedder, Esq. *Trinity hall.*

February 13.

BACHELOR IN DIVINITY.—The Rev. Thomas Rennell, of *King's college, vicar of Kensington.*

MASTER OF ARTS.—Geo. Fred. Parry, Esq. *Trinity college.*

BACHELOR IN PHYSIC.—Abraham E. Gregory, Esq. *Jesus college.*

February 20.

BACHELOR OF ARTS.—Matthew Robinson, *Caius college.*

Jan. 25.—Dr. Smith's Mathematical Prizes were adjudged to Hannet Holditch, *B.A.* of *Caius college*, and Mitford Peacock, of *Bene't college.*

Feb. 5.—The following gentlemen of *Corpus Christi college*, were elected fellows of that Society:—The rev. William Farley Wilkinson, *B.A.*; Henry Blake, Esq. *B.A.*; and Mitford Peacock, Esq. *B.A.*

ORDINATIONS.

Jan. 27.—At a private Ordination this day, at the palace of Gloucester, by the Hon. and Right rev. the Lord Bishop of Gloucester, the following gentlemen were admitted into Holy Orders.

DEACONS.—J. Buchanan, *B.A. Wadham college, Oxford*; H. Barrow Evans, *M.A. Wadham college, Oxford*; Augustus Clissold, *M.A. Exeter college, Oxford.*

PRIESTS.—Hely Hutchinson Smith, *B.A. Baliol college, Oxford*; Wm. Sam. Birch, *M.A. Oriel college, Oxford*; John Hunter, *M.A. Magdalen college, Oxford.*

MISCELLANEOUS INTELLIGENCE.

BERKSHIRE.

Married.—The rev. J. B. S. Carwithen, *vicar of Sandhurst, Berks*, to Mrs. Faulkner, daughter of the late General Spry, of the Engineers.

BUCKINGHAMSHIRE.

Married.—At High Wycombe, the rev. Thomas Boys, only son of Admiral Boys, to Miss Somers, of that place.

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CAMBRIDGESHIRE.

Married.—The rev. Henry Cole, to Frances Spencer, daughter of Lieut. Colonel Stransham, of the royal marines.

DEVONSHIRE.

Died.—The rev. Charles Hill, *rector of Trentishoe* and *Instow.*

Died.—The rev. William Shore, *vicar of Otterton*, and brother to Lord Teignmouth.

HAMPSHIRE.

Married.—At Yarmouth, the rev. R. D. Spooner, *rector of Anwick cum Brauncewell*, and of *Worlaby*, in the county of *Lincoln*, to Martha, second daughter of Thomas Bateman, Esq. *M.D.* of the former place.

MIDDLESEX.

Married.—At St Andrew's, London, the rev. W. Lewis Buckle, *M.A.* of *Lincoln college, Oxford*, and *rector* of *Adwell*, in that county, eldest son of the rev. William Buckle, of *Pyrton*, and of *Burgh House, Surrey*, to Mary Freeman, second daughter of William Manley, Esq. of *Bedford-row, London*, serjeant at law, and commissioner of the board of excise.

Married.—The rev. Charles B. Taylor, to Adine, daughter of A. D. Lewis Agassiz, Esq. of *Finsbury-square, London.*

NORFOLK.

Married.—The rev. Philip Ward, *M.A.* to Horatia Nelson Nelson, the adopted daughter of the late Admiral Lord Viscount Nelson.

NORTHAMPTONSHIRE.

Married.—At Northampton, the rev. J. Riddell, *M.A.* to Dorothy, youngest daughter of the late John Foster, Esq. of *Leicester Grange, Leicestershire.*

NORTHUMBERLAND.

Died.—On the 31st ult. the rev. James Boutter, *M.A. vicar of Emeldon*, and formerly fellow of *Merton college, Oxford.* The living is in the gift of that society.

NOTTINGHAMSHIRE.

Married.—The rev. Henry Jenour, *rector of Epperston*, to Caroline, youngest daughter of the rev. W. Smelt, *rector of Godling*, and niece to the late Earl of Chesterfield.

OXFORDSHIRE.

Married.—The rev. J. Angell James, to Maria Anne, widow of the late Benjamin Neale, Esq.

Died.—At Oxford, aged 26, the rev. Francis Joseph Pearce, *B.A. curate of Hatford, Berks*, and a member of *Exeter college.*

SHROPSHIRE.

Died.—The rev. David Cadwallader, *rector of Abdon*, and *perpetual curate of Church Preen.*

SOMERSETSHIRE.

Married.—The rev. Mr. Blake, of Bishop's Lydeard, to Mary Ann, daughter of J. Badcock, Esq. banker, of *Taunton.*

SUFFOLK.

Died.—At Witnesham, in his 84th year, the rev. John King, *M.A. rector* of that parish, and many years Master of the Grammar School at *Ipswich.* The rectory is in the patronage of the Masters and Fellows of *St. Peter's college, Cambridge.*

Died.—Suddenly, the rev. Mr. Tiffen, *curate of Fakenham*, near *Euston.*

YORKSHIRE.

Died.—The rev. F. W. Dealtry, *rector of Over Elmsley.*

Died.—The Very rev. Thos. Kipling, *D.D. Dean of Peterborough*, and *vicar of Holme in Spalding More, Yorkshire.* The rectory and vicarage are in the patronage of the Master and Fellows of *St. John's college, Cambridge.*

WALES.

Married.—At Newton Nottage, Glamorganshire, the rev. John Blackmore, felow of *Exeter college, Oxford*, to Ann Bassett, second daughter of the late rev. Robert Knight, formerly of *Tewkesbury*, and niece to Colonel Knight, of *Tythegston.*

Married.—The rev. James Williams, *B.D.* fellow of *Jesus college, Oxford*, and *rector of Llandeusant*, in the county of *Anglesey*, to Frances, second daughter of Thomas Lloyd, Esq. *M.A.* of the Stone House, *Shrewsbury.*

Married.—The rev. Edward Murray, second son of the late Right Rev. Lord George Murray, Bishop of St. David's, and nephew of the Duke of Atholl, to Ruperta Catharine, only child of the late Sir George Wright, Bart.

MONTHLY LIST OF PUBLICATIONS.

The Wrath of Cain; a Boyle Lecture, delivered at the Church of St. Martin's in-the-Fields, Wednesday, February 7th, 1822. By the Rev. William Harness, A.M. Alternate Morning Preacher at Trinity Chapel, and Domestic Chaplain to the Dowager Countess De La Ware. 8vo. 3s. 6d.

Rivingtons' Annual Register; or a View of the History, Politics, and Literature for the Year 1797. 8vo. 1l. 4s.

A Summary of Christian Faith and Practice, confirmed by References to the Text of Holy Scripture, compared with the Liturgy, Articles, and Homilies of the Church of England; and illustrated by Extracts from the Chief of those Works which received the Sanction of public Authority from the Time of the Reformation to the final Revision of the Established Formularies. By the Rev. E. J. Burrow, D.D. F.R. and L.S. 3 vols. 12mo. 1l. 1s.

Sixteen Village Sermons, on certain Parts of the Christian Character. By the Rev. Edward Berens, A.M. 12mo. 4s.

A New Selection of Reading Lessons, with Reflections. For the Use of National Schools. By Richard Johnson, Master of the Central National School, Newport-Pagnel, and Author of "Village Schoolmaster's Assistant."

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

Nearly ready for publication, Marci Presbyteri celedensis Explanatio Fidei ad Cyrillum: nunc primum seorsim Edita. Accedit versio Anglicana, et varietas Lectionis e Codicibus MSS.

In the Press, Ecclesia Africana: sive Collectanea de Diœcesibus, Ecclesiis, Scholis, Bibliothecis, Episcopis aliisque Doctoribus, Synodis, et Symbolis, Africanis; quæ inserviant Studiosis tum Historiæ et Antiquitatum Ecclesiæ Africanæ, tum fidei ab ea Conservatæ. Pars Prima. The First Part will contain the English Extracts, with one Latin Extract from Spanheim's Geographia Ecclesiastica.

Nearly ready for publication, Adnotationes Millii Auctæ et Correctæ ex Prolegomenis suis, Wetstenii, Bengelii, et Sabaterii Ad I. Joann. V. 7. una cum Duabus Epistolis Richardi Bentleii et Observationibus Joannis Seldeni, Christophori Matthiæ Pfaffii, et Christiani Friderici Schmidii de eodem loco. Collectæ et Editæ a Thoma Burgess, S.T.P. S.R.S. S.A.S. et S.R.S.L. Episcopo Menevensi.

POLITICAL RETROSPECT.

THE nation already begins to feel the beneficial effects of the meeting of Parliament. The violent opposition with which ministers were threatened, has dwindled away to nothing; and the landlords and tenants, who were complaining of their insuperable difficulties and distresses, have in a great measure returned to their senses. The parliamentary debates have convinced and satisfied all reasonable men, that agriculturists bear no more than their fair proportion of the public burdens; that their circumstances, in the long run, have been more prosperous than those of any other class; that the country is abundantly able to fulfil all its engagements, and that national ruin and national bankruptcy are nothing more than the ridiculous bugbears of the weak, or the mischievous predictions of the wicked. Messrs. Cobbett and Co. affirm that the country is ruined, and cannot pay its debts.—Mr. Tierney and Mr. Ricardo, and other eminent members of opposition, maintain directly the reverse, and have no doubt that there is still a mine of wealth in Great Britain, which will enable it to triumph over all its embarrassments. This is the first result of the present session of parliament — the desponding have been encouraged, and the ill-intentioned have been rebuked—and increasing confidence must be the obvious and speedy consequence.

The principal difference which has arisen among the opposite parties in the senate, refers to our future plans and prospects—the ministers upholding an efficient sinking fund—the opposition proposing to do away with it entirely, and to take off taxes equivalent to its amount. It has been decided, by a large majority, that the former system shall be adopted—and we sincerely rejoice in the determination. The greatest statesmen that England ever saw, agreed in establishing and supporting this fund, although they agreed in nothing else—long experience has proved its value; and at the very moment in which its abolition is desired, it is enabling government to save a million and a half annually, by reducing the five per cents. to fours. If under such circumstances the sinking fund is to be destroyed, at all events we ought to hear very plain reasons for the measure. It ought to come recommended not merely by the eloquence and ingenuity of its advocates, but by

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their great financial skill and character, by the concurrence of the principal monied and mercantile interests, by the support of those who are not systematically in opposition to the government, or openly endeavouring to bring themselves into power. None of these recommendations are possessed by the greater measure of us. The opposition, and the opposition only have supported it; they regarded it as a proper question to embarrass the ministry; they hoped that it would have found favour with the country gentlemen, and they are very deservedly disappointed.

The only subject upon which it is probable that the House of Commons will be more equally divided, is the subject of retrenchment. It is impossible to deny that the reforms and reductions which have been effected during the last summer, might have been commenced, if not completed three years ago. The inference is, that ministers will be economical, as soon as they are compelled to be so, but not before: and this inference must weigh with every independent member of the senate, when he is voting for the abolition of places.

We believe there is no doubt that the plan for reducing the five per cents. will be carried into immediate effect. The only question is, whether the *bonus* already offered will suffice, or whether government will be compelled to propose more favourable terms. This depends upon the price of stocks: if they continue as they now are, the original *bonus* is expected to prove sufficient; if they fall it will be insufficient.

Ireland, which must hereafter attract so much of the attention of parliament, has been disposed of for the present in the only manner of which the case admits. The hands of the government have been strengthened by the re-enaction of the Insurrection Act, and it merely remains to lament that the Act was ever repealed. When it has once more effected its object, and tranquillized our unfortunate neighbours, the time will have arrived for inquiring into the real grievances of the Irish, and endeavouring to remove them.

NOTICE TO CORRESPONDENTS.

A Poor Curate's Statement should be communicated with his name to the proper authorities.

ΦΕΤΣ has been received, and is under consideration.

A London Curate cannot be inserted.

The account of *Bernard Hall* shall appear.

We have received a long and angry Letter from Mr. G. F. Stratton, on the subject of the Warwickshire Bible Society. Our conduct respecting such Letters has always been regulated by a short and simple principle. We have never objected to insert any explanatory circumstance with which we have been furnished; but have always refused to print *answers* to our Reviews. Mr. Stratton's Epistle is not such an answer; but he goes out of his way to attack other persons: and from the tone in which he writes can hardly have expected that his Letter should be noticed. We are willing, however, to insert all that can be justly considered as self-defence. He informs us, that he does not reside in Warwickshire, that he asserted, that he had conferred with 15,000 persons on the occasion of establishing the Oxford Bible Society, and that Mr. Percy is not a Methodist Preacher. The first fact is immaterial, unless Mr. Stratton had added, that he does reside in Warwickshire. The second we extracted from a very laudatory report of Mr. Stratton's speech, which appeared in Jackson's Oxford Journal, June 26, 1813. The third is only a misnomer, as Mr. Percy is an *Independent* minister and preaches to all sects.

THE

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RELIGION AND MORALS.

SERMON ON THE KNOWLEDGE AND PRACTICE OF RELIGION.

ST. JOHN xiii. 17.

If ye know these things, happy are ye if ye do them.

THE great end of all religious knowledge is the sanctification of our hearts, and the improvement of our lives. He is not the best Christian who knows most of his Bible, or can apply a text with the greatest readiness (though the more we know, and the more readily we can apply on occasion, the better,) but he is the best Christian who has transplanted all its fruitful doctrines and holy laws and amiable graces into his heart and life. We are to become wiser that we may be better, and better that we may be happy now and for ever. "If ye know these things," the holy and blessed truths of my religion, "happy are ye, adds our Lord, if ye do them," if ye let them have their full effect on your conduct.

We cannot then be more usefully employed than in looking at the sum of a Christian's knowledge, and bringing together into one comprehensive view all the great truths that our Lord hath sanctioned or revealed in his Gospel; I say sanctioned or revealed, because some are truths that the world knew not till our Lord had revealed them: others were already contained in the law of Moses and the religion of nature, being all such moral truths as God had delivered to the Jews from Mount Sinai, or had imparted originally to man. These our Lord sanctioned and adopted into his own most holy religion, that consummation of all others, and rare union of every possible moral and religious perfection.

The first great truth then, and the foundation of all others, and the very life and soul of religion is the being of God. This our Lord evidently takes for granted, as an article of nature's creed, universally acknowledged by all mankind in all ages and places of the world. "Ye believe in God," says he: and then on this, as a received truth, he goes on to ground the peculiar article of the Christian's creed, "Believe also in me." All the attributes of God are faithfully and minutely laid down in the Gospel. He is declared to be "the Father of lights, the giver of all good gifts, with whom is no variableness, neither shadow of turning, the King eternal, immortal, the only wise God, the blessed and only Potentate, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see." In the works of creation indeed, in the daily mercies of his providence, in the wonders of grace, in the blessedness and perfection of the Gospel, in the effects of his wisdom, pov and love, we may see God. I

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self no man hath seen, nor can see, for "God is a Spirit."

Farther, we are permitted, nay, commanded to worship, this great and mighty and spiritual God, under the most endearing of all human appellations: and, as our Lord, being his Son, in his own natural right, constantly addressed Him by the title of Father, so we, that are his sons by adoption and grace, have received also of his spirit, whereby we cry, "Abba, Father."

And, as we are wonderfully drawn towards Him by this tye of filial love and affection, so does our affection and gratitude rise into wonder and adoration, when we contemplate that fundamental article, and very corner-stone of Christianity, the mysterious existence of the Godhead in three distinct persons, one in nature, one in power, one in design, and all intently bent on the one great work of man's redemption.

This redemption is the next great truth made known unto us in the Gospel.

The power and mercy of God had created man in his own image, in the possession of a free will, a reasonable mind, a pure heart, and a strong predilection for what was good; yet not without a law. "For in the day that thou eatest thereof thou shalt surely die." Adam ate of the forbidden tree and fell; and in his fall drew after him all his posterity into the same state of weakness and depravity, and sickness and death, and the fearful expectation and desert of eternal misery, which had been the just but wretched consequence of his own perverse disobedience. At length he pays the debt of his corrupted nature, and dies; but not before a Redeemer is promised, and men had been taught to offer animal sacrifices as types of that great propitiation hereafter to be effected for the sins of the world. What that propitiation was, and in whom alone God had been through all ages well pleased under the typical offering of these animal sacrifices, let the Baptist tell us. When looking on the ever-blessed Jesus, as he was walking as man amongst the sons of men, he exclaimed (thus connecting the type with its antitype) "Behold the Lamb of God, that taketh away the sins of the world."

Christ has come in the flesh, God hath tabernacled himself in a human body; he has lived and died, and borne our sins in that body on the tree; the debt of sin is cancelled; the ransom is paid, and man is free. By the first Adam we fell, by the second we are restored to the divine favour, and the gates of the heavenly Paradise are opened to all believers.

But on what conditions; and how shall those conditions be performed? And what encouragements have we to their performance?

God might have withheld his pardon. The establishment of certain conditions doth not at all destroy the freedom of the gift. The gift of salvation is still free; still of grace. God was in no ways bound to give it; though having given it, he may, for the good of man, and the enhancement of the gift, and out of regard to his justice, apportion it only to such as strive to deserve it in the way that he hath appointed. Hence follow, on man's part, the required conditions of faith and repentance; repentance whereby we forsake sin, and enter on a godly life: and faith, whereby we stedfastly believe the promises of God made out of respect to the effectual atonement of Christ.

Connected with this head is consequently the whole body of moral law, that Christ has delivered; a law that comprehends in one clear view all that God hath impressed on the heart of man; all that reason hath duly inferred; all that Moses hath divinely and permanently taught; with all those positive institutions, and all those other graces, which, whether from their greater spirituality, or more extended in-

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fluence, or complete novelty, are peculiar to the Gospel dispensation —a law not only thus perfect in itself, but set off and perfectly exemplified in the pure and perfect life of its divine Legislator.

And, as man had fallen through the prevalence of temptation, and his posterity had gone on falling lower and lower, through their inherited weakness and depravity; and man under the Christian dispensation is still the same in nature, though born to higher hopes and privileges; it had been in vain to have proposed these conditions, and left man unable to perform them. Some strength must be imparted beyond what man has naturally; or the very perfection of the law would only render our endeavours the more hopeless. This strength we are taught to expect through the graces of the Holy Spirit; and the very channel through which those graces will be ordinarily conveyed, are expressly laid down.

The waters of baptism are to give the first impulse to the spiritual life, and purify the heart, and place us in a capacity of working out our salvation, by transplanting us out of the state of wrath into the state of grace.

The bread and wine taken sacramentally, as the holy symbols of our Lord's crucified body and blood, are to be the instruments of our strength, and the earnests of our pardon.

The priests and ministers of the Lord are to be the official dispensers of the divine graces.

And the Church itself, as a holy and visible society, under its own divinely appointed governors, and salutary laws, is to be the depository of these graces, and the faithful witness of their efficacy to all generations. Within her bosom, as in the ark of Noah, the Christian rides safely, shut in by the hand of the Lord, and wanting no one thing that is good.—Perfect is his knowledge, as far as is needful or possible in his present state, of God and his attributes; of the means of his own acceptance with him; of the substance of his duty, and the sources of his spiritual strength.

And, added to all these, are the powerful encouragements to the full and conscientious discharge of our duty, held forth in the doctrine of the resurrection, and the reunion of our bodies to our souls, for their mutual enjoyment of a life, compared to which this is but as the mere infancy of our existence; a life, endless in its duration, inconceivable in its glory, and unvarying in the fruition of everlasting happiness. "The righteous shall shine forth, as the sun, in the kingdom of their Father."

What remains then, but to say, in the words of our Lord—

"If ye know these things, happy are ye if ye do them;" if ye live up to what ye know, and strive to shew forth the excellence of your knowledge in the superior sanctity of your lives, "as obedient children, not fashioning yourselves according to the lust of the flesh, but purifying your souls in obeying the truth through the Spirit."

Is God all just and powerful? Fear Him. Is He all merciful? Love Him. Is He every where present? Think not to hide yourselves from Him. Is He a Spirit? Be ye spiritually minded, and worship Him in spirit and in truth. Is He mysteriously united in three distinct persons? Veil, like the holy seraphim, your faces before Him, and bow yourselves in the deepest humiliation of soul and body, at the footstool of his mysterious Majesty.

Has the Son of God redeemed us? Let us make Him *our* Redeemer, by believing in the efficacy of his death. Has He given us a law whereby we are to walk? Let us obey Him as our Lord, that he may be indeed a Redeemer unto us. Has He promised us abundantly of his Holy Spirit? Let us lay hold on his gracious promise; let us give

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it to our children, by baptizing them; let us ask it for them and for ourselves in prayer; let us seek it at the Lord's own table; let us receive it at the hands of his own appointed ministers; let us abide within his holy Church, as members of his mystical body, that, nourished together with Him, we may grow up unto an holy and living temple in the Lord, and be sealed with the Holy Spirit of promise, that earnest of our everlasting inheritance. Is this inheritance rich beyond compare, and placed beyond all doubt? Has Christ risen from the dead, that we might rise also? And has the word of truth declared, that "when he shall appear" in his glory, "we shall be like him," and shall go forth "to meet our Lord in the air, and so shall ever be with the Lord." Having these promises, dearly beloved, let us, as the Apostle admonishes "cleanse ourselves from all filthiness of the flesh and spirit:" let us not choose the service of sin, whose wages is death, but the service of God, whose gift is eternal life, "through Jesus Christ our Lord;" let us cast off the works of darkness, and put on all these glorious truths, and holy resolutions, and pious affections, and heavenly hopes, as an armour of light, well knowing that it is high time for every Christian to awake out of the sleep, and folly, and madness of sin, and believe and live, and hope unto the salvation of his soul, through Him, the only Teacher—the perfect Exemplar—the gracious Supporter—the powerful Intercessor—and effectual Redeemer and Justifier of Man—the Lord Jesus Christ.

C.

ON RELIGIOUS FEAR.

Two opposite errors are of frequent occurrence among Christians. Some persons delight to dwell on the contemplation of the Divine goodness: to their thoughts the merciful design of the Gospel readily occurs; in their view, privilege prevails over duty in the scheme of salvation; according to their apprehension, the study of the Holy Scriptures and the practice of devotion ought to be simply pleasurable, and should prove the means of enkindling and keeping alive within them, love, and thankfulness, and joy. They are almost strangers to fear: religion seems to them, to consist chiefly in the cultivation and the exercise of warm affection and of earnest zeal. There are other Christians whose temper of mind and character of feeling are quite opposite. These persons regard the whole subject of religion with awful reverence: every precept of the law occurs to their minds in close connection with that high authority which enjoins and sanctions it; every privilege suggests to their thoughts the majesty of that exalted Being who condescends to grant it; whenever they listen to the voice of God, as speaking in His word, they shrink back with involuntary dread, and use an effort with themselves, lest they should suspend attention to that which they humbly confess themselves bound both to learn and to obey. As I have already intimated, these opposite characters are both chargeable with error. True religion is not on the one hand a concern unmixedly awful; neither is it on the other an affair which is calculated to excite and to render active no other affections than those of love and gratitude. It must be remembered that this holy principle then produces its right effect, when it imparts to the timid some firmness of resolution, and confidence of hope, and inspires the man of sanguine and cheerful temperament with a respectful reverence for the majesty of God. Whatever may be the fault of the abashed and fearful, it is at all events certain that the over-confident cannot be right: if there is more present unhappiness

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in the case of the former, there is undoubtedly more safety. In all instances of Christian virtue, the affection of *fear*, as well as other affections of the soul, must be alive and active; but it must be a *fear* pure in character, and well regulated in degree. It may be confidently asserted that *genuine piety* is ever deeply founded on such *fear*. Several of the inspired writers use this single word in the comprehensive sense of *religion as it relates to God;* and by this practice, they lead the attentive reader to conclude that this particular affection holds a prominent place in the formation and developement of the religious character. It is thus that the Psalmist declares: "the fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." Psal. cxi. 10. It is thus too that Solomon expresses the same sentiment in the same language: "the fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding." Prov. ix. 10. "The fear of the Lord is the instruction of wisdom." Prov. xv. 33. Indeed to the reader of the book of Proverbs, the expression "*the fear of the Lord*" is familiarly known as a short account of true piety. In like manner, when St. Peter, in the New Testament, would sum up the whole of our duty towards God, he does so in the brief but significant admonition: "*Fear God.*" Now *fear*, as it enters into pure religion, consists, partly, *in an awful reverence for the Divine Majesty;* and partly, *in a humble distrust of human infirmity*. As it consists in the former of these elements, it is the principle of *lowliness*, of *self-abasement*, of *respectful homage*, and *of grave and solemn worship:* as it consists in the latter element, it is the principle of *caution*, of *dependence on the help of Divine grace*, of *careful* and *diligent obedience*.

In the first place, *religious fear* consists in *an awful reverence for the Divine Majesty*. In the piety of the faithful Christian there is never found any symptom of familiarity with the great and glorious object of his love and of his confidence. He forgets not the sublime nature of that Being, to whom he addresses his supplications, and offers up the tribute of his praise. In the moments of devout retirement and of public prayer he equally remembers that God is in heaven and that himself is upon the earth: he therefore prostrates himself before the throne of the Almighty with lowliness of mind, and is careful that his words be *few*, the well chosen and respectful expression of his inward feelings of gratitude and love. His confidence, encouraged by the promises of Holy Scripture, is tempered with awe, and he does not venture to give utterance to it rashly or in haste. In formularies that have been consecrated by the use of the devout in every age of the Church, he finds the safest and the best mode of celebrating the praises and magnifying the mercy of his "*Father, which is in heaven:*" he is not careful about novelty of language but studiously consults how he may best conform the temper of his soul to the forms of saints and martyrs, and confessors of the Universal Church. He is much afraid of any discordancy between the inward feelings of his heart and the language of his lips; and instead of aiming at a glowing ardour of the latter, he is intent on the far more important and more difficult task of regulating the former aright. Nor is such reverence as produces these effects in any degree, at variance with a due reliance on the Divine goodness. He who is most strongly impressed with the sublime majesty of God, is likely to form the justest estimate of the clemency of that High and Holy Being; and love, awakened and cherished by a becoming sense of clemency, is only purified from the grossness of earthly affection, by an accompanying sense

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of the power and glory of Him, who is the object of it.

The other element of a *right religious fear* which I have mentioned is a *humble distrust of human infirmity*, which immediately issues in a principle of *caution*, of *dependence on Divine aid*, of *careful* and *diligent obedience*. The sincere and earnest Christian is justly *afraid of himself*. If a proper apprehension of the Divine majesty serves to shew him the enormity and malignant nature of sin, a growing acquaintance with himself lays open to his view his own liability to transgression; and he despairs of being able always to stand upright, if he is left to his own strength. For his own part, however, he is anxious to leave nothing undone; he strives to be continually on his guard; he arms himself with every instrument and means of caution; he accustoms himself to detect remote tendencies towards evil, and to discover beforehand what may ultimately entangle him in sin; he lives under a constant and practical persuasion that the first step in morals, although it be always easy, and sometimes almost imperceptible, is yet ever of incalculable moment. This cautious distrust of himself is followed by a humble dependence on Divine aid. For the weakness, of which he is conscious, he finds promised in Holy Scripture an adequate and appropriate supply of grace and strength; and on that supply he depends with firm assurance: but he seeks it through the appointed channels of Divine institution, and expects it in such manner and degree as will not supersede, but assist his own powers, and will increase rather than abate his own activity. In the posture of devotion, and with the accents of earnest prayer, he awaits the secret communications of that hallowed influence, which he thankfully confesses to be the principle of all purity within him. In the language of the Psalmist he prays: "O that my ways were directed to keep thy statutes!" "Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. Give me understanding and I shall keep thy law. Incline my heart unto thy testimonies. Quicken thou me in thy way." (Psalm cxix.) Whilst his prayer, if not couched in these exact terms, is at least such in meaning and effect; his active powers are all awake, and are employed in a *course of circumspect* and *diligent obedience*. The fear of failing in his duty is not *excessive*; in that case it would dishearten and deter from action; but it is strong enough to rouse him to efforts at once zealous and persevering. Thus, instead of disheartening, it has rather the effect of exciting and animating. It is the fear, not of a slave, but of a loyal and obedient son. Failure is the object of apprehension, not because of the severity, but of the goodness of God; and whilst the Christian is persuaded that he cannot too much distrust himself, he is equally convinced that the Lord and Master, whom he sincerely strives to honour and obey, will interpret his actions with favourable allowance, and with gracious condescension to the weakness of our nature.

That religious fear, whose elements I have been endeavouring to disclose, cannot be a source of unhappiness. It is rather a fruitful source of courage and of serenity of mind; for it has been well observed that it is "*the fear which banishes all other fear.*" It is that "*fear of the Lord, in which is strong confidence.*" (Prov. xiv. 26.) It is that *fear*, which renders truly *blessed* him who lives under its influence. "Surely he" that feareth with this fear "shall not be moved for ever: he shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord; his heart is established; he shall not be afraid until he see his desire upon his enemies." (Psalm cxii. 6, 7, 8.)

O.

BIBLICAL ILLUSTRATIONS.

(Continued.)

Deut. xix. 14.

"Thou shalt not remove thy neighbour's land-mark."

Joshua xv. 6. and xviii. 17.

"The border went up to the stone of Bohan."

NUMA introduced deities, under the nature of *termini*, or boundaries. In Romulus's time, neither the Roman territories in general, nor the estates of private persons, had any fixed limits; Numa therefore ordered stones dedicated to Jupiter terminalis to be placed on the border of the Roman state, to mark the just extent of it. The same was done with regard to the lands of private property; and these land-marks became a kind of deities. To remove them was deemed a sacrilege of so heinous a nature, that any man might with impunity slay the transgressor; and, in order to render the law yet more inviolable, Numa instituted a festival, called Terminalia, in honour of the Dii Termini, (which in his time were nothing more than square stones or posts, to which a religious honour was paid; afterwards they were adorned with statues representing human figures, were crowned with flowers, and rubbed with perfumes.) The owners of lands met on the confines of their estates, and there made their offerings of loaves and the first gatherings of their fruits and harvests. — *Hooker's Roman History*, vol. i. p. 127.—*D. Hal.* b. ii. p. 133, 134.—*Plut.* p. 71.

A large stone, set upright, marks each man's property, in some places, in others only a few sticks; as no man ever thinks of removing his neighbour's land-mark.—*Parson's Travels in Asia and Africa*, p. 36.

That this offence was considered in a very serious light, may be collected from the following commencement of one of Alciphon's Epistles*:—"Not even they who had defaced land-marks, or profaned the Eleusynian mysteries, could have so much to dread as I had, having fallen, O ye gods! into the hands of that accursed Phanomacha, since she found that her husband was attached to that Ionian girl, who plays tricks with balls and the lamps, she has suspected that I was accessary to the intrigue."

In the Institutes of Menu, which are supposed to have been written in the twelfth century before Christ, we find, amongst other laws, that the destroyers of known land-marks must suffer such corporal punishment as will disfigure them; as, for instance, depriving them of their eyes or hands.—*Maurice's India Ant.* vol. vi. 395.

Not far from Tawarasakka are two bound stones, to separate the dominions of Fisen and Omura; the first of these bound stones, though it stood lower than the other, by reason of the way going up hill, yet it was much higher, to signify that the dominions of the prince of Fisen are also much larger than those of the prince of Omura.—*Kæmpher's Japan*, vol. ii. p. 560.

Mark v. 2, 3.

"There met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs."

Isaiah xxii. 16.

"What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here; as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock."

Matt. xxvii. 60.

"And laid it in a sepulchre, which he had hewn out of a rock."

To the north of the city (Lata-

* B. iii. Let. 72.

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chia, the ancient Laodicea) more than a mile of the country is covered with ruins of sepulchres of hewn stones, with inscriptions and foliages engraved on one side of most of them. They are entirely open, and dug out of the solid rock.—*Parson's Travels*, p. 25.

2 Maccabees i. 19.

"When our Fathers were led into Persia the priests that were then devout took the fire of the altar privily and hid it in a hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men."

In the margin of an old Bible, once in the possession of Milton, and now the property of a respectable clergyman in Yorkshire, are several notes in MSS. by the Poet: on the above passage he observes, "Perhaps the reason why the Persians worship fire to this day."

See further account of these passages in the Gentleman's Magazine, vol. lxii. part 2, p. 615.

Hasselquist, p. 136, mentions the superstitious veneration which the modern Greeks and Armenians, still have for this sacred fire. He says, "At 2 o'clock (at Jerusalem) in the afternoon, we went to see the famous sacred fire, one of the most remarkable rites to be seen at any place of divine worship. All the Christians of these denominations believe that on Easter Eve a supernatural fire comes up out of the Holy Sepulchre, and this they call holy or sacred. They believe that their priests by a miracle, call it down from Heaven on this day. One priest of each sect goes down into the Holy Sepulchre at 2 o'clock. The Greek priest goes into the innermost apartment, and the others into another chapel, behind that apartment belonging to the Coptites; they there say prayer by themselves, and to those the common people ascribe the coming of the fire..... At 4 o'clock all the three nations began a procession, and a little while after a lamp was brought out of the grave, which they believed to have been lighted at the sacred fire. There was such a fighting with torches and flambeaux, because every one was desirous of lighting his at the sacred fire..... The Franks, or Latins, look with disdain on this superstition, and those who think rationally do the same, but here the stupid vulgar must be kept in the superstitious imagination they have long had; besides, it is certain, that of one thousand pilgrims who now yearly arrive, not ten would come were it not for the sacred fire. To let it go over their faces, and the women over their breasts, to let some of their whiskers and beards be burnt in order to sanctify themselves."

Mariti, in describing the same scene, gives their reasons for thus exposing themselves to the flame, and burning their flesh, hoping that it will thereby sanctify more efficaciously their hearts, their minds, and their souls. *Mariti's Travels*, vol. ii. p. 384.

SCRIPTURE CRITICISM.

To the Editor of the Remembrancer.

Sir,

THE Rector of Scawton, as I stated in my former letter, has given the following test of the authenticity of 1 John v. 7. "If the advocates of the verse can point out to me *any one authentic and important passage* of the New Testament, which has been equally passed over in silence by all the Greek and Latin fathers, I will acquiesce in the reasonableness of admitting the whole verse into the

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sacred canon." I have produced one such passage in my former letter. I will now add another,—the celebrated verse of St. Paul, 1 Tim. iii. 16. of which Sir Isaac Newton says, (speaking of the writers of the *first five centuries*, both Greeks and Latins.) "In all their discourses to prove the Deity of the Son, they never allege this text*." The two passages which I have produced, have been *more than equally* passed over in silence by the ancient fathers; and yet there is no doubt of their authenticity; and, as such, are fully adequate to satisfy the learned Rector's test.

The Rector has given another clear and determinable test of authenticity: "If the advocates of the verse can adduce from any genuine voucher of the first four hundred years of the Christian Church the words, *There are three that bear record in heaven, &c.* I will acquiesce, &c." Sufficient evidence of this criterion may be adduced; but, as the two tests are independent of each other, if the Rector acquiesces in the admissibility of the controverted verse, on the ground of the passages before quoted, I need not encroach further on your valuable pages.

T. M.

March 16.

TEXT OF THE HEAVENLY WITNESSES.

To the Editor of the Remembrancer.

Sir,

WHEN I undertook the defence of the Received Text, of which the Heavenly Witnesses form so remarkable a part, it was my endeavour to separate from the confused mass of evidence by which I found it condemned, the genuine testimony by which it was properly supported. It was my object to prove, by a laboured induction, that as the Greek and Latin Churches, were the first depositories, they were the natural guardians of the sacred trust, and that their testimony to its integrity was irresistibly conclusive.

As subsidiary to this paramount object, I endeavoured to shew, that, to whatever account the testimony of other Churches might be turned, in the classification of manuscripts, their evidence on any contested doctrinal point, was wholly undeserving of credit; and that the principle which gave weight to that testimony, as far as it rested on the assumption, that the witnesses were ancient and separate, supplied every person who was but moderately versed in the history of the Sacred Text, with meet subject of derision.

It is, I hope, at present unnecessary to enter particularly into a subject, which is elsewhere handled in detail, and which is now mentioned principally with a view to stating, that from the comparative testimony of the two Churches, who were the accredited vouchers for the inspired Word, the defence of the Heavenly Witnesses had arisen. I should need a little of that fondness for repetition, with which your patience has been latterly tried, to enable me to recapitulate, gravely and methodically, all the particulars, arising from their comparative testimony, which led to the confirmation of the disputed passage. I shall again venture to believe, it is only necessary to state, that having attained, in support of the contested verse the direct testimony of one of the vouchers, and having found, that the entire weight of the internal evidence confirmed its testimony, while it neutralized the evidence of the other witnesses, all that could be deemed necessary to the perfect defence of the contested verse might be comprised in two particulars. If, in fact, the positive testimony of the Latin version

* Letters to Le Clerc, p. 85. ed. 1754.

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could be sufficiently confirmed by the concurring testimony of the Latin Fathers; and if the negative testimony of the Greek Text could be satisfactorily accounted for, and an adequate cause assigned for the silence of the Greek Fathers: no plea could be advanced of sufficient weight to warrant a proscription of the Heavenly Witnesses, or justify their exclusion from Canonical Scripture.

A late correspondent in your Journal, however he may agree with me in principle, stands at issue with me in the conclusion. I willingly consider his observations in this light, as it is my wish to diminish the differences which appear to be between us; and I console myself with the belief, that they are really less than may be at first imagined. When his pains are employed, as I must observe, they commonly are, in contending for that, which no person is now disposed to contest, I am necessarily prepared to grant the utmost which he can require. If his purpose be that alone which I can conceive,—the desire of making a display of his reading; I am forward to admit that learning loses nothing of its intrinsic weight, from the consideration of the source from whence it is derived: and I know that I may sadly err in supposing, that by its last transfusion it has become diluted and vapid, and brings little credit where it is stolen or borrowed. But however we may differ on these points, or stand at issue on the main conclusion, I am at least resolved, that he shall have no reasonable ground of objection to the mode in which all that is in dispute shall be finally settled. If, in fact, the argument which he has revived may be subverted, and its upholder put down, by the testimony of the witnesses, to whom he appeals in its support, he can surely take no just exception to the method of reply by which he is answered.

The cardinal points on which the controversy turns, are, as I conceive, the testimony borne by the Greek and Latin Church on the subject of the disputed passage; the one giving a direct evidence in its favour, the other apparently negativing it, by its silence. In the choice of difficulties which the controversy presents, for when the evidence of the Latins is disposed of, that of the Greeks internally possesses enough to exercise the skill of the objector, his force is directed against the positive argument, in subversion of which two witnesses are accordingly summoned. By the assistance of Facundus the testimony of the Latin Fathers, comprizing that of the African Church, is soon annihilated. And they being fairly placed out of the dispute, the assistance of Vigilius, backed by Fulgentius, is easily converted to the purpose of proving the corruption of the Latin Version.

With respect to that of Facundus, to which the first place is assigned, it is rather inauspicious, that on the first glance, it should exhibit a deviation from what the objector conceives the test and standard of truth. In the testimony of this Father, from which he derives such important results, the context of the disputed verse is quoted with an unlucky interpolation, which fully reveals the extent of Facundus's knowledge, respecting the original. In every manuscript of this Father's works, the attendant Witnesses, are thus cited, "tres sunt qui testificantur IN TERRA, Spiritus, aqua et sanguis, et hi tres unum sunt;" and this interpolation, of IN TERRA, which is acknowledged by no manuscript of the Greek or Latin, that does not *retain* the Heavenly Witnesses, is six times repeated in Facundus's context.

The value of the testimony of a witness who states more than the truth, even the vulgar reader is able to appreciate. It is only from such keen observers as the objector that we can hope to learn its entire importance; and, to give him his due, by his acute observation on the

omission of the identical terms, "in earth," by Gutbier, we are taught the full value of this various reading in Facundus. If the force of the objector's remark is at all admitted, it is thence only to be inferred, that in the text from which Facundus quoted, the complete antithesis, which turns upon the terms "in heaven" and "in earth," was preserved, and consequently, that the copy from which he quoted, differed in nothing from that used by his African brethren. Of the advocate who bears this unwilling testimony to the existence of the disputed passage, by a partial quotation, a further use may be made. The zeal which he manifests, in labouring to weaken its force, and subvert its authority, furnishes abundant proof of the true light in which the text was regarded, by the polemics of the same period, by whom it is expected, that it shall be produced, on every controversial emergency.

The true influence of the first-cited witness on the point at issue, is therefore, I believe, simply as follows. His testimony is either so far corrupted as to be entitled to no respect; or if it is unsophisticated, (as the whole tenor and object of the controversy in which it is offered irrefragably prove,) it entitles its author to his proper place, among those Fathers of the African Church who have referred to the contested passage. While it thus subverts the object for which it is adduced, by the objector to the Text of the Heavenly Witnesses; it somewhat curiously confirms the positive and negative argument, which its advocate advances in its favour. It corroborates the positive testimony of the Latin Church, by an accidental quotation of part of the disputed text; and accounts for the negative testimony of the Greek Church, by an intentional suppression of the remainder.

Before we proceed to the consideration of Vigilius's testimony, an observation bestowed, by way of episode, on that of Eucherius, may not be wholly misapplied; as the want of the disputed verse in his copy is, in the objector's opinion, sufficient to lay the question of its authenticity at rest. As we are not favoured with the mode of induction by which he infers, from the absence of the verse in Eucherius's works, that it was omitted in Eucherius's Bible, we are precluded the opportunity of passing upon it any remark; though it may be hinted to him by the way, if he does not learn from the case of Facundus, he may be soon taught by that of Vigilius, that the disputed verse might have retained its situation in the one place, while it missed an introduction into the other. But not to insist any further on this point, if we may be allowed to take the safer course, and, adopting the converse of the proposition, may conclude, from the existence of the verse in Eucherius's works, that it existed in his Bible; we have sufficient authority for the assumption in the printed and manuscript copies of his writings. By one decisive objection, at least in the estimation of Dr. Griesbach, who is the real mover of the difficulties with which I contend, the true character of his testimony is, however, put out of dispute. In a passage, adduced from his Questions on the Old and New Testament, observes this objector, Eucherius sums up the texts by which the doctrine of the Trinity is proved, and omits all mention of the Heavenly Witnesses. But this decisive evidence of his ignorance of the disputed passage unfortunately fails in one important respect; while it omits the Heavenly, it uncautiously overlooks the Earthly Witnesses, from which the doctrine of the Trinity is not merely proved by Eucherius, but proved in the passage of his writings which is at present in dispute. Whether the deficiency in the passage, with which his testimony to the verse is confronted, is

to be filled up from those copies of his works which are more or less full, is a point which a knowledge of the state of early controversies respecting the Trinity will soon enable us to determine. In its present state, the testimony of Eucherius must, I believe, take its place beside that of Facundus; for as the one unluckily advances too much, the other, as unfortunately, advances too little. That some expedient may not be devised, for making up the deficiency of the one from the superabundance of the other, I will not pretend to decide; but until Eucherius, by this or some such expedient, is reconciled with himself, and it is made apparent, that he declares the whole truth, and nothing but the truth, there is, I conceive, as little to be deduced as apprehended from his testimony.

In the case of Vigilius, to which we now proceed, if we are but surprized with the reproduction of an old objection of Griesbach's, it must be confessed it comes attended with a few improvements which that diligent critic would not have willingly acknowledged. To soften the enormity of the charge, which makes Vigilius the author of so extraordinary an interpolation of the Inspired Text, we are assured that it was done through "undesigning mistake." On the perfect innocence of Vigilius, in respect to "the confession of faith which *he drew up*, and put forth *in the name* of the African Bishops," it is sufficient to observe, that if it cannot be easily deduced from this gentle insinuation, it may be, without doubt, readily extracted from one consequence, which it necessarily implies. For if this charge were substantiated, it would convict this "undesigning" impostor, of having not only forged the signatures of about four hundred prelates to this confession of faith; but of having committed one of the grossest literary frauds that has been ever practised on the Christian world.

On the minor charge, that "he put forth several tracts under the names of Athanasius, Augustinus, and Idatius," it is unnecessary to engage in a dispute: so destitute of all appearance of truth, is the accusation, that "he scrupled not to insert in them the contested text, as the testimony of St. John," that in these tracts, by whomever composed, the disputed passage is unaccountably omitted. How this circumstance, which has excited so much of his informant Griesbach's surprize, could have escaped his observation, I stop not to enquire; it is now offered in illustration of the diligence employed in the present attack upon the Heavenly Witnesses. The contested passage is indeed noticed in one tract, which passes under the name of Idatius; but if the Benedictine Fathers' opinion is deserving of attention, and, as it is unwarped by any sinister considerations, it will not be easily set aside, for the allegation of the text in this tract, Vigilius has nothing to answer. After exposing the silly grounds upon which it is ascribed to him by Chifflet, their sentence is, "*liquido* constat, *immerito* adscribi libros Idatii Clari Vigilio Tapsensi Afro." P. 603.

As Vigilius's reputation, however, is compromised in the imputation, that "he put forth tracts, under the name of Athanasius," the charge deserves some further notice; for as far as it affects Augustine, though I perceive that it is taken on the word of Dr. Griesbach, as I know not on what evidence it is hazarded, I must be pardoned in passing it over unnoticed. The grounds of this mild imputation of Vigilius, are no where to be found, unless they are discovered in the collections, which the Benedictine editors have made with their usual diligence, and inserted in their supplementary volume to the works of Athanasius. In them indeed we find, under the title of "Disputatio Athanasii cum Ario," a long tract, to which the

learned editors prefix the name of Vigilius. As this work is composed in the form of a dialogue, and Athanasius is introduced as one of the speakers, the reasoner who would seriously deduce from its title the proof of a fraud practised under the name of the Alexandrian patriarch, could only merit, in reply, a smile to rebuke his simplicity. Were his pertinacity thought deserving of severer castigation, his attention might be directed from the title to the body of the work, and his presumption checked while his calumny was refuted, by one short remark of the author, delivered *in his own name*; "ut unius cujusque *personam* cum sui dogmatis professionibus, quasi præsentes cum præsentibus introducerem.... Sabellium ergo, Photinum, Arrium, atque ad nostras partes *Athanasium introduxi*." P. 642. c.

But of this tract, which was "put forth under the name of Athanasius, or Arius, for their title to it stands on the same grounds," of this tract to which the objector must either allude, or leave his charge against Vigilius destitute of the slightest authority, a further use remains to be made, than what it thus obliquely serves in evincing his learning. In this luckless tract, which is the undisputed production of Vigilius, the doctrine of the Trinity is expressly and diffusively treated; and the opinions circumstantially detailed, which were held respecting it, by Athanasians, Sabellians and Arians. In it, the Scripture testimonies are accumulated with great industry, St. John is fully and frequently quoted, and his Epistle expressly adduced; but amid this attention riveted to the subject before us, not the smallest notice is taken of the Heavenly Witnesses. What conclusion, the objector is disposed to deduce from this stubborn silence of his chosen witness, at such a conjuncture, I profess some desire to be informed. If to be favoured with the inference which we derive from it, will afford him any inducement to gratify us with the sight of so great a curiosity, as we are not disposed to be surpassed in generosity, we precede him thus early, in making a disclosure of the secret of our strength. That Vigilius was thoroughly acquainted with the disputed passage, and has expressly quoted it, is a point on which we are mutually agreed; that he has intentionally omitted it, in his controversy on the Trinity, remains indisputably established by the evidence of the tract in question. It is this paradox in his testimony, of which I shall soon give the solution which raises it to a level with that of Facundus, in supporting both parts of our hypothesis, and in levelling that of its opponent in the dust. It is needless to observe, how effectually the positive argument in favour of the Heavenly Witnesses is sustained by the allegation of Vigilius; and an observation will evince, how fully the negative argument in its favour is confirmed by his silence. For, if the nature of the disputed verse, and the untoward circumstances of the controversy imposed on its grand patron and fabricator, the necessity of suppressing it in the very work where he was principally required to bring it forth; how unreasonable is the requisition which demands its production, at any given period of the time, in which the Trinitarian controversy was maintained!

Such is the result of this mighty attempt to subvert the testimony of the African Church by the evidence of its members;—the natural result of this vigorous effort to set aside its conclusiveness by the testimony of Facundus, and to account for its partial effect, by the evidence of Vigilius Tapsensis. Let it be even supposed, though in defiance of all probability, that the last-named Father, with his accomplice Fulgentius, succeeded in imposing, on the Christian world, every work that already is, or may be hereafter ascribed to him, and that all of them

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contained the Heavenly Witnesses. Still, the objector's hypothesis, as resting on the assumption, that they derived the disputed verse from St. Cyprian, is proved, by one or two obvious considerations, to bottom on an absurdity. In the enumeration of the Heavenly Witnesses, in every copy of this early Father, they appear under the terms, "Pater, *Filius*, et Spiritus Sanctus;" in every allegation of the disputed passage by the African Fathers, they present themselves under the titles, "Pater, *Verbum*, et Spiritus Sanctus." This is so palpably the fact, that the distinction is acknowledged by the witness, whom the objector, with his wonted felicity, claims in support of his hypothesis: while Fulgentius confronts St. Cyprian with St. John, he marks this difference between their words. How far Vigilius and Fulgentius, in thus conspiring to *depart* from their author, give evidence of having *followed* him, every reasoner, however gifted, is endowed with capacity to decide. What illustrates the probability of the assumption, and, I trust, lays this fortunate conjecture eternally at rest, is, that by the dereliction of their author, St. Cyprian is left on the side of the orthodox, and St. John thrust over to that of the heretics. For on the difference between Filius and Verbum, the whole controversy between these hostile parties turned from the first; and as it was the heretics who rested their cause on the latter term, so perversely adopted by Vigilius and Fulgentius in opposition to their original, they only could derive benefit from this improvement on the authority of St. Cyprian.

It is now to be observed, as supplementary to these remarks, that, when the same principle is followed but a little way up, out of the same distinction arises a demonstration, that neither Cyprian, nor his master Tertullian, can be the source from whence the disputed verse was derived, whatever be the member of the African Church by whom it is conceived to have been invented. For they coincide in *adopting* the orthodox term Filius, which the whole of that Church conspires in *rejecting*, for the heretical term Verbum: and it is in these writings that we are taught the value of the distinction between their terms, which it would have contributed to the credit of some polemics, who must needs meddle with their quotations, to have learned, before they obtruded into the present dispute.

Let it be further stated, as a corollary to these observations on Tertullian and Cyprian, that, as the disputed verse cannot be traced to their expositions, without violating all probability; their unquestionable allusion to the Heavenly Witnesses, and quotation of "tres unum sunt," cannot be traced to the earthly witnesses, mentioned in the succeeding verse, without warring against common sense. In explanation of the final clause, Tertullian decides, that "tres" in the masculine, as opposed to "unum" in the neuter, indicates *a person* as distinguished from *a substance;* and Cyprian acknowledges the justness of the distinction in his reference either to the earthly or the Heavenly Witnesses. Let the tail of the verse, "et hi tres unum sunt," thus expounded, be re-united with the head, "spiritus, aqua et sanguis," and it so ingeniously misses its mark, that instead of illustrating the Apostle's sense, or exemplifying the expositor's meaning, it reduces the text of the one to pure nonsense, and furnishes an illustration by which the comment of the other is proved to be at once false and absurd. For instead of being persons, "the water and blood," must, under every construction, remain substances; and the comment makes them not only persons, but of one substance with the spirit. With these considerations, let it be now taken into account, that the Church of which these Fathers were mem-

bers, have acknowledged, in an early confession of faith, the authenticity of the disputed verse; that no time can be pointed out when it could have obtruded into the canon, and no person imagined by whom it could be introduced; and let it be then decided, whether this passage, to which they have fitted an exposition, that agrees admirably with it, and will agree with no other, really existed or not, in the Scriptures to which they refer.

But to bar the pretensions, not merely of these Fathers, but of all others whatever, to whom the fabrication of the contested verse may be hereafter ascribed, I here put a plea on record; and that it may be advanced, on evidence not to be questioned, challenge, in behalf of it, the chosen witnesses, Facundus and Vigilius, by whom the testimony of the African Church has been overthrown. The difference that set the parties at variance, which divided this Church, as they are stated by Facundus, and confirmed by Vigilius, were these; while the orthodox contended for "*Filius* Dei in duabus naturis," the heretics disputed, for "*Verbum* Dei in *una* simplici natura." In the multifarious shapes which the disputed verse has assumed, it is always true to one side of the controversy, (*which* need not be specified,) and reads, "tres sunt qui testificantur in cœlo, Pater, *Verbum*, et Spiritus Sanctus, et hi tres *unum* sunt." I shall waste no time in proving which party would have found it to their advantage, to call in the aid of this text, to settle the dispute. The clue, thus furnished, will enable the dullest enquirer to unravel every intricacy in a subject, so curiously perplexed, to those who refuse to follow its guidance. For thus, the paradox which embarrasses the case of our common witnesses, receives an immediate solution; and the antipathy, which Facundus manifests towards one part of the disputed verse, and the affection which he betrays for the remainder, are at once reconciled: while the obstinate silence which Vigilius preserves towards the whole passage is fully explained; as, in producing it in the Trinitarian controversy, he must have brought it forth on the side, and from the mouth of a Sabellian. This difficulty in their testimony being adjusted; on their authority, I now put forth my plea. In a word, they prove, not by an isolated passage, but the entire tenour of their works, that, whatever nameless fabricator of this verse be raised up, whatever inscrutable object be ascribed him in fabricating it; as the controversies of the African Church were conducted, he must have forged and adjudged it to St. John, to place the testimony of the Evangelist on the side of the determined adversaries of that Church. Thus on a supposition, so utterly repugnant to common sense, as that they practised a cheat upon the Apostle, to place his authority on the side of their enemies, every system however ingeniously erected, which is opposed to their testimony, must ultimately rest. Until, therefore, some rational motive be assigned for so senseless a purpose, which, from some experience in this controversy I do not wholly despair of seeing some ingenious polemic labouring to effect, every hypothesis which is opposed to the external evidence of the disputed verse, must have this stupid absurdity for its foundation.

Of the other objections of your correspondent to the disputed verse, I hope, by God's blessing, to give on a future occasion, as good an account. What other advantage may have been gained by him, in his attack upon the testimony of the AfricanChurch,than that, by a feeble and unskilful restatement of the old objections to its evidence, he has enabled its defenders to repel them more forcibly, with the arguments, by which they have been for nearly

seven years set aside, I am at some loss to conjecture. Unless, indeed, I may be allowed to conclude, that he takes some credit to himself, for having brought another confirmation, by his example, to the shrewd observation of him, who has told us, that "truth may bend, but it will never break, and always surmounts falsehood, as oil floats above water."

I have the honour to be,
&c. &c.
FRED. NOLAN.

ECCLESIASTICAL HISTORY.

Some Account of Bernard Hale, D. D. Master of Peterhouse in the University of Cambridge; extracted from a Sermon preached at the Parish Church of St. Mary the Less, at his Funeral. By Joseph Beaumont, D. D. and at that time Master of Jesus College.

"BERNARD HALE was born of worthy and religious parents, and educated in the public school at Hartford, founded by his grandfather's piety, and favoured afterwards by his own, with the privilege of sending a supply of scholars for seven scholarships which he founded at Peterhouse, and endowed with the yearly pensions of 20 marks a piece.

From that school he was after some years removed to Westminster, and thence sent to Peterhouse, where his studious, sober, and regular deportment for four years encouraged his father to fix his annual allowance, and to leave the management of it to his own discretion.

Of this stock he reserved no small portion in a particular purse, which he solemnly named the poor man's purse; and this was a fair presage of his future liberality.

He was elected fellow of Peterhouse—the whole bent of his studies was to render himself solemnly and judiciously pious, and to be well versed in the Catholic doctrine and discipline of the Church.

After three or four years spent in his fellowship, his father's death transmitted to him a fair and plentiful estate; and thereupon though a collegiate life best suited with his devout and serious disposition, he honsetly relinquished his place.

Removed from hence, he partly resided with his friends in the country, and partly in London, and that in St. Paul's Church-yard, for the benefit of books, and for his more commodious access to that venerable temple, there duly to offer up his morning and evening sacrifice.

Afterwards he retired to a privacy in Norfolk, where he consecrated a great part of his time to prayers and meditations. Here he made himself the parent of the poor, not monthly or weekly, but daily dispensing his alms among them; letting them understand, that such as expected his relief must learn their prayers, and be able to render some account of the principles of their religion, thus he did good as well to the souls as bodies of men.

He was wont to relate with tears in his eyes, that going once to a poor man's house with a design to relieve him, he found there a miserable company of half-starved children, very busy in killing and dressing mice for their dinner.

He gave a very seasonable support to several poor householders at Knapton, where he lived, during those dear years, and extended the like charity to several other neighbouring towns.

He bound out many apprentices, and visited such sick persons as were well-affected to the prayers of the Church; he was very bountiful to several learned, loyal, and conscientious sufferers and exiles, he gave annual and occasional exhibitions to several students in the university.

At the Restoration he was moved by a father of the Church to enter the order of priesthood, having for above twenty-four years continued a deacon, his great modesty refusing that weighty honour, and pleading that in regard of his unworthiness, he might draw down a curse upon his own head instead of a blessing. The wise prelate replied, "upon me be the curse, my son, only obey my voice." Being thus conquered, he was ordained priest.

When thereupon several preferments being offered him, he constantly declined them, till upon his superiors' command, joined to entreaties he submitted to accept of some, but with this resolution, that whatever emoluments he reaped from them should to a penny be dedicated to the service of God.

All his former charity he crowned by his munificence to the college of St. Peter's, whereof he was master, bequeathing thereto so much land as is valued at above six thousand five hundred pounds: he gave also thereto two considerable livings, and bestowed plate upon the altar.

He told his friends that he had overcome the fear of death with the prospect of future happiness, and that he daily desired his dissolution, longing to enjoy the presence of his Lord, and on this account chiefly he accepted of the mastership of this college, because, as he was pleased to express himself, that place was a commodious retirement to die in; and the event shews that this speech was somewhat prophetical.

He was seized with a paralytic stupor, in which he continued three days, and then he died, and according to his own appointment was interred in the college outer chapel, by the grave of his most dearly beloved friend Mr. Samuel Horn, a person never to be named by me without reverence and honour."

Ob. 29 *Maii*, 1663.

Joseph Beaumont, D. D. the author of the above extract was elected as his successor in the year 1663, and retained the mastership of St. Peter's College until his death 1669. He filled the chair of the Regius Professor of Divinity for many years, and with the highest reputation for piety and learning.

SKETCHES OF THE ECCLESIASTICAL HISTORY OF GREAT BRITAIN.

No. IV.

From the Arrival to the Death of Austin.

OUR accounts of the first conversion of Britain are slight and unsatisfactory, and the events which occurred after the departure of the Romans are disfigured by forgery and fiction. Consequently, the commencement of our genuine Ecclesiastical History must be dated from the arrival of Austin the monk, who landed in Kent, in the year 597, at the head of forty missionaries.

The most authentic source of information respecting him is the history of the venerable Bede, who flourished within a century after Austin's arrival in England. Bede is the most distinguished literary character of his age and nation; and, although his readers are occasionally startled by the number and nature of his miracles, yet, on the whole, he is a valuable and credible writer, and his history of the conversion of his countrymen is highly interesting and important. His materials were partly derived from the

Letters of Pope Gregory the Great, the whole of which have since been collected and published, and throw additional light upon the conversion of the Saxons; but these letters have been interpolated by their monkish editors. Some of them, as will be seen hereafter, are at variance with the narrative of Bede, and doubts are thus thrown upon every portion of the collection, except that which is cited by our historian.

A third source from which it might be expected that the conduct and character of Austin would derive material elucidation, is his life by *Goscelinus*, and various other narratives respecting him in the general histories of his time. But these works are little better than amplifications of Bede, their marvellous additions to his narrative are entitled to no credit; and they are utterly worthless to all historical purposes, unless they may be supposed to teach that the men who invented so many miracles in works of their own, may have thought it right to insert a few into the writings of Bede.

Different motives are assigned for Pope Gregory's conduct in sending Austin and his companions to Britain. On the one hand, it is said, that his compassion was excited by the sight of some British youths exposed for sale in the slave market at Rome. And that he resolved, after uttering sundry pious, but tasteless witticisms, to proceed without delay to the conversion of their countrymen. This design was frustrated by the prohibition of his superiors, who refused to risque so valuable a life; and the scheme met with no encouragement, until by his election to the bishopric of Rome, he was left at liberty to follow the dictates of his inclination.

Accordingly he pitched upon Austin as a proper conductor of the mission, and furnished him with the necessary means of undertaking it.

On the other hand, it is maintained that the missionaries were invited into Britain by the Saxons themselves. Ethelbert, at that time king of Kent, was married to a Christian princess, Bertha, daughter of the king of the Franks, and he had consented to allow her the free exercise of her religion, and the regular attendance of a bishop who had accompanied her from France. It is supposed, therefore, and not unreasonably, that the influence of Bertha contributed both to the coming and to the success of Austin. Gregory alludes in one of his epistles to an invitation which had been received from the Saxons; and *Fox* ("*Acts and Monuments*," page 128,) mentions the circumstance as an instance of "*what goodness cometh to have a good and godly wife.*" The vehemence of controversialists for and against the Pope's supremacy has attached great and unmerited importance to these facts. It is in vain to deny that the conversion of the Saxons originated with *Gregory the Great*, and eqnally idle to contend, that an event so honourable to the individual can have bestowed any permanent dominion upon his successors in the See of Rome.

Austin landed in the isle of Thanet, and immediately communicated his arrival and object to king Ethelbert, by whom the communication was favourably received. After a few days an audience was granted to the monk and his companions, the king taking the precaution to receive them in the open air, that he might be out of the reach of enchantments. The missionaries approached him bearing a silver cross as a standard, and a picture of our Saviour, and chanting prayers for their own and the king's eternal welfare. He listened patiently to their discourse and promised to enquire further into the subject, but he refused to lay aside the received customs of his forefathers, and contented himself with permitting them to remain in his

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territory, and celebrate their peculiar worship in Canterbury.

Thither they immediately repaired, and passed their time, according to Bede, in imitation of the primitive and apostolic manners, namely, in frequent prayers, watchings, and fastings; preaching to all who would listen to them, and renouncing the good things of this world. The innocence of their lives, and the encouraging nature of their doctrine, procured them several converts. They celebrated their worship in an ancient church dedicated to St. Martin, the ruins of which had survived the invasion of the Saxons. It had been previously used by the attendants of queen Bertha, and the missionaries commenced a course of regular church services, chanting, praying, preaching, and celebrating mass and baptism. The conversion of king Ethelbert soon followed, and procured them a greater liberty of building or restoring churches, and of preaching wheresoever they pleased.

Bede ascribes his conversion to the pious lives of the missionaries, and to their consolatory promises, the truth of which was confirmed by a great number of miracles; but it is remarkable that not one of these miracles is described, or even specified, and that he gives us no account of the doctrines they taught or the arguments they employed. He contents himself with saying that the conversion of the natives was facilitated by the example of their king, who encouraged his subjects to be baptized, but had learnt from Austin that Christ's was a voluntary service, and that force ought not to be employed in the promotion of religion *. Other writers have given a more magnificent account. Austin is represented as baptizing no less than ten thousand of his converts during the Christmas which followed his arrival; and the entire dominions of Ethelbert, the most powerful Saxon monarch of his day, were speedily induced to embrace the religion of the Cross. These narratives, however, are accompanied with several suspicious circumstances, of which Bede's silence is not the least; and it is not obvious that their truth would redound to the credit of St. Austin, as the soundness of so rapid and general a conversion may be reasonably called in question *.

But at all events it is certain that Gregory was highly delighted with his missionary's success: he wrote

* Several writers, of whom Hume is most conspicuous, have attempted to throw discredit upon this fact, and to contrast it with the declarations of St. Austin's master; but Gregory was not of an intolerant temper, he forbade the persecution of the Jews, and recommended that they should be bribed as a better method of converting them. The passage in Gregory's Letter to king Ethelbert, upon which Hume rests his accusation, is this:

"Et ideo gloriose fili, eam quam accepisti divinitus gratiam, solicitâ mente custodi. Christianam fidem in populis tibi subditis extendere festina, zelum rectitudinis tuæ in eorum conversione multiplica, idololorum cultus insequere, fanorum ædificia everte, *subditorum mores et magnâ vitæ munditiâ*, exhortando, terrendo, blandiendo, corrigendo, et *boni operis exempla monstrando* ædifica; ut illum retributorem invenias in cœlo, cujus nomen atque cognitionem dilataveris in terrâ."

Hume gives the following account of this passage: "He exhorted him to display his zeal in the conversion of his subjects, to exert rigour against the worship of idols, and to build up the good work of holiness by every expedient of exhortation, terror, blandishment, or correction."

* The baptism of Austin's ten thousand converts is said to have taken place in the river Swale; and *Fox* remarks, that *fonts* were not yet invented; but the good old Puritan forgot that Bede had told another story, that the authors who speak of the Swale baptism are not agreed as to whether that river was in Kent or Northumberland, and that Gregory's letter to the patriarch of Constantinople, in which the circumstance is related, is inconsistent with the documents produced by Bede.—See Collier, vol. i. p. 68.

him repeated letters of congratulation and advice, declared him archbishop of the whole country; sent him a *pall* from St. Peter's as a token of his dignity, and recommended him in the strongest terms to the protection of Ethelbert. Bede has preserved the Pope's answers to a set of questions which had been sent to him by St. Austin. Many of them are levitical rather than theological, and they forbid us to entertain a very favourable opinion of the learning or wisdom of the English apostle. Nevertheless they make us acquainted with several peculiar circumstances in the primitive Saxon church. Austin is told that the church property ought to be divided into four parts: one for the bishop, one for the clergy, one for the poor, and one for repairing churches. But as he and his companions were monks, they are reminded of the primitive custom, of having all things in common.

The Saxons were not restricted to the use of the Roman missal, but Austin is left at liberty to select what he thought best, from the Roman, the Gallican, or any other service*: he is permitted, from the necessity of the case, to consecrate bishops, without the assistance of any other of the episcopal order; is admonished to claim no authority over the bishops of Gaul, but is permitted to extend his jurisdiction over all the British bishops, that the unlearned may be taught, the weak be strengthened, and the perverse corrected.

In a subsequent communication Gregory gives his instructions for the establishment of two archbishops and twenty-four bishops. The archiepiscopal sees he fixes at London and York, and gives twelve suffragans to each. The first archbishop of York was to be subject to St. Austin, but after his death that subjection was entirely to cease, and the archbishops to take precedence according to the date of their respective consecrations. About the same time Austin was cautioned against boasting of his virtues, his miracles, and his success, and reminded that our Lord's disciples were told not to rejoice because the devils were subject to them, but because their names were written in heaven. Gregory therefore takes it for granted that miracles were wrought by St. Austin; yet it is strange that the only direct evidence of this fact should be contained in an epistle which reflects so much upon his humility. But perhaps the most remarkable of Gregory's letters is that which he addressed to Melitus, whom he sent to the assistance of Austin. He directs him to inform the latter, that the temples of idols in England, are by no means to be destroyed; but the idols themselves to be broken in pieces, holy water to be sprinkled through the temples, altars to be constructed, and relics which had been sent from Rome for that purpose, placed therein: that the people may assemble at their accustomed places of worship, and more easily concur in the new religion. He adds, that as oxen were formerly sacrified to devils, that custom must be changed; but that on the day of the dedication of the church, or the birth-day of the martyr whose relics it contained, tents may be pitched round the churches, and solemn religious worship may be celebrated: that thanks may be given to God for the animals that he has provided, and that while something is preserved for bodily delight, the people may yield more readily to spiritual joy. King Ethelbert is also told that the end of the world is at hand.

* This fact shows that liturgies were then in use, and the attention which was soon after paid to chanting "is enough," says Comber, "to prove they then prayed by certain prescribed forms, it being impossible to set arbitrary or extempore prayers to notes; which, though some have affirmed liable to be *canted*, yet none thought them capable to be chanted."

Austin founded a monastery at Canterbury, and Ethelbert, by his persuasion, built a new church, and dedicated it to the Apostles Peter and Paul. He ordained two bishops, Melitus, already mentioned, and Justus, placing the latter at Rochester, in the territory of king Ethelbert, and the former at London, which was then the capital of the kingdom of Essex. The king of Essex was nephew to Ethelbert, and followed his example by embracing Christianity, and laid the foundation of the cathedral of St. Paul's.

About the same time, with the assistance of Ethelbert, St. Austin held a conference with some bishops of the British Church. They met in Worcestershire, on the confines of Wales, and he endeavoured to persuade them to conform to his customs, and to make an united effort for the conversion of the heathen. A long disputation ensued, but neither the exhortations, the increpations, nor even the miracles of the Apostle, were sufficient to procure their consent to his proposition. They asked time to reflect upon what they had heard and seen. A second synod was convened, at which seven British bishops and many other learned men appeared: the principal person was Dinooth, abbot of Bangor, a monastery near Chester, said to contain two thousand monks. The bishops had previously consulted a wise and holy hermit on the propriety of granting Austin's request. He suggested the following stratagem, that Austin and his companions should be allowed to arrive first at the place of meeting, and that the British bishops coming in afterwards should judge of his character by the manner in which they were received. Austin had taken his seat before the bishops appeared, and did not rise to salute them. Their inference was, that he was proud and haughty, that the object of his coming was temporal power, and that they ought not to yield to his demands. Those demands were, that they should celebrate Easter according to the Roman cycle, administer baptism according to the rites of the Roman church, and preach the word of God to the English. Their other customs, though differing in many respects from the whole Church, he was willing to bear. They refused to assent to these terms, declared they would not receive him for their archbishop, and added, that they were subject to an archbishop of their own. Austin concluded the conference by exclaiming, that if they were unwilling to be at peace with their brethren, they might expect war from their enemies: a prediction said to have been fulfilled a short time after his death, by the slaughter of the monks of Bangor during a battle between the British and Saxons.

Austin died about the year 605, having appointed Laurentius his successor. His character is thus summed up by Fuller. "He found here a plain religion (simplicity is the badge of antiquity) practised by the Britons, living some of them in the contempt, and many more in the ignorance, of worldly vanities, in a barren country. And surely piety is most healthful in those places where it can least surfeit of earthly pleasures. He brought in a religion spun with a coarser thread though garded with a finer trimming, made luscious to the senses with pleasing ceremonies; so that many, who could not judge of the goodnesse, were courted with the gaudinesse thereof. Indeed, the Papists brag, that he was the *apostle of the English*; but not one in the style of *St. Paul, neither from man nor by man, but by Jesus Christ*; being only a derivative apostle, sent by the second hand; in which sense, also, he was not our sole apostle, though he first put in his sickle, others reaped down more of the English harvest, propagating the Gospel farther, as shall appear hereafter. But because the begin-

nings of things are of greatest consequence, we commend his paines, condemn his pride, allow his life, approve his learning, admire his miracles, admit the foundation of his doctrine, Jesus Christ, but refuse the hay and stubble he built thereupon. We are indebted to God his goodnesse in moving *Gregory*, *Gregorie's* carefulnesse in sending *Augustine*, Augustine's forwardnesse in preaching here; but above all, let us blesse God's exceeding great favour, that that doctrine which Augustine planted here but impure, and his successors made worse with watering, is since, by the happy Reformation, cleared and refined to the purity of the Scriptures."

MISCELLANIES.

GENERAL THEOLOGICAL SEMINARY IN NORTH AMERICA.

IN our Number for March 1821, we gave an account of the institution of a *Theological Seminary at New York*, which promised to be of most essential service to the interests of Christianity in the United States of America. We are happy to have it in our power now to state that the plan has been materially enlarged. In a *Special General Convention of the Protestant Episcopal Church* which was held at Philadelphia, in the month of October 1821, it was resolved to unite the *General Theological Seminary of the Protestant Episcopal Church in the United States of America*, heretofore established by the Convention with the Seminary at New York; and the following constitution was unanimously agreed upon.

Constitution of the General Theological Seminary of the Protestant Episcopal Church in the United States of America.

I. The Theological Seminary of the Protestant Episcopal church in the United States of America, shall be permanently established in the state of New York. The trustees of the said seminary shall have power, from time to time, to establish one or more branch schools in the state of New York, or elsewhere, to be under the superintendance and control of the said trustees.

II. The management of the said seminary shall be vested in a board of trustees, who shall have power to constitute professorships, and to appoint the professors, and to prescribe the course of study in the respective schools, and to make rules and regulations and statutes for the government thereof; and generally to take such measures as they may deem necessary to its prosperity; provided, that such rules and regulations, and course of study, and measures be not repugnant to the constitution and canons of the church, and to the course of study for candidates for orders which is or may be established by the house of bishops. The bishops in their individual and collective capacity, shall be visitors of the seminary, and see that the course of instruction and discipline be conducted agreeably to the foregoing provision. The trustees shall make report to every general convention of their proceedings, and of the state of the seminary.

III. The board of trustees shall be permanently constituted as follows:—The bishops of the church shall be ex-officio members of the board. Every diocese shall be entitled to one trustee, and one additional trustee for every eight clergymen in the same; and to one additional trustee for every two thousand dollars of monies in any way given or contributed in the same to

the funds of the seminary, until the sum amounts to ten thousand dollars; and one additional trustee for every ten thousand dollars of contributions and donations, as aforesaid, exceeding that sum. The trustees shall be resident in the diocesses for which they are appointed. They shall be nominated by the diocesan conventions respectively, to every stated general convention, who may confirm or reject such nominations. The senior bishop present shall preside at every meeting of the board of trustees; and whenever demanded by a majority of the bishops present, or a majority of the clerical and lay trustees present, the concurrence of a majority of the bishops present, and a majority of clerical and lay trustees present, shall be necessary to any act of the board. Eleven trustees shall constitute a quorum. The trustees shall continue in office until their successors are appointed. In the interval between the stated meetings of the general convention, the board shall have power to supply all vacancies, from the diocesses respectively in which they may have occurred.

IV. For the present, and until the next stated general convention, the board of trustees shall consist of the bishops of the church, and of the twenty-four trustees of the general Theological Seminary, heretofore established by the General Convention, and of fourteen trustees chosen by the managers of the Protestant Episcopal Theological Education Society in the state of New York. These trustees shall exercise the powers of the permanent board, as detailed in the foregoing article, and agreeably to the provisions thereof.

The board of trustees shall always meet in the diocess where the seminary is established, at such stated periods as they may determine; and special meetings may be called by the bishop of the said diocess, and shall be called by him at the requisition of a majority of the bishops.

V. The professors of the General Theological Seminary heretofore established by the General Convention, and the professors in the Theological Seminary in the diocese of New York, shall be professors in the General Theological Seminary hereby established in that diocess.

The board of trustees shall have power to remove professors and other officers; but no professor shall be removed from office, except at a special meeting of the board called to consider the same; nor unless notice of an intended motion for such removal, and of the grounds thereof shall have been given at a previous meeting of the board. The nomination of professors shall be made at one meeting of the board of trustees, and acted upon at a subsequent meeting; due notice being given of the object of the said meeting to every member of the board.

VI. The funds and other property and claims to funds or property of the General Theological Seminary, heretofore established by the General Convention, shall be vested in, and transferred to the General Seminary hereby established, as soon as an act of the board of managers of the Protestant Episcopal Theological Education Society, in the state of New York, shall vest in and transfer to the same Seminary, all their funds, and other property and claims to funds and property—and all engagements and responsibilities entered into, or assumed by either of the said institutions, for the purpose of their foundation, consistent with the other provisions of this constitution, shall be considered as binding upon the General Seminary, so established within the state of New York.

VII. This constitution shall be unalterable, except by a concurrent vote of the board of trustees, and of the General Convention.

The venerable Bishop White, at the termination of the convention addressed the two Houses in the following terms:

"*Brethren of this Convention,*

"I take the liberty of giving vent to the feeling which possesses me, at the conclusion of our session.

"I have attended all the meetings of the General Conventions, from the beginning of our organization. On some of those occasions, we assembled with apprehensions in the minds of many judicious men who had the interests of the church at heart, that the deliberations would be disturbed by angry passions, and end in disunion. In every instance, the reverse was the issue: which led me to hope, that there was in this matter a verifying of the promise of the great Head of the church, of being with her to the end of the world.

"The reason of this call of your attention to the fact stated, is the harmony with which we are concluding the present session; after having met with diversity of sentiment on some important points; on which, in consequence of mutual concession, and the merging of local attachments in the great object of general good, we are now separating with confirmed zeal for the great cause in which we are engaged; to be followed, it is to be hoped, by renewed endeavours for its advancement, each of us in his proper sphere.

"With this prospect before me, I invite you to lift your hearts and your voices, in singing to the praise and glory of God, a psalm appropriate to the occasion."

That our readers may form some notion of the plan of education to be pursued in this new Seminary, we extract a Report made to the Convention of New York by their Education Committee.

"The various branches of sacred erudition are divided into seven classes:—

"1. Biblical Learning: comprising whatever relates to the original languages of the Holy Scriptures, and the knowledge which is necessary to the critical study and interpretation of them, including Jewish and oriental literature, profane history in its connection with sacred, and biblical chronology and geography.

"2. The Evidences of Revealed Religion; establishing the genuineness, authenticity, and credibility of the Scriptures with the interpretation of them so far as may be necessary to the full exhibition of the evidence of their Divine authority and inspiration, and a view of the character and effects of Christianity, and of moral science in its relations to theology.

"3. The Interpretation of the Scriptures; exhibiting the principles of scriptural interpretation, and the meaning and practical application of every part of the sacred writings.

"4. Systematic Divinity; presenting a methodical arrangement and explanation of the truths contained in the Scriptures, with the authorities sustaining these truths; a statement and refutation of the erroneous doctrines attempted to be deduced from the sacred writings; and a particular view and defence of the system of faith professed by the Protestant Episcopal Church; thus affording a minute exhibition of controversial and practical theology.

"5. Ecclesiastical History; displaying the history of the Church in all ages, and particularly of the Church in England, and of the Protestant Episcopal Church in this country.

"6. The Nature, Ministry, and Polity of the Church; comprising a view of the nature of the Christian Church, and the duty of preserving its unity; of the authority and orders of the ministry; with a statement and elucidation of the principles of ecclesiastical polity, and an

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explanation and defence of that of the Protestant Episcopal Church; and also an exhibition of the authority and advantages of liturgical service, with a history, explanation, and defence of the Liturgy of the Protestant Episcopal Church, and of its rites and ceremonies.

"7. Pastoral Theology; explaining and enforcing the qualifications and duties of the clerical office, and including the performance of the service of the church, and the composition and delivery of sermons.

"The professorships for instruction in these branches are arranged as follows, for the seminary in the city;—

"A Professorship of Biblical Learning—the department of the Interpretation of Scripture being added.

"A Professorship of Revealed Religion, and of Moral Science in its relations to Theology.

"A Professorship of Systematic Divinity, and Pastoral Theology.

"A Professorship of the Nature, Ministry, and Polity of the Church, the department of Ecclesiastical History being added.

"The office of Librarian is also instituted, whose duty it is to take charge of the books, and assist the students in their references to them. It is his duty to attend at least one hour a day for three days in the week. Also, in conjunction with the Library committee, of which he is, *ex officio*, a member, he is to take measures for increasing the Library.

"With the fundamental regulation, that the expenditures of the Society shall in no case encroach upon its capital, or exceed its income, it has been resolved, that as soon as the funds of the Society admit, the salaries of the above professorships shall be at least 1200 dollars *per annum*, and that of the Librarian 300 dollars *per annum*, and that in the mean time such arrangements be made by the Board, with respect to the salaries of the Professors, as circumstances may render expedient and proper—it being understood, that until adequate funds are provided the services of the Professors and Librarian shall be gratuitous—and that, when such of them as may have parochial cures are to receive salaries from this Society, arrangements shall be made with their parishes for a proportionable relinquishment of the parochial duties and emoluments.

"The professorships for the Interior School of Geneva are as follows;—

"A Professorship of the Interpretation of Scripture, of Ecclesiastical History, and of the Nature, Ministry, and Polity of the Church.

"A Professorship of Biblical Learning.

"A Professorship of Systematic Divinity and Pastoral Theology.

"As soon as the funds of the Society admit, the salaries of these Professors will be at least 800 dollars *per annum*; and, in the mean time, and while they are engaged in other duties, and receiving other emoluments, their salaries are to be fixed by the Board of Managers as circumstances may render expedient.

"The office of Librarian for the Interior School is also instituted with the same duties as are assigned to the Librarian of the School in the city of New York.

"Until statutes shall be prescribed for the regulation of the two Schools respectively, they are to be governed by such rules as the professors in each, with the approbation of the Bishop, shall adopt.

"The following professors have been appointed for the Seminary in this city, viz.—The Right Rev. John Henry Hobart, Professor of Systematic Divinity and Pastoral Theology; Mr. Clement C. Moore, Professor of Biblical Learning, the department of Interpretation of Scripture being added; Mr. Gulian C. Verplank, Professor of the Evidences of Revealed Religion, and of Moral Science in its relations to Theology; and the Rev. Benjamin

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T. Onderdonk, Professor of the Nature, Ministry and Polity of the Church, the department of Ecclesiastical History being annexed—and the Rev. Hen. J. Feltus is the Librarian. For the Interior School of Geneva, the following are the appointments made by this Board, viz. —The Rev. Daniel M'Donald, Professor of the Interpretation of Scripture, Ecclesiastical History, and the Nature, Ministry, and Polity of the Church, and Librarian; the Rev. John Reed, Professor of Biblical Learning; and the Rev. Orin Clark, Professor of Systematic Divinity and Pastoral Theology."

To the Editor of the Remembrancer.

SIR,

IT was with some degree of surprise, that I read a letter, signed Βηλα, in the Number for February of your publication. It is, to be sure, short, and not likely, I should hope, to effect a change in the very laudable practice of the illustrious individuals to whom it is principally addressed; but I am too great an admirer of your useful and orthodox pages, to permit what I consider its erroneous tendency to pass entirely unnoticed.

Your correspondent observes, that "it is the custom of the judge, after passing sentence of death upon the criminal, strongly to exhort him to pass the few remaining hours of his life in prayer, and such other offices of religion, as may be most likely to *make his peace with God.*" It is; and it is a custom which I hope never to see abandoned, for it seems better calculated to bring such a sinner to a sense of his most awful situation, than any other means which could possibly be adopted. It teaches him a doctrine—a characteristic, and *to him*, a most important doctrine of Christianity, which, probably, in the hurry and dissipation of his sins, he had never before had leisure or inclination to attend to, viz. that till the gates of death be finally closed upon the sinner, it is *never* too late to offer the sacrifice of a deep and *sincere* repentance.

What can be better calculated to arouse the workings of a seared and deadened conscience, than the solemnity of the situation in which he is placed; the momentous interests which he feels to be involved in it, and the religious sanctity of character with which the judges of the land are most beneficially and most deservedly invested in the imaginations of the people?

But says your correspondent, "does not this tend to confirm the notion of the value and efficacy of a death-bed repentance?" And afterwards, "does not this practice, in some measure, account for the confident assertions that we so frequently hear expressed by the most atrocious criminals, of their *hopes* of salvation?" Had he written *assurance*, and could have shewn that such a delusion had arisen from a misinterpretation of the judge's exhortation, I should have cordially agreed with him as to the dangerous tendency of the practice; but his statement of the grievance seems to me to shew nothing dangerous in the practice of the judge, and nothing to be rashly discouraged on the part of the criminal. The true doctrine with respect to a death-bed repentance I conceive to be this—that it is then only effectual, when it is of such a nature as would lead the penitent, should life be prolonged to him, to renounce his sins, and to lead a new life *. Now as

* I may here, perhaps, be allowed to remark, what a practical proof this consideration must give every one who has been afflicted with a dangerous illness, of the great and awful risk that attends a reliance upon a death-bed repentance. If he has (as too many of us have) returned to the commission of sins, of which he *then* imagined himself to be sincerely penitent; how strong must be his conviction of the danger which he has so providentially escaped, and how fearful should he be of again relying upon a support, which has already so fatally deceived him.

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this is a point which can be known only to God, it excludes the presumptuous doctrine of assurance, though it affords no ground for absolute despair. And why should your correspondent wish to exclude hope from the breast of a criminal, even though his offences may have been of the deepest dye? The feeling of assurance ought certainly to be discouraged, because it may lead him presumptuously to reject those means of salvation which may be yet within his reach; but hope, even though it may be founded upon an unsafe foundation, can never be injurious to him, and may perhaps snatch a few brief moments of his existence from the torments of a settled despair. Physicians are wont to administer lenitives and soporifics to the patient, when all hope of a permanent recovery has vanished; and I trust the judges, in the discharge of their high and important functions, will never neglect that not least important one, of exhorting the condemned criminal to MAKE HIS PEACE WITH GOD.

R. P.

Feb. 16*th* 1822.

To the Editor of the Remembrancer.

Sir,

IN one of your early Numbers, I recollect meeting with an account of the Clerical Institution at St. Bees, in Cumberland. The particulars of that account I have forgotten, but it has lately been my good fortune to see the Institution—witness the course of study in it—and perceive the beneficial effects that have already and are likely to accrue from it. The principle is good, and equal to any thing of the kind I have seen before. The members go through a regular course of divinity, and are extremely well grounded in it. A good acquaintance with the Greek and Latin languages is indispensably necessary for an introduction into the Institution. Each member is expected to remain one year in it, and indeed, from the assiduous attention of the Superintendant, that period, with corresponding diligence on the part of the student, is long enough.

The men are divided into two classes. Those of the first are men who are noviciates—whose studies are chiefly confined to the rudiments of the Christian religion. Those of the second are men who, having gone through the first series of Lectures, and having passed the final examination in them, have gone on to more extended readings. For this purpose the works of Paley, Pearson, Butler, and some other authors are *well got up*. There is an excellent library attached to the Institution, to which the students have free access.

The eulogia passed upon these men by the different Bishops by whom they have been examined for ordination, have been highly flattering; insomuch that at some Sees they have been *upon the whole* preferred to University men. From a letter in the "London Chronicle," for the 29th September last, it appears that there has not been a single rejection on application for orders; and with the writer of that letter I lament that no preference is given (if indeed no preference is given) to these men. Their labours have already been productive of advantages in the church: and more advantages may be expected from them than from men who have not "like them gone through a systematic course of theological education." In the four northern dioceses, I believe, they are considered as equally qualified for the sacred ministry, upon the general *score*, as the candidates from either University. Nor do I think it beneath the consideration of the Episcopal bench to reward these men by *some* preference. The safety of the church might be by this means in a greater measure secured. The con-

ferring a degree upon them, inferior to those at the Universities, might be productive of more interest on the part of the Clergy for the welfare of the Church. There are, however, certain limitations within which these degrees ought to be restricted, and these, should the matter ever come into public discussion, might easily be pointed out.

Your's, &c.

P——, March 13, 1822.

SIR,

THE following letter may, I think, be usefully inserted in the Remembrancer. To some of your readers, especially those, who are just entering upon clerical duties, it will probably furnish information as to the means of ascertaining the nature and application of the charities in their respective parishes: while to others, who are magistrates, it may suggest the adoption of measures similar to those mentioned in the circular letter, wherever neglect may be supposed to exist.

I am, Sir,

Your humble servant,

S. K.

Dec. 17, 1821.

(CIRCULAR.)

Cambridge, March 28, 1817.

SIR,

THERE being too much reason for believing the funds of a considerable proportion of the parochial charities in the kingdom, have not been applied according to the intention of the donors; in some instances from ignorance, and in others from a less defensible cause, the legislature deemed it expedient in 1812, to pass an act, by which the trustees and others, having the management of charity estates, are required to return to the clerks of the peace in the respective counties such an account of these charities as is stated underneath. Upon taking this act into consideration at the last quarter sessions of the peace held for this county, it appeared to the magistrates, that a very considerable number of those, who have the management of these charities in this county, have totally neglected the duty imposed upon them by the act. The magistrates therefore, came to a determination to adopt such measures as will attain the object the legislature had in view when the act was passed; and being of opinion, that the best mode of calling the attention of the parties concerned, would be through the medium of the officiating clergymen in the county, have desired me to request you will, within fourteen days after the receipt of this letter, call a meeting of the churchwardens, overseers, and those who have the management of the charity estates in your parish, and acquaint them with what is required by the act, of the magistrates' determination, and that it is expected the returns required by the act be made by the first day of May next; immediately after which, compulsory steps will be taken against all those, who shall persist in neglecting to pursue the directions of the act after this notice. Considering the importance of the subject, and the beneficial result that must arise from carrying the act into execution, and more particularly in the present state of the country, the magistrates feel assured that you will not object to render your assistance in forwarding so desirable an object.

I have the honor to be,

Sir,

Your most obedient servant,

C. P.

Clerk of the Peace for the County of Cambridge.

For

The Officiating Clergyman at ——

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The following information is required by the act to be transmitted to my office, as Clerk of the Peace, by the trustees or others having the management of charity estates in the county:—

A particular account of each charity, shewing,

1. Whether the same consists of a donation in an estate or money.
2. If an estate, a description of it, where situate, and the gross annual value.
3. For what purposes the produce of the estate is appropriated.
4. The names of the present trustees, or other managers of each charity.
5. The names of the donors of each charity.
6. Where the title-deeds or wills relating to each charity are deposited.

To the Editor of the Remembrancer.

SIR,

IN your number for last month, and in your review of the Bishop of Quebec's Charge, there is a trifling mistake, which I shall be obliged to you to correct. It is there said, "After having explained the reasons which have hitherto induced him to *abstain* from *frequent* and regular visitations of his extensive diocese, &c." Now, Sir, the fact is, that no bishop in the most regularly constituted diocese in England can have been more assiduous in visiting it than the Bishop of Quebec has been in traversing trackless forests and marshes, and navigating dangerous lakes and rivers, at all seasons of the year, in order to visit remote settlements, and to become acquainted with his distant clergy; and in the discharge of this important duty, he has been admired scarcely less for his personal intrepidity, and endurance of fatigue and hardships, than for his zeal and ability in preaching the Gospel, and in disseminating the doctrines and discipline of the Church.

The Bishop, in the part of his Charge alluded to, explains to his Clergy the reasons which have hitherto induced him to abstain from *calling them together* on his visitations, (viz. the expense and fatigue to them, and the cessation of duty in their parishes, which must have been the consequence of their attendance upon him;) but he does not expressly state, (because they well know) that he has taken upon *himself* that to which he would not expose *them*; and has, from the time of his consecration, regularly visited all the churches in his diocese, however remote from the ordinary route of safe and convenient travelling, and that too amid the perils of war, and in the seventieth year of his age.

I remain, Sir,
Your very obedient servant,
J. H. BROOKE MOUNTAIN.

Hemel Hempstead,
March 18, 1822.

SACRED POETRY.

ON CHRIST'S ENTRANCE INTO JERUSALEM.

OPE, O Salem, ope thy gate;
On the King of Glory wait:
Strew His path with budding Palm,
Strew the branches breathing balm.

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No blood-red banners wave on high,
No Eagle meets the troubled eye:
Peaceful is His mighty power,
Peaceful His triumphant hour.

He the world from sin shall save,
From the darkness of the Grave:
From the fires that ever rise,
From the worm that never dies.

Let then loud Hosannahs fill,
Sion's courts, and Sion's hill:
Hail with shouts that pierce the air,
Israel's Hope, and David's Heir.

THE RESIGNATION.

Long have I view'd, long have I thought,
And held with trembling hand this bitter draught:
'Twas now just to my lips applied,
Nature shrank in, and all my courage died.
But now resolv'd, and firm I'll be,
Since, Lord, 'tis mingled, and reach'd out by Thee,

I'll trust my great Physician's skill;
I know, what He prescribes, can ne'er be ill;
To each disease, He knows what's fit,
I own Him wise and good, and do submit.
I'll now no longer grieve or pine,
Since 'tis thy pleasure, Lord, it shall be mine.

Thy medicine puts me to great smart,
Thou'st wounded me in my most tender part;
But 'tis with a design to cure,
I must, and will Thy sovereign touch endure.
All that I priz'd below, is gone,
But yet I still will pray, "Thy will be done."

Since 'tis Thy sentence I should part
With the most precious treasure of my heart,
I freely that and more resign,
My heart itself, as its delight, is thine;
My little all I give to Thee,
Thou gav'st a greater gift,—Thy Son, to me.

He left true bliss and joys above,
Himself He emptied of all good, but love
For me He freely did forsake
More good, than He from me can ever take.
A mortal life for a divine
He took, and did at last even that resign.

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Take all, great God, I will not grieve,
But still will wish, that I had still to give:
I hear Thy voice, Thou bad'st me quit
My paradise—I bless and do submit.
I will not murmur at Thy word,
Nor beg Thy angel to sheath up his sword.

NORRIS.

THE LAMENTATION OF ADAM ON HIS LEAVING PARADISE.

And must I go, and must I be no more
The tenant of this happy ground?
Can no reserves of pity me restore?
Can no atonement for my stay compound?
All the rich odours, that here grow, I'd give
To Heav'n in incense, might I here but live.
Or, if it be a grace too high,
To live in Eden, let me there but die.

Fair Place! thy sweets I just began to know,
And must I leave thee now again?
Ah! why does Heav'n such short-liv'd bliss bestow?
A taste of pleasure, but full draught of pain.
I ask not to be chief in this blest state,
Let Heav'n some other for that place create:
So 'tis in Eden, let me but have
An humbler, meaner place, 'tis all I crave.

But 'twill not do, I see, I must away,
My feet prophane this sacred ground;
Stay then, bright minister, one moment stay:
Let me in Eden take one farewell round.
Let me go gather but one fragrant bough,
Which, as a relic, I may keep and show.
Fear not the tree of life; it were
A curse to be immortal, and not here.

'Tis done—Now farewell thou most happy place;
Farewell, ye streams that softly creep,
I ne'er again in you shall view my face,
Farewell, ye bowers, in you I ne'er shall sleep.
Farewell, ye trees, ye flow'ry beds farewell,
You ne'er will bless my taste, nor you my smell;
Farewell, thou guardian divine,
To thee, my happy rival, I resign.

NORRIS.

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O whither now, whither shall I repair
  Exil'd from this angelic coast?
There's nothing left that's pleasant, good, or fair;
The world can't recompence for Eden lost!
'Tis true, I've here an universal sway,
The creatures me, as their chief lord, obey;
  But yet the world, though all my seat,
Can't make me happy, though it make me great.

Had I lost lesser, and but seeming bliss,
  Reason my sorrows might relieve;
But when the loss great and substantial is,
To think, is but to see good cause to grieve.
'Tis well I'm mortal, 'tis well I shortly must,
Lose all the thoughts of Eden in the dust:
  Senseless and thoughtless now I'd be,
And lose myself, since, Eden, I've lost thee!

NORRIS.

THE RETURN.

Dear contemplation, my divinest joy,
  When I thy sacred mount ascend,
  What heav'nly sweets my soul employ!
Why can't I there my days for ever spend?
When I have conquer'd thy steep heights with pain,
What pity 'tis, that I must down again!

And yet I must; my passions would rebel,
  Should I too long continue here:
  No; here I must not think to dwell,
But mind the duties of my proper sphere.
So angels, though they Heav'ns glories know,
Forget not to attend their charge below.

NORRIS.

ON REDEMPTION.

Israel in the inspiring hour,
Sang of God's Almighty power:
Power which Abraham's chosen seed,
From Egyptian bondage freed.

We the Saviour hymn, who broke
The bondage of a harder yoke:
A greater far than Moses came
Our Redemption to proclaim.

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Awake my Harp, awake and trace,
The wonders of Redeeming Grace;
Grace unceasing, unconfin'd,
Grace, that reaches all mankind.

Grace, through every age and clime,
Atoning sin and pardoning crime:
Grace, that when Time itself shall end,
Will through eternal worlds extend.

REVIEW OF NEW PUBLICATIONS.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures, by Thomas Hartwell Horne, M. A., of St. John's College, Cambridge, Curate of the United Parishes of Christ Church, Newgate-street, and St. Leonard, Foster lane. Second Edition, Revised, Corrected, and Enlarged. Illustrated with numerous Maps and Fac-Similes of Biblical Manuscripts. In four Volumes. Cadell, London: Blackwood, Edinburgh.

We know not how we can more effectually discharge our duty to the public, to ourselves, or to the author of this work, than by presenting, in an abbreviated form, his own account of its origin, progress, and execution, and by subjoining his own delineation of the plan, and of the several portions into which it is divided: a mode of proceeding which at once introduces the writer to the reader, and enables the former to explain his intentions more perspicuously than could be effected by any intermediate representation. It may also serve as a sort of *syllabus* or abstract of the entire work.

After expressing his gratitude for the favourable reception of his first edition, he observes that

"In addition to the extensive circulation, which his work has received in the Universities and other Theological Seminaries in England, it has recently been adopted as a text-book in the College at Princeton, New Jersey, and also in the Protestant Episcopal Seminary at Newhaven, in North America."

"It is designed as a comprehensive Manual of Sacred Literature, selected from the labours of the most eminent Biblical Critics, both British and Foreign; and originated in the author's own wants many years ago, at an early period of life; when he stood in need of a guide to the reading of the Holy Scriptures, that might enable him to study the Bible with that attention which its supreme importance demands. At this time the author had no friend to assist his studies, or remove his doubts; nor any means of procuring critical works. At length a list of the more eminent Foreign Biblical Critics fell into his hands, and directed him to some of those sources of information, which he was seeking. He then resolved to procure such of them as his limited means would permit, with the design of first satisfying his own mind on those topics which had perplexed him, and then of laying before the public the result of his inquiries."

"The idea thus conceived has been steadily kept in view for *twenty years*; and the four volumes of which the work now consists, comprises the following topics: Volume I. contains a *Critical Inquiry into the Genuineness, Authenticity, Uncorrupted Preservation, and Inspiration of the Holy Scriptures*; including, amongst other subjects, a copious investigation of the testimonies from profane authors, to the leading facts recorded in the Scriptures, particularly a *new branch of evidence for their credibility*, furnished by coins, medals, inscriptions, and ancient structures. This is followed by a full view of the arguments afforded by miracles and

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prophecy, for the inspiration of the Scriptures, and by a discussion of the internal evidence for their inspiration, furnished by the sublimity and excellence of the doctrines, and by the purity of the moral precepts revealed in the Bible; the harmony subsisting between every part; the preservation of the Scriptures to the present time, and their tendency to promote the present and eternal happiness of mankind, as evinced by an historical review of the beneficial effects produced in every age and country, by a cordial reception of the Bible; together with a refutation of the numerous objections which have been urged against the Scriptures in recent deistical publications. An Appendix to this volume comprizes a particular examination of the miracles supposed to have been wrought by the Egyptian magicians, and of the contradictions which are falsely alleged to exist in the Scriptures, whether historical or chronological; contradictions in morality; apparent contradictions between the sacred writers themselves, and between sacred and profane writers, or seeming contradictions to philosophy and the nature of things. This discussion is followed by a table of the chief prophecies relative to the Messiah, both in the Old and New Testament, and by an examination of the pretensions of the Apocryphal Books of the Old and New Testament."

Mr. Horne then alludes to the extensive circulation of infidel works and tracts, whose avowed object was, by the unblushing re-assertion of old and often-refuted objections, or by specious insinuations, to undermine or subvert the religion of Jesus Christ.

"*Called upon*, by name, *from the press*, to consider those objections to Divine Revelation, the author felt it his duty not to shrink from the task; and as the antagonists of the Scriptures, have in some degree varied the ground of their attacks, he indulges the hope that a temperate discussion of this subject, accommodated to the present times, may not be unacceptable to the Biblical student, who may, perhaps, be exposed to meet with the enemies of Scripture. This part of the work has engaged so large a portion of his time and attention, as materially to retard the appearance of the present edition. To his own mind, indeed, the result of these laborious inquiries has been highly satisfactory; for not having access to all the numerous and able defences of Christianity against the infidels of former ages, he has been obliged to consider every objection for himself: and in every instance he has found that the numerous contradictions alleged to exist in the Sacred Writings, have disappeared before an attentive and candid examination. It may perhaps be thought that the gross and illiberal manner in which some of the productions in question have been executed, renders them unworthy of notice: but nothing surely is unworthy of notice that is calculated to mislead the ignorant or unwary. And though some of the objections are so *coarse*, as to carry with them their own refutation; yet others are so concisely and so speciously expressed, as to demand several pages—the result of many days laborious search, in order to detect their sophistry and falsehood."

The first volume consists of six chapters,—I. On the Necessity of a Divine Revelation: II. On the Genuineness and Authenticity of the Old and New Testaments: III. On their Credibility: IV. All the Books of the Old and New Testament are of Divine Authority, and their Authors divinely inspired: V. Internal Evidences of the Inspiration of the Scriptures: VI. Recapitulation of the Evidences for their Truth and Divine Authority: and to each chapter are appended very copious Sections of particulars.

The former part of Volume II. is divided into eleven chapters, of which the first is entitled, On the Original Languages of Scripture; the second, On the Manuscripts of the Bible; the third, On the Editions of the Old and New Testament; the fourth, On the Divisions and Marks of Distinction occurring in the Scriptures; the fifth, On the ancient Versions of the Scriptures; the sixth, on the modern Versions; the seventh, On the Critical Use of the Jewish and Rabbinical Writings, and the works of profane Authors. The eighth, On the Various Readings occurring in the Old and New Testaments; the ninth, Of the Quotations from the Old Testament in the New, Quotations in the New Testament from the Apocryphal Writers, and from profane Authors;

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the tenth, On the Poetry of the Hebrews; and the last, On Harmonies of Scripture.

The second part of Volume II. consists of twelve chapters, thus denominated; I. On the Senses of Scripture: II. On the Signification of Words and Phrases: III. On the subsidiary Means for ascertaining the Senses of Scripture: IV. On the historical Interpretation of the Scriptures: V. On the Interpretation of the Figurative Language of Scripture: VI. On the Spiritual Interpretation of the Scriptures: VII. On the Interpretation of Scripture Prophecies: VIII. On the Interpretation of Types: IX. On the Doctrinal Interpretation of the Scriptures: X. On the Interpretation of the Moral Parts of Scripture: XI. On the Interpretation of the Promises and Threatenings of Scripture: and XII. On the Inferential and Practical Reading of Scripture. And these several chapters are likewise supplied with copious and explanatory sections. To this volume is prefixed a *fac simile* of the BIBLIA PAUPERUM, supposed to have been executed between A. D. 1420 and 1435; another of Ezekiel i. 1, 2, 3. of the Codex Vaticanus made in 1704, and preserved in the Bodleian Library; another, of the Codex Bezæ, a MS. of the Four Gospels and Acts of the Apostles, preserved in the University Library at Cambridge; another, of the Codex Cottonianus of the Book of Genesis, with an engraving representing Jacob delivering his son Benjamin to his brethren, and Joseph's subsequent interview with them in his own house, taken from that of the Antiquarian Society; another, of the Codex Argenteus, a Gothick Version of the Four Gospels in the University Library at Upsal; another, of a Codex Rescriptus of St. Matthew's Gospel, in the Library of Trinity College, Dublin; another, of a MS. of the Acts of the Apostles, preserved in the Bodleian Library at Oxford; another, of the Codex Ebnezianus, a MS. executed in A. D. 1391; and several specimens of the versions of the sacred Scriptures in the Eastern languages, chiefly translated by the brethren of the Serampore mission; viz. in the Sanscrit, or Sungskrit; in the Bengalee; Mahratta; Kashmiree, or Kashmeer; Ooriya, or Orissa; Telinga, or Teloogoo; Brij-Bhossa; Pushtoo, or Affghan; Sikh, Sheek, or Punjabee; Hindostanee; Uhumiya, or Assamese; Burman; Bulocha, or Buloshee; Chinese Version; and Kurnata, or Canarese, all of which are executed with admirable precision.

Volume III. contains a Summary of Biblical Geography and Antiquities, divided into four Parts, comprehending several Chapters, which are subdivided into Sections. Part I. is denominated a Sketch of the Historical and Physical Geography of the Holy Land, which occupies two chapters. Part II. treats on the Political and Military Affairs of the Jews, and other nations incidentally mentioned in the Scriptures, and consists of seven chapters*; the first of which describes the Different Forms of Government from the Patriarchal Times to the Babylonish Captivity; the second, the Political State of the Jews, from their return from the Babylonish Captivity, to the Subversion of their Civil and Ecclesiastical Polity: the third, the Courts of Judicature, Legal Proceedings, and Criminal Law of the Jews; the fourth, the Jewish and Roman Modes of computing Time, mentioned in the Scriptures; the fifth, the tribute and taxes mentioned in the Scriptures; the sixth, the Treaties, or Covenants, and Contracts of the Jews; and the seventh, the Military Affairs of the Jews, and other nations mentioned in the Scriptures. Part III. treats on the Sacred Affairs of the Jews, and

* Erroneously numbered in the Preface to the Third Volume, as eight.

other nations, and is divided into six Chapters; of which, the first is denominated, Of Sacred Places: fourth, Sacred Times and Seasons observed by the Jews; the fifth, Sacred Obligations and Duties; the the second, Of Sacred Persons; the third Of Sacred Things; the sixth, On the Corruptions of Religion by the Jews. Part IV. discusses the Private Life, Manners, and Customs of the Jews, and is divided into Eight Chapters; 1. On the Dwellings of the Jews; 2. On the Dress of the Jews; 3. Jewish Customs relating to Marriage; 4. On the Condition of Slaves, and the Customs relating to them, mentioned or alluded to in the New Testament; 5. Domestic Customs and Usages of the Jews; 6. On the Occupations, Arts and Sciences of the Hebrews; 7. Festivities and Amusements of the Jews, and of other nations mentioned in the Scriptures; 8. Jewish Mode of treating the Dead, Funeral Rites.

An Appendix to this Volume contains (besides chronological and other tables of weights and measures) a Geographical Index of the principal places mentioned in Scripture, especially in the New Testament; including an abstract of profane Oriental History, from the time of Solomon to the Captivity, illustrative of the history of the Hebrews as referred to in the prophetic writings, and presenting historical notices of the Assyrian, Chaldee, Median, and Persian empires. It also contains a Map of the Holy Land, with the Divisions into Tribes, a Map of Judea adapted to the Gospel-history, a Plan of Jerusalem from D'Anville, and of the Temple of Jerusalem according to Lamy and Calmet.

Volume IV. is appropriated to the Analysis of Scripture, containing copious critical prefaces to the respective books, and synopses of their several contents, and is divided into two Parts; of which, the former consists of Eight Chapters. Part I. comprehends an Analysis o the Old Testament. Chapter 1 treats on the Pentateuch; 2. On th Historical Books; 3. On the Poeti cal Books: 4. On the Prophets; 5 Of the Prophets who flourished be fore the Babylonish Captivity; 6 Of the Prophets who flourished nea to and during the Captivity; 7. O the Prophets who flourished afte the return of the Jews from Baby lon; and 8. On the Apocrypha The second Part comprehends a Analysis of the New Testament, di vided into Five Chapters; 1. On th Classification of the Books, and 2 On the Historical Books; 3. On th Epistolary or Doctrinal Writings particularly those of St. Paul; 4 On the Catholick Epistles; and 5 On the Apocalypse. To these ar affixed a General Index of Matters an Index of Texts Illustrated, and a Bibliographical Index; and the volume contains a Map of the Journeyings of the Children of Israel from Egypt through the Desert to the Land of Canaan, and a Map of the Travels of the Apostles, including the more remote places from the Holy Land, which are mentioned in the New Testament.

The above view indicates a large extent of inquiry, and evidently demanded a considerable share of ability and perseverance. The whole outline is well filled up with direct and collateral information, derived from various sources, and may prove equally useful to the reader who is not conversant with such subjects, and to the biblical student who consults it for professional instruction. Nor is the work to be considered as a mere compilation. The extracts and selections which Mr. H. has made from other authors, he has interspersed and connected with original accessions of his own ingenuity, so as to effect one uniform whole.

Amongst the *curiosities* which he has introduced in his vast mass of information, may be reckoned the Jewish prototype, as it is presumed,

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of the Prayer which our Lord hath left us, and which appears to have been formed by him on the model of one of the Jewish *euchologies*. It was translated by the learned John Gregory, and is frequently alluded to by Dr. Lightfoot, Whitby, Hales, &c.

"Our Father, which art in heaven, be gracious unto us! O Lord our God, hallowed be thy name, and let the remembrance of thee be glorified in heaven above, and upon earth here below. Let thy kingdom reign over us now, and for ever: The holy men of old said, remit and forgive unto all men whatever they have done against thee. And lead us not into temptation, but deliver us from the evil thing. For thine is the kingdom, and thou shalt reign in glory for evermore."

Mr. H. is also clearly of opinion, that the celebrated phenomenon, on which the French have affixed the name of *mirage*, existed in the days of Isaiah, and is expressly described by that prophet, in xxxv. 7.

The glowing land shall become a pool,
And the thirsty soil, bubbling springs.

Bp. LOWTH'S *Translation.*

"And," he adds, "it is not improbable that Jeremiah refers to the serâb, or *mirage*, when in pouring forth his complaint to God, for mercies deferred, he says, '*Wilt thou be altogether unto me as waters that be not sure,*' (marginal reading of Jer. xv. 18.) that is, *which have no reality*, as the Septuagint translators have rendered it, ὑδωρ ψευδὲς οὐκ ἰσχυον πιειν."

The true extent of the Holy Land Mr. H. demonstrates to have been nearly 200 miles in length, 80 in breadth about the middle, and 10 or 15 where it widens and contracts.

His testimony to the truth of the Mosaic deluge, derived from the celebrated Assamæan medal, is well worthy of observation. This invaluable relick of antiquity was struck at Assamæa, in the reign of Philip the Elder, and is thus described by the laborious Mr. Bryant:—

"On the reverse of this medal is represented a kind of square chest, floating on the waters: a man and a woman are advancing out of it to dry land, while two other persons remain within. Above it flutters a dove, bearing an olive branch; and another bird, possibly a raven, is perched upon its roof. In one of the front pannels of the chest is the word NOE, in ancient Greek characters."

We have now given a competent idea, and sufficient specimens of the nature of this work and its execution. It certainly abounds with information, and on the whole is well arranged.

Mr. H. has executed his laborious task with ardent zeal. The work which he has produced is, in many parts, too voluminous; yet wheresoever it is opened, it will present to the reader valuable information, and supply him with instruction well calculated to render the Holy Scriptures intelligible and delightful, to remove those difficulties which time and other causes have inevitably brought upon those Sacred Writings, and to confirm his mind in the credibility of Divine Revelation, and of the Gospel.

Sermons on the Christian Character, with occasional Discourses. By the Rev. C. J. Hoare, A.M. Rector of Godstone, and late Vicar of Blandford Forum. 8vo. pp. 353. Hatchard. 1821.

THERE is not upon earth a more important and interesting relation, than that which subsists between the pastor and his flock. In many cases it has no termination or conclusion but in the death of one of the parties, and no case can be conceived, in which it does not involve the welfare of immortal souls. Improvement in righteousness, with confirmation and instruction in faith and hope, are the natural fruits and tendency of the pastoral office, and in the day of account it will appear, as it will be demanded, with what faithfulness and constancy the minister has watched, and in what reverent esteem and account his mi-

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nistrations have been held. There is happiness in reflecting upon the zealous discharge of ministerial duties, and in observing the kind returns with which they have been received; and it is a painful necessity, which dissolves the connexion, which has been carried on for a series of years to the mutual satisfaction of both parties, in which the labour of the ministry has not been unrequited nor ineffectual; in which the people are sensible of their pastor's worth, and the minister is conscious of the purity of his intention, and thankful for the success with which his labours have been crowned.

In the Preface to these Sermons, Mr. Hoare dwells with affectionate regret on the circumstances which attended his ministration in the town of Blandford Forum, and offers the present volume as a memorial of the doctrine which had been preached to his former parishioners, of the practice which had been recommended, and the principles which had been maintained.

"The general tenor of instruction, which, I may justly say, we have ever striven to maintain, may be shortly summed up in the words—*Christian practice* founded upon *Christian principles*. On both points, I trust, the two following selections will be found to speak a true and consistent language. In the former series I have wished you to discern the character of the Christian; in the latter how he is to attain it. In the one I have humbly aimed to delineate the portrait, in the other to point out the Divine Hand which must give existence and life to the original. In the survey of Christian practice, we see from what we have fallen, and to what we must through repentance be restored. In the survey of Christian principles we equally behold that which can alone, through faith, effect our restoration. Thus are *repentance* and *faith* virtually the respective ground-work of the two series; in each of which I have carefully laboured to demonstrate the assistance we derive from our own invaluable Church. Acting according to her (our) views, I might refer to Scripture itself as affording the best authority for the order maintained in this arrangement: where the great Apostle of the Gentiles, in appealing to his Ephesian converts, that 'he had not shunned to declare unto them the whole counsel of God,' declares that publicly, and from house to house, he had testified "*repentance* toward God, and *faith* towards our Lord Jesus Christ."

"I have no wish, by extending my observations in the present Address, to anticipate, what I have already, perhaps, with too much fulness dilated upon in the ensuing Sermons and Discourses. But I still feel desirous to be allowed a single parting admonition: which is, *that in order to be saved by Christianity, it is necessary we should duly understand what Christianity is.* If we imagine it a mere set of moral precepts, a law to be observed, and a proportionate reward to be obtained at last, we virtually re-establish a law of works, by which it is expressly declared, as the very foundation of Christianity, that 'no flesh can be justified.' If, on the other hand, we regard it as a mere exemption from the law of works, on a supposed plea of faith; or a hope of pardon on the condition of *sincere* instead of *perfect* obedience: then we each become the judge of our own sincerity; we indulge a hope of pardon on most uncertain grounds; we may still love the sin we partially forsake, and loathe the righteousness we partially practise, and in truth render the Gospel of Christ the means of encouragement in a negligent and worldly practice. Against both these errors, it has been my object, as I believe it to be the end of *true Christianity*, to guard you." P. ix.

This account of the following Sermons is as just, as it is modest and unassuming, and, it may be added, that it is the common character of the preaching of the Church of England. To recommend Christian practice upon Christian principles, is the one office of the Christian ministry, the neglect or misuse of which it is most unjust and uncharitable to assume. Occasions may arise, in the course of parochial duty, which may call for exhortations to duties, purely of a moral nature, the practice of which is supposed in the Christian code, and which there are no motives peculiarly Christian to enforce. Such is the common vice of drunkenness, from which the minister will labour to dissuade his hearers by exhibiting, both in public and in private,

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the *moral* as well as the *religious* argument. But while the Preacher's great and constant aim is Christian practice, an elevation of character, as different in principle and detail from practice merely moral, as is an Essay from a Sermon, his chief subject will be Christian principles and rules of action, and he will dwell sometimes upon repentance, sometimes upon faith, and all spiritual aids and graces; he will sometimes separate and sometimes combine the fruit and the tree, but he will never depreciate, nor place an undue value upon the one or the other. He cannot preach Christianity as a law of works, nor when he insists most strenuously upon the conditions of salvation, will he venture to pronounce that good works are in themselves worthy of acceptance, that they can claim the grace of God as a reward, that they are the justifying cause, which merits admission to his favour, or that they are any thing but the *sine quâ non*, the indispensable condition, without which no man can see the Lord. He cannot deny or misrepresent the perfections of the Christian rule, nor can he dwell on the terrors of the last day, without decsribing the perfect righteousness of the law and the judgments of God; nor, when he engages his hearers upon the great and necessary duty of self-examination, will he leave them to the dictates of their own unenlightened and unassisted conscience, without exhorting them to consult the Scriptures, to enter upon a comparison of their lessons, with their own private recollections, and thus to prepare themselves to meet their God, when he shall come to judge the world in righteousness.

Mr. Hoare naturally presumes on the partial kindness of immediate friends: which cannot be expected from the general reader:

> "At the same time he hopes for the grant of some general favour to his selection of subjects embraced in this volume; some of which, if he may be allowed to say it, are not always treated with the full and distinct consideration which they deserve, in the many able, and, in all other points, far superior practical sermons of the age. P. xix.

While the candour and modesty of Mr. Hoare lead him to acknowledge the superior merit of the practical sermons of the age, it is not easy to conceive what is meant by the indirect allusion to subjects, some of which "are not always treated with the full and distinct consideration which they deserve." The manners of preachers will naturally vary; the style of their composition will vary; their choice of topics will vary: but their matter must necessarily must be the same. There is nothing peculiar in Mr. Hoare's selection of subjects, nor is there any thing peculiar in his mode of treating them. The principles and the practices which he advocates are all Christian. There is nothing in them which ought not to be preached, to be heard, and to be read. Nothing which, as far as our observation and experience extend, is not duly inculcated in the course of parochial instruction. The publisher of Sermons has greater liberty and discretion in the selection of subjects, than the parochial preacher, whose labours are more numerous, and are often dictated by the occasions of his parish; but we have yet to learn when "Christian practice founded on Christian pirnciples," which is the substance of Mr. Hoare's preaching, is "not always treated with the full and distinct consideration which it deserves." It is an unhappy expression, and may give rise to unmerited imputations, which the spirit of moderation and piety which breathe through Mr. Hoare's Sermons is sufficient to repel.

The great subject of his Sermons is the Christian character, and in delineating this character he treats, in separate Discourses, I. Of the Christian Name; II.

The Christian in his Closet; III. The Christian in his Family; IV. The Christian in his Church; V. VI. VII. The Christian in the World; VIII. The Christian in Death. To these Sermons are added six occasional Discourses: I. The Season of Advent; II. The Season of Lent; III. Good Friday; IV. Easter Day; V. Whitsunday; VI. The New Year. The selection of occasional subjects is not uncommon; the titles of the Sermons will remind the reader of Herbert's Country Parson, and of the appropriate character under which he describes him in the several offices of his ministry.

Mr. Hoare retains in his Sermons the good old fashion of division and subdvision, by which they fall into an easy analysis, and the substance is more durably impressed on the hearer and the reader.

Sermon I. *The Christian Name*, is shown not to have been originally given by an enemy in derision and contempt, but to have been assumed in honour of Christ, or to have been conferred by divine sanction and authority. It denotes our privileges and our duties; our privileges, that we are members of the family of Christ; our duties, which require us to believe his doctrines, and to comply with his precepts and with his example. The Christian name belongs properly to those who are members of Christ's Church, even although they do not observe a practice corresponding with the name which they assume to themselves; to those who desire, and to those who strive to be Christians in deed and character, as well as in name and profession.

The Christian name is of little consequence, where it is only a name; where it is sustained in the full vigour and virtue of its meaning, it is of infinite and everlasting importance, a just occasion and motive of proceeding in all the godliness of living, which was promised when the name was first conferred.

Sermon II. A desire and love of *retirement* is agreeable to the nature of Christianity, and to the best examples which are exhibited in the Scriptures: such retirement can alone afford the requisite opportunity of collecting the thoughts and fixing them upon God and spiritual concerns; of offering the words of secret and earnest supplication; and of engaging in appropriate acts, especially a diligent study of the Bible, and an honest comparison of the course of life and daily habits with its sovereign dictates. The seasons of such retirement will be some portion of every day, lengthened by occasional opportunities and exigencies, with an especial appropriation of the Sabbath Day. The benefits of this retirement will be a right estimate of the value of time, and a consequent promotion of general usefulness, and the highest advantage which man can acquire—the knowledge of himself.

A certain degree of religious retirement will powerfully counteract the fatal fashion of dissipating time, of wasting that treasure, which once lost can never be retrieved, which is but too common to all classes of society and to all ages of life. The hours which are squandered at the public-house and the gaming table, in pursuits the most vicious or the most frivolous, would be more than sufficient for the occasions of private meditation and prayer. And why are they neglected, but because their value is unknown? And why is it not known, but because it is not considered in secret, and apart from the corrupting temptations of the world?

"Can there be a doubt, that they would be highly serviceable in teaching you *the just value and the due sense of time?* the reason for which so many persons in the world can find no time for the retired devotions of the closet, is not that they are in real truth and fairness employed on

other necessary business. The true reason is this, that they daily mis-spend or waste that portion of their time, which they might devote to religious purposes and the salvation of immortal souls. What then is the remedy for this? Teach such men the strict necessity of giving in each day some time, some thought and attention to their spiritual and eternal concerns; then they will learn to look for moments which may be so employed, and then will find themselves able to dedicate to retirement and to God, what else had been employed on trifles light as air, idle company, sinful pleasures, or vain amusements. By such means will a sober economy of time be speedily induced. We shall be prompted to live under the constant impression, that every moment has its value for some important purpose of life: and what is more, that every moment, as it passes on, hastens to a durable record on high, from which it will with its employment again be brought, either for us or against us at a future and final account. How different, my brethren, would be the conduct of men, and the face of the world around us, were this impression duly felt and acted upon by all. How weak and groundless would be proved the too common opinion, that business must be neglected and the world suffer, through our increased strictness. Valuing our time for religious purposes, we should also be led to employ it discreetly in temporal affairs. A real and effective industry for both worlds would grow up together, and increased usefulness to our family and friends would result from a plan, which still left abundant opportunities for profitable retirement, calm self-recollection, preparation for heaven, and delightful converse with our unseen God and Saviour." P. 38.

Sermon III.—*The Christian in his family*, follows the example of Cornelius, and acknowledges *God* to be the sovereign Disposer, the supreme Governor, and the righteous judge. He maintains devotion in his family in which he includes the exercise of just authority, the delivery of instruction, the exhibition of a good example, the maintenance of social prayer, and the strict observance of all family duties.

Family religion, always important, cannot be too often or too earnestly insisted upon in the present day. In humble life too much dependence is unquestionably placed on the *public* education of children, and parents seem to think their duties fulfilled, if they send their children where they may obtain instruction: and when the elements of religious knowledge have been communicated in the school, it becomes the more necessary to foster them by the religious order of the private family, whether of the master or the parent, by the cultivation of which the fruit will be matured, and by the neglect of which the root will perish and decay.

"The Christian, whatever be his domestic station, makes account of his own superior or lower accommodations, not as for himself, but as a demand for his best services, in a full return to God. The table, the bed, the social or domestic hour, he will wish to surround with the influence of his religious principles, with a sense of the divine presence and with the light as it were of Christian practice, 'shining before men, to the glory of our Father which is in heaven.'

"And more especially this, when he reflects that to God as the Judge, at last, is to be rendered the account of all our family gifts and mercies. The Christian will have a never-failing impression of that day when every fresh instance of divine bounty now experienced will have become an additional charge in the reckonings of his divine Lord. As a steward, he will anticipate those appalling words, 'Give an account of thy stewardship.' Nay, as a vicegerent of the King of kings, the Christian father or master will expect, in proportion to his vigilance or negligence in the government of his household, a just and irreversible sentence. It is, my brethren, no small responsibility you incur in the influence you may possess, as parents over your children, as heads of families over your dependents. Their souls as well as their bodies are, in a measure, yours in trust. And shall I describe the sad condition of those at the great day, who shall have neglected so sacred a charge; who shall have sported with the dearest interests of others, to whom they were most tenderly bound; who shall have in truth never prepared against that time, when the dead, small and great, shall stand before God; and when every human distinction of rank and age will be done away for ever? 'With God is no respect of per-

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sons.' The mindful Christian will even now place himself and his family in his presence: and in solemn recognition of a supremacy from which there can be no appeal, he will acknowledge the just authority of a *family God*." P. 54.

"But to this must be added active measures of authoritative instruction and mutual admonition. As by these means the very worst may through God's grace become the best, so without them the best may gradually become the worst. Either to make or to keep good the human heart, is an effort indeed far beyond mere human power. But the Christian householder will never imagine that he has done his part towards it, till he has fully and plainly set before his children and dependents the great truths of the Gospel, and represented to them the strong grounds of moral and religious conduct, to be found in the Gospel of Jesus Christ. From such seed under the divine blessing, the fair fruit of moral culture may both in reason and in faith be devoutly hoped. But without this, what *must* we expect? Would that the complaints too frequently heard around us of disobedient children, of idle, dishonest, and dissolute servants, did not furnish an answer to the question. My brethren, if these complaints arise, where the great duty of family instruction has been wholly neglected, or even imperfectly or carelessly performed, does not the unanswerable appeal of conscience at once teach us, to take the whole blame to ourselves, and might it not be justly said that these persons have not learned their duty to parents and masters, only because we had not first taught them their duty to God? the wise Christian will not choose at least to have their guilt lying upon his soul, and finally required at his hands. He will deal out the bread of life to his household with the same conscientious care with which he gives to each his portion of bodily meat in due season. He will teach them to reverence that sacred and invaluable code, which includes the duty of children and domestics, as well as of elders and superiors; which enforces sobriety, docility, honesty, industry; which teaches us in fine 'in all our ways to acknowledge God,' and then promises that 'he will direct our paths.'" P. 56.

Sermon IV. represents *the Christian in his Church*, to which he adheres, because it is apostolical in its doctrines, services, authority, and ministry; and to which he proves the stedfastness of his attachment, "by joining its ranks, by outward profession, cultivating a warm and constant affection for its members, and using all legitimate methods for extending the influence of his Church." He is also constant in his attendance upon the Church and her services, "with a due preparation of spirit for their performance, an uniform and consistent use of all such sacred occasions, and an abiding spiritual impression after the solemnity is concluded." It is melancholy to reflect, that this character is not of more frequent occurrence, although as far as the Church is concerned, she has used every endeavour for the formation of this consistent character of the true Churchman.

This is certainly a subject which is not "always treated with the full and distinct consideration which it deserves;" and while it may be imputed to the Church that no adequate catechetical instruction has been provided, from which children may acquire a competent knowledge of ecclesiastical polity, there is the higher responsibility imposed upon the Clergy to supply this defect, by suitable discourses from the pulpit, and by placing in the strongest light the great duty of order and unity among Christians. The divine institution of the Christian ministry, its division into three distinct orders, and its succession from Christ through the Apostles to the present day, are doctrines more clearly grounded in the Scriptures, and contributing more to the peace of the Church, and the edification of individuals, than many opinions which it is the fashion to regard as the sum and substance of saving truth. The chief fault of Mr. Hoare's discourse on this important topic, is that the matter is too comprehensive to admit of the necessary precision and minuteness of detail.

Sermons V. VI. VII. are a series of sermons on Romans xii. as it is divided into the epistles for the

first, second, and third Sundays after Epiphany. In the fifth sermon the Christian is shewn in his avoidance of the world, a term liable to much misconception, but judiciously explained and interpreted by Mr. Hoare, who shews that it is a governing principle of the Christian to renounce the authority, the taste, and the law of the world, and to study the peculiarly Christian graces of humility and charity. But it is the happiness and solace of a Christian in the world, to have his appropropriate employment, the ends of which are stated in Sermon VI. to be the glory of God, the benefit of mankind, and personal improvement, and in the pursuit of these ends the Christian observes duties of an active kind, which are consistent, conscientious, benevolent, and temperate, and duties of a passive kind, which are devotional, cheerful, and affectionate. This perfection is not as many would imagine unattainable; the pursuit of it may not be delayed, nor may the necessary aids and means of grace be neglected. There is another view of the subject taken in the seventh Sermon, in which the Christian is described *as* a Christian in the world, proving his principles by his practice, without a vain ostentation upon the one hand, or a pusillanimous shame upon the other; cultivating the two great principles of peace, which are founded in the character of man and in the character of God, and adhering to the practice of peace, "to the utmost of his power by entire forbearance, by positive acts of Christian charity, and by a general cultivation of the arts of peace," and thus securing to himself the rewards of peace. The substance of these three discourses is thus briefly recapitulated:—

"Learn we generally *the necessity of Christian principles in order to the production of Christian practice.* We commend peace but do we preserve it? We prize the active and the passive virtues of the Christian, but do we exhibit them to the world? We acknowledge the dangers and temptations of the world, but do we in reality fly from them? If not, what is the reason? this assuredly, and no other than this, that we attain not, in the first instance, those Christian principles which are the only lasting foundation for a corresponding conduct. We are neither humble as to ourselves, nor reverential towards God; neither faithful to Christ, nor affectionate to man; and hence we fall destructively short of the duties which those dispositions would certainly inspire. We have no just conceptions of 'the reasonable service' of true Christianity, and therefore do not pursue it. We regard not, as we ought, the example that is before us, and therefore do not follow it. Above all, we seek not from above those 'transforming and renewing' influences of divine grace by which alone we can be enabled to fulfil our known and acknowledged duties. We forsake the arm of Omnipotence, and of necessity fall powerless to the ground. Let us then, my brethren, fly with earnestness to the only refuge, either from the guilt or from the force of our sins. Let us apply to that divine Saviour, who alone has power to forgive us all that is past; and to his Holy Spirit, whose is understanding, whose is strength; who can alone impart the strength to suffer, or the will to serve, and from whom proceed all holy desires, all good thoughts, and all just works.' Under his guidance may you go forth with renewed powers to every allotted work. Go, my brethren, and prove the riches of divine grace; put on the whole armour of God, and so achieve the all important victory. Boldly say, 'the Lord is my helper, I will not fear what flesh can do unto me.'" P. 181.

Sermon VIII. The last view which is taken of the Christian character is that which is exhibited *in death*, for which the Christian is shewn to prepare himself in a spirit of faith humble and watchful, of obedience and constant perseverance. The hope which he cherishes in the awful moment of dissolution is described not with enthusiastic fervour, but with the chastened earnestness, which is more appropriate to the contemplation of the mysterious glory which shall be revealed.

"And what, my brethren, is that one

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additional circumstance of all the most mysterious, yet most consolatory? I allude to *the never ending duration of heavenly joys.* But I desist from a feeble enlargement on that, which, after all, defies the power of human description. And, instead of vainly endeavouring to measure what is boundless, and to fathom eternity, let me, in conclusion, turn your attention to what is practical and of ordinary application. I desire to impress it again and again on your minds, that these animating descriptions are given to us in Scripture, not to inflame the imagination, but to teach and correct the heart; not to transport us in a moment of fancied elevation beyond the bounds of space and time, but to accompany us to our most ordinary scenes of life, to control our daily thoughts, and influence our most active habits. They are intended habitually to turn our minds from earthly things to heavenly: to shame us out of our regard to the painted and perishing idols of this world, and to fix us to what is substantial, eternal, and divine. Above all, they are intended to direct us to the power and coming of our Lord Jesus Christ, and to exalt our views of that great Being who once came as a humble sojourner on earth to minister to all, and to die for all; and who shall appear the second time without sin unto salvation. And great as the manifestation of his power will be, when he shall subdue all things to himself; perhaps to the eye of faith *that* is scarcely less a triumph, which is now visible upon earth, when a single soul in the near prospect of dissolution, and with all the weakness and languor of mortal decay is still upheld by the present power of divine grace, is enabled to pierce the darkness of the shadowy vale; stedfastly to *look up*, and by faith *behold the glory which shall be revealed.*" P. 205.

The subject is followed up by an affecting account of the death and character of the wife of the Rev. J. W. C——, initials which it would not be difficult to decypher, even if the lady's excellence had been less distinguished, and by Izaac Walton's description of the death of Hooker, a picture which cannot be too often presented to the Christian's meditation.

This is the substance of Mr. Hoare's Sermons: the Discourses are adapted to particular occasions, and are intended to shew the method of attaining the character, which is sketched in the Sermons. It would seem, therefore, that in Mr. Hoare's judgment, the principles and the practice of a Christian may be separately treated, in opposition to the popular opinion, that exhortations to repentance without reference to faith, constitute, what is insidiously and invidiously called moral preaching.

Discourse I.—The Season of Advent. Our Lord is appropriately represented as the subject, 1. of prophecy, before Moses, under Moses, the prophets, and the Baptist: 2. of history, in which the glory of God is illustrated by the fulfilment of prophecy, and the substance of religion is displayed in the person and office of the Redeemer; and 3. of universal observation, in the offer of the Gospel to all nations, in its *adaptation to all hearts*, and in its final manifestation to the whole world.

That the Gospel is *adapted to all hearts*, that it is worthy in every age and place to repair the disorders of our nature, to remove and relieve the necessities and infirmities of mankind, to satisfy their religious curiosity, to elevate and controul their affections, to make them happier, and wiser, and better, is one of the strong evidences of its divine origin and authority, since none but He that made and knows the heart of man, could be the author of a religion which should be adapted to the state of men in all quarters of the globe. The same evidence is not, however, conveyed in the experience of individuals, which may be resolved into feelings of enthusiasm, although it is practically necessary for our present comfort and future salvation, that the doctrine of our religion should be personally applied and improved: and among some expressions which will bear revision and amendment, and may be mistaken for the phraseology of a system which Mr. Hoare does not uphold, it is truly observed: "It is in the adaptation of Christian doc-

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trine to the heart, that it becomes a true blessing, and in its general application to all hearts, that it becomes an universal blessing."

Discourse II.—Season of Lent. The sorrow of the world worketh death; but godly sorrow, considered in its object, sin; in its principle, a just knowledge of God; and in its author, the spirit of God; produces true repentance, which is different from contrition as the effect from the cause, and which is distinguished by various signs and characters enumerated by the Apostle, and is persevering and finally blessed.

Discourse III.—Good Friday. The cross and sufferings of Christ were inconceivable (αγνωστοι, as they were called in the ancient liturgies) sacrificial and exemplary. Rejected and despised by Jews, Greeks, infidels, sinners, and men of worldly minds and affections, they demonstrate their power in the sword, by exalting their conceptions of God, and by exciting an abhorrence of sin, and they establish the practice of holiness, by proposing to view the mercies, the example, and the recompence of the cross.

Discourse IV.—Easter day. The fact of the resurrection is indisputable, or as the late Bishop Watson judged, *the most indisputable* in all history, the truth and certainty of all whose records would be involved in its disproof. As the son of man, Christ was capable of exaltation, and this exaltation consisted in his resurrection, in his ascension, and the religious worship which has been paid to him in the Church. In his state of glorious exaltation he dispenses life, he delivers laws, he forgives sin, and executes judgment: and the end of this his exaltation has been the glory of God, and abundant results to mankind, in increase of faith, hope, and joy. The substance of this Sermon is taken from Sherlock's Four Discourses on Phil. ii. 6—11. which do not, however, justify the interpretation of ουχ αρπαγμον ηγησατο, by "regarding not," an interpretation which Mr. Holden, in concurrence with the best commentators, has conclusively disproved.

Discourse V.—Whit Sunday. The name of the Comforter or Paraclete, as it is explained by Barrow, properly signifies the Advocate, and it is his office as advocate for Christ with man, to fulfil his promise, exhibit his power, reveal his doctrines, and as the advocate for the Church to convey both ordinary and extraordinary gifts. This office of the Holy Spirit is perpetual, in respect of his doctrines, his ordinances, and his application to the circumstances of each believer: and hence may be learned the proper nature of the Holy Spirit, and the true end of all his gifts, and the means on our part, by which they may be cherished, and by which they may be lost.

"Are we neglecting the means of grace? forsaking the assembling of ourselves together, despising the ministry of the word, the grace of the sacraments, the returns of public or private prayer? Then are we unmindful of the Apostolic prohibition, 'Quench not the Spirit.' Are we harbouring impurity in that which should be the temple of the Holy Spirit? Then do we incur the awful threat, 'If any man defile the temple of God, him shall God destroy.' Are we indulging sinful anger, pride, or selfishness? Then do we 'grieve the Holy Spirit of God, whereby we are sealed unto the day of redemption.' The presence of the Holy Spirit is justly and beautifully represented of old, as 'a tender and delicate thing.' Strong indeed it is as 'the rushing wind' to scatter away the mists of corruption from the soul, and devouring as the fire to the dross of vanity and pride: but free in its movements, if repelled, as the yielding element we breathe, and like the little spark, requiring the utmost care and calmness to nurse it into a flame.

"Instead then of vainly asking with Nicodemus, 'How can these things be?' let it be our wiser choice with another and still more humble enquirer to say, 'Be it unto me, according to thy word.' Whilst some are awaiting the time of conversion according to what they imagine to be the

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secret purpose or decree of God, let us boldly follow his revealed commands. And, whilst by others it is questioned whether faith must precede prayer or prayer faith; whether we are first to ask that we may receive the Spirit, or whether the Spirit first enables us to ask, let the prayer of deep humility, fervent desire, and instant obedience be formed on our lips. Thus shall we have the Spirit we implore; for 'God shall give his Holy Spirit to them that ask him.'" P. 328.

Such is Mr. Hoare's method of enforcing Christian practice upon Christian principles both in his Sermons and in his Discourses. The outline of his argument, and the specimens of his composition, which have been laid before the reader are sufficient to prove, that there is no peculiarity in the volume which calls for censure. There is very little of peculiar phraseology; there is nothing of peculiar doctrine, no mention of regeneration distinct from baptism, no allusion to any justification, which is not held in common by all the clergy of the Church of England. There is no reference to any but the best writers, Hooker, Barrow, and Sherlock, and if he has not caught the copious phrenzy of Barrow, or the polished elegance of Sherlock, Mr. Hoare has at least studied with good effect the writings of Hooker. And though it is still difficult, upon a review of the whole volume, to determine what subjects are here treated, which are not elsewhere treated with the full and distinct consideration which they deserve, they have the merit which belongs, and which we are persuaded will ever belong to the Clergy of the Church of England, the merit of enforcing Christian practice upon Christian principles.

Illustrative Replies in the Form of Essays, to the Questions proposed by the Right Reverend Herbert Marsh, Lord Bishop of Peterborough, to Candidates for Holy Orders; in which his Lordship's Interrogations on Redemption, Original Sin, Free Will, Justification, Everlasting Salvation, Predestination, Regeneration, Renovation, and the Holy Trinity, are shewn to be constructed from the Holy Scriptures, and the Articles of the Church of England. 8vo. 154 pp. Rivington.

THIS work is understood to be the composition of a layman; but we have no hesitation in pronouncing it decidedly superior to the clerical pamphlets which the Bishop of Peterborough's Examination Questions have called forth. There is a moderation, distinctness, and accuracy throughout the whole, which would be creditable to an experienced divine; and it may be consulted with advantage by all who entertain doubts upon the subject which it discusses.

Having devoted so many of our former pages to the subject of the volume before us, we must refrain from entering into any fresh details; but we should neither have complied with our own sense of what is right, or have done justice to the excellent anonymous author, if we had failed to notice and recommend his *Illustrative Replies*.

The chapter on Free Will may be taken as a fair specimen of the general merits of the publication. Our readers are referred for the Questions to the twenty-fourth Number of this Journal, in which they appeared at full length. The answer now suggested is in the following terms:—

"OF FREE WILL.

"IF the will of man was not free, the mind would be in one of the following states; either with an undeviating determination to good; with an undeviating determination to evil; or hurried with violence from one to the other. Each individual is conscious that his own mind is

in neither of these conditions: and experience and observation tell us that no other individual is so directed. Indeed to think the mind subject to the last condition, would be to suppose that an all-wise and merciful Creator had brought it into life for the sole purpose of rendering it miserable by driving it to opposite extremes, in direct opposition to the order and regularity observable throughout the universe.

"Thus man would be deprived of the freedom of his will, and would be reduced to a passive agent not responsible for his deeds, which at once destroys the necessity of religion, and turns the whole Christian scheme into an useless delusion. To this deduction the light of reason easily leads us, and we shall find that it is upheld by revelation; which not only unequivocally declares the freedom of the will, but assures us that our Heavenly Father will foster and assist it by the Holy Spirit, when we exert that ability in the pursuit of good.

"I shall endeavour to avoid the inextricable labyrinths into which the subject has been carried by men who have wildly confused with it the providence of God, endeavoured to reconcile it with the prescience of the Almighty, or denied the possibility of its existing with that attribute of the Deity, by first shewing from Holy Writ, that the freedom of the will is there clearly declared to exist. Secondly, by shewing that the free will of man is excited, influenced, and assisted by the Holy Spirit, when exerting itself towards good.

"First. When our blessed Lord had silenced the priests and the elders of the Jews, who demanded of him whence he derived the authority by which he taught the people, 'he proceeded to intimate to them by a severe parable,' their rejection from, and the acceptation of the Gentiles into, the Gospel Covenant. In this parable our Saviour unequivocally, though perhaps without the specific intention, declared the freedom of the will.

"'A certain man had two sons, and he came to the first and said, Son go to work to-day in my vineyard. He answered and said, *I will not*, but *afterward* he *repented* and *went*. And he came to the second and said likewise, and he answered and said, *I go, Sir*, and went not, whether of them twain did the will of his Father*?' In the first instance the Gentiles are said to have disobeyed the summons of God, but to have afterward repented and obeyed; in which they exercised both the power of assent and of dissent. In the second instance the hypocritical character of the Jews is severely depicted, by the ready declaration of intended obedience, and the deceitful mode of disobedience, which equally implied their freedom of will. So closely does the parable bear on the point, that, the freedom of choice of nations, and their descendants, in accepting or rejecting the offer of their God, is figured under the same free will with which children obey or disobey the commands of a father. It cannot be supposed that our blessed Saviour would have used a similitude and language, the meaning of which will not admit of dispute, if there had not existed in man a will free to accept or reject.

"But on general principles this freedom of will is found to exist. From the state of man on this earth being a state of trial, in which he is subject to temptation, and which would not be of any avail if the will was not at liberty: from the system of threats and promises contained in the Gospel, which would be mere sounds, if those to whom they referred were not free, to accede to the terms of the promises, or to avoid the conduct which would subject them to the penalties contained in the threats. From all the exhortations to repentance, diligence, watchfulness, all of which infer free will; in a word, from the whole system of the Christian covenant. But the corruption of our nature, transmitted to us by our first parents, and the yielding in our early years to the tide of our passions, have so weakened the powers of the mind, that man, 'without the assistance of God, cannot turn and prepare himself by his own natural strength, to faith and calling upon God*.'

"Under the Mosaical dispensation we find our Heavenly Father mercifully calling the perverse and wicked Israelites to turn from their evil ways; 'Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and new spirit, for why will ye die, O house of Israel? for I have no pleasure in the death of the wicked, but that the wicked turn from his ways and live; turn ye, turn ye from your evil ways, for why will ye die, O house of Israel†?' Here, is not only freedom of the will implied, but assistance, if the will was prepared to repent and obey. We who live under the

* Matt. xxi. 28.

* Art. X.

† Ezek. xviii. 31, 32. xxxiii. 11.

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new covenant, feel equally the weakness and corruption of our nature; and though influenced by the purest and most sublime precepts, yet find the truth of our Saviour's words, 'No man can come unto me except the Father which hath sent me draw him *.' 'As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me, I am the vine, and ye are his branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing †.' Thus divine assistance is necessary even to obtain the will, 'to turn unto faith and calling on God ‡.' And even then if it were not for the kindness of our Heavenly Father, we should wander from the path we had entered, and relapse into our former state, from ignorance and weakness, 'as we do not know what to pray for as we ought, but the Spirit also helpeth our infirmities §.' 'Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God ‖.' Hence it is evident as the Spirit *helpeth our infirmities*, and as our *insufficiency* is *fully made up to us* by God, that we are sharers in the work; for *assistance cannot be rendered*, or *insufficiency made fully capable* to *a passive agent*. Thus revelation and reason mutually uphold each other, and our tenth article confirms the reasoning, when it says, 'wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God, by Christ, preventing us, that we may have a good will, and working with us when we have that good will.'

"The exertion of this good will, when once bestowed upon us, must not be neglected, or the Holy Spirit will cease to assist us; for it is the soul of man that must fulfil the terms of his redemption, aided by the Holy Spirit. Now if man did not exert the good will graciously excited in him, he would not be performing the terms of his redemption, but the Holy Spirit alone, which brings contradiction to the Christian scheme. We must give diligence and 'Be not slothful followers of them who through faith and patience inherit the promises ¶.' 'And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end **.' 'Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us *.' 'Therefore my brethren be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord †;' 'That where the Spirit of the Lord is there is liberty ‡.' Therefore unless the whole Christian scheme is contradicted, we are earnestly required by Christ, and his inspired Apostles, to exert the ability graciously given us by God, to attain to faith and good works, and 'to work out our own salvation with fear and trembling §.'

"Whatever militates against the express commands of Holy Writ, must be offensive to God, and injurious to ourselves. So if man is declared to be a passive agent in performing those works, *to* which a strict adherence is necessary in order to obtain the free gift of redemption, he must offend the Saviour, whose blood was shed to ransom us from the bondage of sin and death, and do injury to his soul in denying revelation, and the earnest exhortations of his God. Since God is the creator of all things, his power is equally manifested in making man a free agent; for 'to do a thing by another not able to perform it without him, as much demonstrates the existence of the principal cause, as if he did it of himself, without any intervening instrument ‖.' And therefore it would be far from promoting the glory of God to deprive man of his freedom of will; since it would be opposing the truths of his Gospel, acting contrary to reason, and raising the voice against the ways of God to man.

"If freedom of will did not exist, 'it may be regarded as proved, that to think otherwise would deprive us of all motives to action, and all sense of right and wrong ¶.' Responsibility either stands or falls with freedom: so if man did not believe himself to be a free agent, he could not consider himself a responsible one. And he that does not believe himself responsible, will exercise just as much controul over his appetites, interests, and passions, as will keep him without the pale of human punishments, or not interfere with his worldly advancement. Men are so prone to evil, that they require more powerful excitements to practise virtue, than the mere reflection, that it is produc-

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* John vi. 44. † John xv. 4, 5.
‡ Art. X. § Rom. viii. 26. ‖ 2 Cor. iii. 5.
¶ Heb. vi. 12. ** Heb. vi. 11.

* Heb. xii. 1. † 1 Cor. xv. 58.
‡ 2 Cor. iii. 17. § Phil. ii. 12.
‖ Pearson on the Creed, vol. i. p. 184.
¶ Copleston on Free Will, p. 54.

tive of public and private peace. This fact, the page of history, from the earliest records, and events of more recent occurrence, corroborate. And since a disbelief in the freedom of the will would render men indifferent in their moral conduct, it cannot be a doctrine that comes from God.

"To inquire either into the manner in which the mind is influenced by the Holy Spirit, or when our natural efforts receive divine assistance, would be a waste of time and words, 'the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit [*].'

"'God gives his grace according as we can receive it.' At first its progress is slow, because we often fail in our pious resolutions by infirmity, surprize, and the other hindrances of humanity: but an humble and docile mind, desirous of being instructed in the way of God, will find truth enter into the heart when it is pure and still, 'like a sun-beam, gently and without violence.' Soon its influence teaches us to consider of Heaven, to love the pleasures of the soul, and to loathe the desires of the senses; it discovers that religion is an unfailing source of endless pleasure, and makes us earnest in our prayers, importunate for an increase of grace, and eager in bringing forth the fruits of the Spirit, until the service of God is perfect freedom, and we find delight in wearing the yoke of Christ. 'Then religion hath wings, and moves on wheels of fire,' and the incense of our prayers ascends unto the throne of mercy, and gives joy to the angels of heaven; and that faith which at first was a narrow, slow, and obstructed stream, becomes a broad and hastening flood, flowing onward in its course, and enabled by *accumulating* and *continued help*, to overcome every obstacle until it mingles with the waters of everlasting life." P. 27.

A Letter to the Right Reverend John, Lord Bishop of Bristol, respecting an additional Examination of Students in the University of Cambridge, and the different Plans proposed for that Purpose. By Philograntus. 8vo. 68 pp. 2s. 6d. Murray. 1822.

A CONSIDERABLE proportion of our readers may be expected to take an interest in the proposed additions to the Examinations in the University of Cambridge, and the regret which we have long felt, at being unable to bring the subject before them in an adaquate manner, is fully recompensed and done away by the opportunity that has now occurred. The letter of Philograntus contains an able summary of the whole argument, and is calculated at one and the same time to conciliate and convince. We hasten to extract the principal passages, merely premising for the benefit of our friends in the country, that the Letter is universally ascribed to the pen of Professor Monk, recently and most deservedly preferred to the Deanery of Peterborough. His object is thus stated:

"It is not my intention to enter into the details of the different plans which have been recommended for attaining the desirable objects in view. Such an investigation of minute particulars would be invidious towards the gentlemen who have exerted themselves to promote our common object, the welfare and honour of the University: and it would, at the same time, be unavailing; since there will, I think, be no great difficulty in obtaining acquiescence in the *details*, when once persons are brought to agree upon the *principles* of the measure to be adopted. The differences of opinion existing among us on this subject may be reduced to three heads: I speak of,

"1. Those who wish for an additional examination of the students, to be followed by Honours, upon a scale of merit, with all its distinctions and gradations.

"2. Those who contend for such an examination merely as a *sine qua non*; excluding all honour and distinction of the meritorious.

"3. Those who wish that no change whatever should be hazarded.

"The third class is, as far as I can judge, the least numerous of the three. Yet from the opposition of opinion between the other two, it has hitherto been successful, and threatens to prevent the

[*] John iii. 8.

meditated improvement altogether. I am convinced that all parties are actuated by the same wish to see our academical system as prosperous and as perfect as possible, though all may not have had equal opportunities of viewing the subject in its different bearings. Several persons, with whom I have conversed, at different times, upon these questions, have experienced a considerable change of opinion, and have gradually become converts to the scheme of distributing classical honours, upon the liberal and unrestricted plan already practised in mathematics: and I am inclined to hope, that a calm deliberation on the real merits of the case, may produce the same effect in others. Avowing myself, therefore, to be a decided advocate for the first of the three plans, I shall proceed to examine the arguments which I have heard alleged by the two other parties, in favour of their own particular views." P. 5.

Those persons who disapprove of any alteration whatsoever, and (this class is justly surmised to be the smallest of the three) are reminded of the following facts. A bachelor's degree, which generally serves as a passport into the liberal professions, may be obtained at present by a very moderate extent of mathematical and moral knowledge. College examinations, however beneficial, have proved unequal to the task of supplying the deficiency in the *minimum* prescribed by the University as absolutely requisite for a degree. Cambridge-men are notoriously considered as inferior to Oxford-men in the state of preparation for Holy Orders, which they exhibit when under examination by the bishop. And at Oxford there does exist a regular enquiry into the theological attainments of every candidate for a degree.

The second class of objectors to the plan supported by *Philograntus* are ready to sanction a classical examination; provided, it does not extend beyond that *sine quâ non* without which it is disgraceful to the University to confer a mark of its approbation. To which it is answered, that such a scheme would be a complete subversion of the present Cambridge system; inasmuch as it would banish all rewards to the deserving. The exclusion of all honours, the mixing together the ablest and the most ignorant in one common mass, would bring the whole plan into immediate contempt, and produce few, if any of the advantages which a better scheme may insure.

"The plan which was last year proposed to the Senate, enacts a full and ample examination in classical subjects, to be followed by an arrangement of honours in three divisions, exactly similar to those of *Wranglers*, *Senior Optimes*, and *Junior Optimes*. By providing that no person shall have a place among the classical honours, who has not already obtained one in the mathematical tripos, it secures the University against a neglect of philosophical pursuits: and by combining an examination in the Greek Testament, in the history, antiquities, and allusions of the Scriptures, and in the evidences of our Religion, and by making a competent acquaintance with these subjects the indispensible requisite for a degree, it ensures that attention to them which ought to be encouraged by a seminary for Christian education. That the establishment of this scheme will prodigiously increase the amount of study and of intellectual acquirement, can hardly be doubted by any person acquainted with the temper of our academical youth, or, I may say, with the principles of human nature itself. By holding out the certainty of appropriate reward to every description of exertion, in an almost exact proportion to the merit displayed, we shall henceforth supply an unceasing motive to the industry of *all* our students, whatever be the diversity of their tastes and their capacities; and shall take away those excuses for the neglect of college studies, which too many are in the habit of alleging to their friends and to themselves. The importance of the matter now alluded to, though it will be recognized by your Lordship, and by those who have ever been engaged in university tuition, may not perhaps strike all readers in the same light: it will therefore not be amiss to explain more particularly the nature of a difficulty which frequently occurs, to disappoint the sanguine hopes entertained of the success of a youth in his academical career.

"Many of our students bring with them to Cambridge a very considerable stock of classical knowledge, as well as much fond-

ness for ancient literature; but they soon discover that there are among their numerous contemporaries two or three or more, possessing so decided an advantage in this department, that they cannot reasonably hope to overtake them. Fancying therefore that all avenue to classical honours is closed against them, they feel their ardour damped, and are continually found turning aside from the path of academical study to various trifling pursuits, which are too apt to mislead the taste, and enervate the mind of youth. This is particularly the case with students whose circumstances in life place them above the necessity of obtaining provision by their own exertions: with this description of young men, the authority of their tutor may prevail in procuring attention to mathematical studies during their first year; but after that period, they too frequently discard these pursuits as irksome, merely because they demand steady application; or allege some fancied aversion to such reading, as the excuse for a neglect of the university course. Knowing that they have already obtained a sufficient portion of this knowledge to ensure a degree, and having no other channel of academical distinction open to their ambition, they suffer the greater part of their remaining time to be misspent in useless occupations, or else wasted in idleness, with its usual accompaniments, extravagance and dissipation. There is another description of students upon whom the same cause operates, less disasterously indeed, but still in a manner greatly to be deprecated: I mean the industrious and aspiring scholars, who feel themselves compelled almost to desert those classical pursuits to which their genius and taste are best adapted, and to devote their time exclusively to mathematics, a study less congenial, in which their progress is painful and unsatisfactory. This case likewise may require some explanation. I suppose a young man actuated by laudable ambition, with a determination to realize as far as possible the hopes of his parents and friends, or to acquire those emoluments which are the result of academical distinction; for here it may be remarked, that in the greater part of our Colleges, the fellowships are avowedly held out as rewards to those who have reached the higher class of university honours. Finding, therefore, that there are among his contemporaries, some, whose scholarship he cannot hope with his utmost exertions to surpass, he betakes himself to the only open field, that of mathematics; while it frequently happens that the nature of his talents tend strongly in a different direction. Here he perseveres, *invita Minerva*, in laborious efforts to ascend the higher eminences of science; and has finally the mortification to see persons with scholarship and with industry inferior to his own, invested with great honours, and preferred in their society to himself. This is neither an imaginary nor an overstated case: it is one which tutors will acknowledge as of frequent and of painful occurrence; and to which, under the present system, we are unavoidably exposed.

"I trust that these remarks will not be construed into a disapprobation of the existing practice of exacting from every student a certain quantity of philosophical knowledge; and that I shall not be suspected of a wish to countenance the childish and unworthy apology for a neglect of such pursuits, that the person "feels no taste for them," "that they are dry and uninteresting," &c. In ascending an eminence, a little perseverance is requisite before we can reach the attractive and interesting parts of the prospect; in the mean time the exercise is beneficial to the health and the animal spirits. In the acquisition of almost every science, a similar degree of labour is demanded, before the promised point of gratification can be attained: but to the mathematics this comparison may be applied most appropriately; since not only is the ascent steep and arduous, but the exertion which it demands is peculiarly invigorating to the mental faculties; and the student, long before he has reached the agreeable part of the science, feels its beneficial effects in his strengthened powers of reasoning, of attention, and of memory. In fact, they who complain most of its irksomeness, are the very persons for whom such a mental discipline is most required: their aversion to close and abstract reasoning being a defect, which it is the special business of education to counteract. The only just matter of complaint is, that while we recommend and encourage different species of study, we afford an open and liberal scale of rewards only to one: and by this means, the greater part of our students must either be distinguished as mathematicians or as nothing. That the other studies are important and essential to a system of university education, we are all agreed: and it cannot be denied that there are in the nature of young men's minds and capacities very considerable differences, which make a particular pursuit less eligi-

ble for one than for another. Were students more generally encouraged to dedicate their principal attention to those subjects in which each is most calculated, to excel, it is hardly possible to doubt that a twofold result would ensue: a much greater number of students would employ their time in the ardent pursuit of knowledge; and their respective acquirements would become more beneficial to themselves, to their professions, and to their country." P. 15.

Of the arguments that have been commonly urged against this proposal, the principal is refuted in the following terms:

"In the first place, let us admit that some persons may be induced by this additional system to read somewhat less of mathematics, while they devote the time, which would otherwise have been so employed, upon other academical studies more suited to their genius and taste. In what respect is the pursuit of science prejudiced thereby? What injury arises to the individuals themselves? What loss results to their college, or to the professions for which they are designed? I declare myself utterly unable to imagine the least; while it is morally certain, that those very persons will become better informed than they now are, in the most important of all human studies; and it is equally clear, that many other students will, by the same institution, be impelled to efforts in literature and science, who, at present, neglect both the one and the other; and the dominion of idleness and dissipation will be proportionably contracted. But to return to the main ground of alarm, that the study of mathematics will be injured—The proposed plan makes it an indispensable condition, that the student who aspires to a place in the Classical Tripos, must have previously obtained some mathematical honour; and by this provision, it is certain that this species of reading will be *promoted;* and that, too, in a way peculiarly desirable: inasmuch as many persons of talent will be under the necessity of carrying away with them from Cambridge a pretty fair knowledge of the more useful parts of mechanics, optics, hydrostatics, and astronomy, as well as the elements of the Newtonian Philosophy; too many of whom, under our present system, would probably limit their scientific acquirements to the solution of an adfected quadratic, or, at most, to the extraction of a binomial surd. This result is not, and cannot be disputed: and it may be added, that the order of Junior Optimes, which is at present rather shunned than courted, will rise in respectability, when it becomes a passport to the highest classical distinctions. Every one must perceive how important it is that *all* our honours should be deemed respectable objects of ambition.

"But if I am not greatly mistaken, the real apprehensions of those who dread injury to mathematical studies, apply only to the high Wranglers, to those who pursue their researches, with so much energy and success, into the *arcana* of science, and who learn to what extent Analysis may be applied to the advancement of Philosophy. Let this fear once be removed, and the point is carried. That the proposed plan will have an effect at all prejudicial to such students, is a position which I strenuously resist. The argument, indeed, were it valid, would tend to prove that the two classical medals are injurious; since of the persons who have obtained these honours, how large a proportion may be found among our highest Wranglers. That great attainments in the classical and philosophical departments may be, and frequently are united, no one is ignorant: and I appeal to your Lordship, as well as to other persons who have excelled at the same time in both these studies, whether the perusal of the finest writers, during a part of each day, be not a relief to the mind and spirits, which prevents the fatigue resulting from uninterrupted exercise in the severer discipline of science. The young man, whose ambition and energies are wholly directed to the acquirement of academical honours, (and to no others is this part of the subject applicable,) will feel himself constantly refreshed and invigorated by this change of pursuit; the alternation of studies is as wholesome to his mind, as that of solid and of light food is to his bodily constitution.

"Further to allay the apprehensions of a defalcation in mathematical reading, I beg leave to suggest that, under the joint system, some young men will carry that branch of study much farther than at present. Many will, by taste and previous scholarship, naturally be drawn for the most part to classical pursuits; they, on the other hand, who owing to smaller advantages of school education, or from other causes, find themselves, on their arrival in the University, less able to cope in this field, will continue, as now, to seek distinction in the more exact sciences;

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the only alteration will be of this kind—the mathematician, seeing formidable competitors in his own college among the aspirants to classical honours, will find greater efforts and a higher quantity of information requisite, to give him a prospect of obtaining a Fellowship. Thus one class of students will devote their principal attention to philosophy, and another to scholarship; while neither the mathematician is at liberty to neglect the classics, nor the scholar to neglect the mathematics: but it is upon his own favourite pursuit that each will mainly rely for success. By this means, three distinct and important advantages will be obtained: 1. A greater proportion of persons will industriously pursue academical studies; 2. this industry will take a direction more conducive to their several improvement; 3. and the society of each college will have a better choice of proficients, both in science and literature." P. 22.

Philograntus then adverts to the system already adopted in Trinity College, and the eminent success which has attended it, to the zeal and emulation generally displayed by the candidates for academical honours, and to the partiality with which they look forward to the proposed additions to their task.

"By some persons who read these remarks, a question of this kind may probably be asked—If an institution be really so desirable, and at the same time so free from all sound objection, how can it have happened, that it has never yet been enacted—that the University has continued to deprive itself and the country of such great and obvious benefit? We reply, that it *has* been long and anxiously desired; and that ever since our mathematical system assumed its present form and importance, many people have wished to see a proper balance preserved, by a similar encouragement of other essential pursuits. The difficulty of effecting great regulations in a body, constituted like ours, is too well known. Time, however, the greatest of innovators, has already produced a mighty alteration: I allude to the increased number of our students, which has been for some time past progressive, and within the last ten years, has been nearly doubled: nor are there any symptoms either in the state of the country, or in the feelings entertained towards the English Universities, of any material diminution. Had we not, therefore, a variety of other motives conspiring to recommend such an improvement in our plan of education, yet this single consideration might be sufficient. Supposing the system to have been adequate heretofore, for the maintenance of industry and good order among the young men, yet the same becomes inadequate when the number is increased two-fold. This single fact has prevailed with many persons, who were most averse to any change, and has convinced them that the proposed classical examination is required for the purpose of upholding discipline; which, in a place where fourteen or fifteen hundred young men are collected, can never be effectually preserved, except by engaging their time and their attention in liberal and useful pursuits. The enlargement of our scheme of education is therefore as desirable, as the enlargement of our buildings for their reception. In touching upon the last point, I cannot help remarking, that although the judicious regulations enacted four years ago, for the lodging-houses in the town of Cambridge, in which about half our students reside, have materially palliated the evil, and produced as great an assimilation to the discipline of a college as the nature of the case admits, yet they can never compensate for the advantage of a society living like one family within the same walls: nor can any regulations remedy the increased expense of university education, necessarily produced by the present mode of lodging the young men. Upon this subject, however, we look forward to an improved state of things: the author for the Grace of Classical Examinations is known to have originated a plan at once spirited and judicious, for increasing the building of his own college: and there can be little doubt, but that a measure which has been long demanded by the circumstances of the University, will, after the example has been given, find imitation in some other societies: in this respect, as well as in many other particulars, the spirit of rivalry existing among our different colleges is sure to promote the general interests of the body. This step will prove more gratifying to the friends of an English system of education, than perhaps any other that could be named; and it will entitle its author to the lasting gratitude, not only of the present, but of future generations." P. 20.

Our limits forbid us to follow the learned writer through the remainder of his well-written pamphlet. We know not what effect it may produce within the precincts of the University; but we conceive

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that the generality of his readers will agree with us in thinking that it is incumbent upon that body to adopt one of two measures, viz. to answer his arguments, or to adopt his proposition. We conclude our brief remarks with one more important extract.

"There are certain incidental benefits to be expected from the institution of classical and theological examinations for degrees, which, though they may not have entered into the calculation of its advantages, strike me as too important to be passed over in silence. First, the office of examiner, requiring both erudition and judgment, will procure much credit to those by whom it is ably discharged; and will thereby have the double advantage of adding a motive to some of our ablest resident fellows for the prosecution of important studies, and of introducing their merits to the more general knowledge of the world *. In the next place, a gradual improvement in the education of youth throughout the kingdom must ensue, not only from the advancement of classical knowledge in the university, whence so large a proportion of the instructors are taken, but from the existence of a better criterion than we now have for estimating the merits of schoolmasters and private tutors. The fashion, so prevalent during the last few years, of committing the whole, or part of a boy's education to gentlemen who take only four or five pupils, makes this, more than ever, a point of importance. At present, a parent has not often any means of appreciating the qualifications of persons to whose care he entrusts his son. It is no trifling recommendation of a measure, that it will procure more certain provision for the meritorious scholar, and will at the same time improve the general state of education." P. 38.

"* The mode of their appointment, which is proposed to be vested in certain officers holding responsible situations in the University, is guarded against the opposite dangers arising from individual nomination, and rotatory succession."

MONTHLY REGISTER.

Progress of Religion at Bombay.

WE had the pleasure, in our last Number, to insert an account of the ceremony of laying the stone of an English Church at Poona, an event which must at all times be interesting, but particularly so in the present circumstances of the country; and still more at the largest city on the Bombay side of Hindostan, and within these few years the capital of the Mahratta empire.

Since the year 1814, the Bombay government have undertaken the erection of three English churches, at the expense of the East India Company. The foundation stone of a church at *Surat* was laid last year, *Poona* in June last, and the third at *Kaira*, near Ahmedabad, in Guzerat, has been laid before this date. These must all very materially tend to exhibit and to raise our religion in the eyes of the natives; whilst they will, at the same time, keep alive in our own members the principles of our faith.

It is therefore to these and similar undertakings that we may look as effectually promoting Christian knowledge in India. In this Archdeaconry, since the establishment of the episcopal authority, the number of chaplains have been increased, and institutions have been formed for the advancement of education and religion. The Bombay Education Society was formed in 1815, on the principles of the National Society, from which a master and matron were obtained; it is chiefly supported by voluntary contributions, and its annual income is about 3000*l.* a year. In the two central schools there are nearly 100 boys boarders, and about as many day scholars; in the girls' school about 60 boarders. The Society is supported by all the principal persons,

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many of whom take an active part in its management; and the manner in which the ladies attend to the girls' school is most praiseworthy. The schools are annually examined, and the last examination, in March, was attended by the Bishop of Calcutta and Mrs. Middleton, the Hon. Sir Charles and Lady Colville, and every person of consideration in the settlement.

The district committee of the Society for Promoting Christian Knowledge was established in 1816, and is also well supported; its annual income from subscribers is about 350*l.* and its issues of books in the last year were 250 Bibles, 651 Testaments and Psalters, 509 Common Prayer-books, and 7,049 other books and tracts, exclusive of the Family Bible, Arabic Bible, and tracts in the native languages. The Committee is engaged, with the sanction and assistance of the Society, in translating and printing tracts in the Guzerattee and Mahratta languages: and it has recently passed some resolutions for the institution of lending libraries, under the chaplains.

These are all promising circumstances for the advancement of Christianity. The Church at the Presidency has also been new pewed within these few years, for the better accommodation of the congregation, which are now, in general, very respectable; and by the alteration of the evening service from four to eight o'clock, a greater number is now seen at that time than before.

Society for Promoting Christian Knowledge.

Extract from the Seventh Annual Report of the Alford and Spilsby District Committee. Francis Mead, D.D. in the Chair.

The Committee, after returning their sincere thanks to the numerous supporters of this Institution, beg leave to inform them that in the course of the year ending December 31, 1821, Books and Tracts to the amount stated below have been issued from their local deposit, viz.

	Bibles.	Testaments, Psalters, &c.	Prayer Books.	Other bound Books.	Tracts, Half-Bound, &c.	Total.
Issued in the six preceding Years	94	124	195	237	1755	2405
	576	925	1339	1425	15357	19622
Total from the commencement of the Institution in 1815, to Dec. 31, 1821.	670	1049	1534	1662	17112	22027

Opening of the New National School, in the City of Bangor.

Tuesday, (New Year's Day,) was determined upon for the opening of this school. The children, in number exceeding 400, assembled in the school-room, from whence, after prayer, and some preliminary arrangement, they walked in order to the Cathedral, preceded by a band of music, with elegant flags, bearing appropriate devices.

After Divine Service, the procession, on returning to the School, assumed a more imposing appearance, as had been previously arranged, in the following order—Boys, Girls, Band, Tradesmen, Gentlemen, Ladies, Church-wardens, and Clergy, the two Vergers in their gowns, closing the whole.

The Lord Bishop (surrounded by his family,) who had been previously admitted into the school-room, received the procession in the most condescending manner. After the whole were seated, the Rev. J. H. Cotton, to whose unwearied zeal, unshaken perseverance, and unremitting attention, the public is indebted for the formation and completion of the school, addressed the meeting, and gave the following account of the building.

"The ground on which the school stands is procured from the Dean of Bangor, upon a lease of 60 years, having a clause by which the committee are empowered to purchase the premises within the first 20 years, for the sum of 130*l.* the ground is 7*l.* per annum. The building, by the original contract was to have amounted only to 500*l.*; but it was found necessary in the progress of the work, to make some alterations; these, together with the several additions I have just named to you, will make the whole cost amount to 600*l.* as near as can be calculated. To meet this expence,

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the following sums have been collected. Donations from Land-owners and inhabitants 254*l.* 17*s.*—savings out of our current income 86*l.*—interest upon this sum in the Savings' Bank 10*l.* 0*s.* 11*d.*—grant from the National Society in London 90*l.*—a loan from the Bishop of 150*l.* without interest, (in addition to his benefaction of 100*l.*) making a total of 600*l.* 17*s.* 11*d.*"

The children, in number exceeding 400, were, at his Lordship's expence, regaled with a plentiful supply of roast beef and plum-pudding, with a can of beer to each. The company, both Ladies and Gentlemen, all vieing to wait upon and anticipate their wants.

At the close of the Meeting a collection was made, amounting to 11*l.* 5*s.* 6*d.* as this was proceeding, a message was sent from the Society of Calvinistic Methodists, declaring it to be their intention to form a collection for the National School, in consequence of the advantage derived to them by the new road, which, as it leads to the School, passes by their Chapel-door. A very liberal collection was accordingly made in the evening by Mr. David Roberts, and Mr. Robert Hughes, amounting to 5*l.* which was given by them into the hands of the Committee of the National School.

HIBERNIAN BIBLE SOCIETY.

WE have received information, on which we can rely, that the Committee of the Hibernian Bible Society have renewed their Correspondence with the Archbishop of Armagh, and after their orators have been for months abusing him, and their pamphleteers and newspaper writers endeavouring to vilify him in the public eye, they have addressed a letter to him, requesting him to state his objections to their proceedings, promising him the fullest consideration of all he shall complain of, and all possible satisfaction in every point, and winding up the whole with the expression of a hope, that he will again become a member and patron of the Society.

His Grace has replied to this application in the manner that might be expected from him. In the first place stating, as his reasons for having withdrawn from the Society, that their proceedings were *not confined* to their *professed* object, the circulation of the Scriptures without note or comment; and were of such a nature as to invade the rights and weaken the influence of the Established Church, and in the next place, putting it to themselves to determine whether if he be such a character as their orators at Belfast and other places have described him, a revealer of secrets—a betrayer of solemn trusts—an apostate—an enemy to the circulation of the Bible, &c. &c. &c. His becoming again a member of their Society, would not be a *discredit* rather than an honour or advantage to them. We do not give this either as the whole of his Grace's Letter, or as a *literal* transcript of any part of it; but we know that the substance is preserved, and that the Letter concludes with desiring that it may be considered as his Grace's final answer. This intelligence appeared to us too important not to be communicated even in this unofficial and imperfect state; but we trust the Hibernian Bible Society will publish the correspondence, and the whole proceedings will then be as they ought to be, before the world.

LAW PROCEEDINGS.

Marriages of Persons not baptized.

[An incorrect statement of the following case having appeared in a Monthly Publication, we have been requested to insert an amended report.]

BANNS of Marriage between Joseph Hudson and Mary Williamson, were published in the Parish Church of Kimbolton, on three several Sundays. The Vicar being called upon to solemnize the marriage, refused the request, upon its having been stated to him that one of the parties, viz. *Joseph Hudson had never received the Rite of Baptism from any person whatsoever.*

The Vicar was not in residence during the publication of the banns, and assigns the following reasons for refusing to solemnize the marriage, viz.

1st—In all former Common Prayer-Books, the Rubrick required the new married couple to receive the Sacrament on the day of marriage; Baptism must, therefore, have been previously administered. To accommodate certain Presbyterians, the word "*convenient*," as relating to the receiving the Communion, was substituted for "*necessary*," and, consequently, Baptism is still implied.

2adly—The act of 26 Geo. II. requires the parties to deliver in writing a notice of their "*true Christian and sirnames*," to the Minister of the Parish seven days at least prior to the publication of the banns. If the term "*Christian name*," signifies that by which we are received into the Church of Christ, Baptism is here implied.

3rdly—The Rubrick in the Burial of the Dead, directs "That the office ensuing is not to be used for any that die unbaptised," and, therefore, in the absence of a direct statute, analogy would lead one to infer the same with respect to marriage.

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4thly—That if marriage, according to the Established Church, be a religious, as well as a legal institution, "to promise in the name of the Father, and of the Son, and of the Holy Ghost," without having been previously admitted into that faith, is certainly anomalous, and at the least irregular.

Lastly—If a person born of parents belonging to the Establishment had not been baptised, and were to offer himself for marriage, it may be presumed the minister would be justified in refusing to solemnize the marriage; and, consequently, unless unbaptized dissenters are protected by statute, the Church would consider them in the same light, since, spiritually, she is ignorant of dissent *.

Upon this case, Dr. Jenner was requested to give his opinion, whether marriage may be solemnized, and whether the ministers may be compelled to marry, without the rite of Baptism being previously administered, and, if not, whether it will be necessary to republish the banns after baptism.

He answered in the following terms:—

Whatever may have been required by the antient Rubricks, it is now perfectly clear, that it is not *incumbent* upon the new married couple to receive the Sacrament, though it is recommended as convenient to be done; and, therefore, the reasoning which was applicable to the law, as it then stood, is not to be applied to it in its existing state. The Marriage Act, it is true, requires that the "true Christian and Surnames" should be used in the publication of banns; and perhaps strictly speaking, there is no true Christian name, but that, which is received in Baptism. It has, however, been held, that for the purposes of that act, a Christian, as well as a surname, may be acquired by repute, and that a person, whose name was *Abraham Langley*, was well married by, and after the publication of banns in, the name of *George Smith*, (*vide* the "King against the inhabitants of Billinghurst," 3rd Maule and Selwyn, p. 250.) I am, therefore, clearly of opinion, that the marriage in question not only may, but ought to be solemnized, and that the minister refusing to perform the ceremony, may be compelled to do so; and I, therefore, recommend that no further opposition be made by him.

HERBERT JENNER.

Doctors' Commons,
5th Dec. 1820.

* See the Introductory Canons of the Church of England.

Death of Dr. E. D. Clarke.

Early on Saturday, March 9, died, at Sir W. Rush's house, in Pall Mall, after a severe and painful illness, the Rev. E. D. Clarke, LL.D. Professor of Mineralogy, and Librarian of this university, formerly Fellow of Jesus College, and Rector of Harlton, in this county, and of Great Yeldham, in Essex.—It is with sentiments of the deepest regret, that we announce the above intelligence; and we trust to the indulgence of our readers, if we trespass beyond our usual limits on such an occasion, and insert a few tributary words to the memory of this highly lamented and most distinguished individual. We should fail indeed in our respect for the general sympathy, which the loss of Dr. Clarke has excited, were we to content ourselves with the bare notice of his death. In the following paragraph it is not intended to draw the character of the late Professor, and to delineate his varied excellencies—they will hereafter be traced by the biographer; but the hasty sketch, which has been conveyed to us by one of his numerous friends, will, we trust, prove not unacceptable. Perhaps no person ever possessed in a more eminent degree than Dr. Clarke, the delightful faculty of winning the hearts and riveting the affections of those into whose society he entered. From the first moment, his conversation excited an interest that never abated. Those who knew him once, felt that they must love him always. The kindness of his manner, the anxiety he expressed for the welfare of others, his eagerness to make them feel happy and pleased with themselves, when united to the charms of his language, were irresistible. Such was Dr. Clarke in private life; within the circle of his more immediate friends; in the midst of his family, there he might be seen, as the indulgent parent, the affectionate husband, the warm, zealous, and sincere friend. Of his public life the present moment will only admit of an outline. Soon after taking his degree, Dr. Clarke accompanied the present Lord Berwick abroad, and remained for some time in Italy. The classic scenes he there met with, and his own inquisitive genius, stimulated him to enter into a wider field of research; and shortly after his return to England, he embarked on those travels which have rendered his name so celebrated throughout Europe; indeed we may add in every quarter of the civilized world. To enter into any description of them is needless—they are before the public. They have been, and will continue to be,

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the delight and the solace of those who have been unable to visit other countries; and they have excited the dormant spirit of curiosity in many a resident of this university, who has followed eagerly the steps of Dr. Clarke, and has invariably borne testimony to the accuracy and the fidelity of his narrative. Dr. Clarke has somewhere mentioned all the excellencies which must unite to form a perfect traveller—he must have the pencil of Norden, the pen of Volney, the learning of Pococke, the perseverance of Bruce, the enthusiasm of Savary. Of all these Dr. Clarke united in his own person by far the greater share. No difficulties in his progress were ever allowed to be insuperable; and upon all occasions he imparted to others a portion of his own enthusiasm. It was upon the return from this extensive tour, during which he had visited nearly the whole of Europe, and parts of Asia and Africa, that Dr. Clarke presented to the University those memorials of his travels, which now decorate the vestibule of the Library; and as some return for the splendor which his name had reflected upon the University, he was complimented in full Senate with the degree of LL.D. From that moment the residence of the traveller was confined to Cambridge, and he shortly after commenced those public lectures in mineralogy, which, if possible, have made his name more known and honoured, both in this and in foreign countries, than even his long and interesting travels.—Natural History was his earliest and most favourite study; and that peculiar branch of it, which refers to the mineral kingdom, soon engrossed the whole of his attention. In the delivery of his celebrated lectures, Clarke was without a rival—his eloquence was inferior to none; (in native eloquence, perhaps, few have ever equalled him in this country;) his knowledge of his subject was extensive; his elucidation clear and simple; and in the illustrations, which were practically afforded by the various and beautiful specimens of his minerals, he was peculiarly happy.—Most of those specimens he had himself collected, and they seldom failed to give rise to the most pleasing associations by their individual locality. We may justly apply to him in the delivery of his lectures, what is engraven on the monument of Goldsmith, "*Nihil, quod tetigit, non ornavit—.*" Of the higher qualities of his mind, of his force and energy as a Christian preacher, of the sublimity and excellence of his discourses, we might tell in any other place than Cambridge; but here all mention of them is unnecessary, his crowded congregations are testimony sufficient. Of the estimation in which Dr. Clarke was held by foreigners, we may in the same manner refer our readers to the various Honorary Societies, in which his name stands enrolled; we may safely say, that to no one person has the University of Cambridge been more indebted for celebrity abroad during the last twenty years, than to her late Librarian, Dr. Clarke. He has fallen a victim indeed to his generous ardour in the pursuit of science—he looked only to the fame of the University; and in his honest endeavours to exalt her reputation, he unhappily neglected his own invaluable health—He has thus left to his afflicted family, and to his surviving friends, the most painful and bitter regrets; whilst to the University itself, he has bequeathed a debt of gratitude, which we doubt not will hereafter be amply and liberally discharged.

The remains of the much-lamented Dr. Clarke were interred this morning at 12 o'clock, in the chapel of Jesus College.—The funeral was attended by his relatives, some of the Heads of Houses, the greater part of the Professors, and most of his friends resident in the University; all the Members of Jesus college (the college to which he belonged) likewise followed. The service was read in the most impressive manner by the Rev. Dr. French, Master of Jesus college, and Vice-Chancellor of the University; and the effect it produced was such as might have been expected on so melancholy an occasion. Dr. Clarke was in the 54th year of his age; he proceeded to the degree of B.A. 1790, M.A. 1794.—*Cambridge Chronicle.*

ECCLESIASTICAL PREFERMENTS.

Adams, T. C. *M.A.* domestic chaplain to the Earl of *Aylesford*, to the living of *Foleshill*, near *Coventry*; patron, the LORD CHANCELLOR.

Bagot, Hon. Richard, *M.A.* to a prebendal stall in *Windsor chapel.*

Barrret, J. T. *D.D.* of *St. Peter's college, Cambridge*, to the rectory of *Roothing Beauchamp, Essex.*

Barton, R. S. to the vicarage of *Alconborough cum Weston, Hunts.*

Benson, Henry Bristowe, *M.A. of Christ*

college, Cambridge, to the vicarage of *Heckington, Lincolnshire*, on his own petition.

Bethell, G. *M.A.* to the vicarage of *Burnham, Bucks*; patrons, the PROVOST AND FELLOWS OF ETON COLLEGE.

Briggs, J. to a fellowship at *Eton college*.

Coldwell, W. E. *M.A. of Catharine hall, Cambridge*, is appointed domestic chaplain to the Earl of *Roden*.

Collier, Charles, vicar of *Hambledon* and *Branston, Rutlandshire*, late curate of *Thorington*, to the vicarage of *Riby, Lincolnshire*; patron, W. E. TOMLINE, Esq.

Deacon, James, to the curacy of *St. Etheldred, Norwich*; patrons, the CORPORATION OF THAT CITY.

Greeves, Richard, to the vicarage of *Deddington, Oxfordshire*; patrons, the DEAN AND CANONS OF WINDSOR.

Hales, Robert, *M.A.* to the rectory of *Hillington, Norfolk*; patron, W. J. H. B. FOLKES, of *Hillington hall*.

Hibgame, E. *M.A. fellow of Jesus college, Cambridge*, to the vicarage of *Whittlesford, Cambridgeshire*; patrons, the MASTER AND FELLOWS OF THAT SOCIETY.

Irving, M. *B.D.* to the vicarage of *Sturminster Marshall, Dorset*; patrons, the PROVOST AND FELLOWS OF ETON COLLEGE.

Jeans, J. L. *M.A. of Pembroke college*, to be one of the domestic chaplains to the Earl of *Stradbroke*.

Jones, John, curate of *Waterbeach*, to the living of *Cardley, Worcestershire*; patron, the BISHOP OF WORCESTER.

Plimley, Henry, vicar of *Shoreditch* and of *Cuchfield*, to be chancellor of the diocese of *Chichester*.

Plumptre, J. F. to a fellowship at *Eton college*.

Polehampton, E. *M.A. fellow of King's college, Cambridge*, to the rectory of *Greenford Magna, Middlesex*; patrons, the PROVOST AND FELLOWS OF THAT SOCIETY.

Randolph, J. H. to the rectory of *Fobbing*, in *Essex*.

Sharpe, J. vicar of *Doncaster*, to be chaplain to the Earl of *Clanwilliam*.

Sumner, Charles Richard, *M.A.* to a prebendal stall in *Worcester cathedral*.

Thomas, rev. Mr. to the vicarage of *Great Bursted, Essex*; patron, LORD PETRE.

Willings, T. to hold with the rectory of *Church Lench, Worcestershire*, the vicarage of *Bromfield, Salop*.

Wilson, W. *M.A. fellow of Jesus college, Cambridge*, to the vicarage of *Elmstead, Essex*; patrons, the MASTER AND FELLOWS OF THAT SOCIETY.

Worgan, Joseph, to the vicarage of *Pebworth*.

Yeadon, W. *B.D.* to the rectory of *Waddington, Lincolnshire*; patrons, the RECTOR AND FELLOWS OF LINCOLN COLLEGE, OXFORD.

UNIVERSITY OF OXFORD.

Degrees conferred February 28.

MASTERS OF ARTS.—Henry Harvey, *Christ Church, grand compounder*, Theophilus Williamson, *Exeter college*; James Norris, *scholar of Corpus Christi college*; Robert Meadows White, *demy of Magdalen college*; Charles Hewett, *Brase-nose college*; Charles Cowper Cholmondeley, *Brase-nose college*; Richard Ramsay Warde, *Brase-nose college*; Henry Hall, *University college*; Thomas Henry Elwin, *Worcester college*.

BACHELORS OF ARTS.—William Swete, esq. *Oriel college, grand compounder*; George Dewdney, *Queen's college*; Richard Child Willis, *University college*.

March 12.

BACHELORS OF DIVINITY.—Godfrey Faussett, some time *fellow of Magdalen college*; William Firth, *fellow of Corpus Christi college*.

MASTERS OF ARTS.—Reginald Chandos Pole, esq. *St. Mary hall, grand compounder*; Samuel Grover, *fellow of Exeter college*; Edward Barton Lye, *Exeter college*; John Garnett Atkinson, *Brase-nose college*.

BACHELOR OF ARTS.—William Henry James, *Pembroke college*.

March 21.—At a Convocation held this day, John Bond, esq. *gentleman commoner of Worcester college*, was admitted to the honorary degree of Master of Arts, presented by the rev. William Law Pope, *M.A. fellow of the said college*.

The same day in Congregation, the following degrees were conferred:—

BACHELOR IN CIVIL LAW.—Charles Bellamy, *fellow of St. John's college*, and *Vinerian scholar of Common Law*.

MASTERS OF ARTS.—Henry Gordon, *Exeter college*; Richard John Meade, *Baliol college*; Thomas Higgins, *Brase-nose college*; George Walker, *St. John's college*; William Tovey Hopkins, *Pembroke college*.

BACHELORS OF ARTS.—Robert Oakman, *St. Alban hall*; Henry Withy, *postmaster of Merton college*; Frederick Edward Pegus, *law exhibitioner of St. John's college*; Charles Watkin Wynne Eyton, *Jesus college*.

March 7.—Charles Awdry, esq. was admitted *fellow of New college*.

March 20.—At a Convocation this day, John Frederick Winterbottom, *B A. fellow of Magdalen college*, was unanimously elected *Vinerian Scholar of Common Law*, in the room of Mr. Berton, elected to the vacant Fellowship.

March 21.—At a Convocation this day, the rev. Wm. Russell, *B.D. fellow of Magdalen college*, and the rev. John

Anthony Cramer, *M.A. student of Christ Church*, were approved as Public Examiners.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred Feb. 27.

DOCTOR IN DIVINITY. — Rev. Thos. Harwood, *Emmanuel college.*

HONORARY MASTER OF ARTS.—Lord Grey, of *Trinity college*, son of the Earl of Stamford and Warrington; the Hon. Thos. Cavendish, of *Magdalene college*, son of Lord Waterpark.

BACHELORS OF ARTS.—Rev. G. Wightman and C. Melhuish, of *St. John's college*; John Thomas Hinds, of *Trinity college*; W. Birch, *Catharine hall*; John Reeve, *Emmanuel college*; Matthew Robinson, *Caius college.*

March 23.

MASTER OF ARTS.—Rev. Bartholomew Goe, *Catharine hall.*

BACHELORS IN CIVIL LAW.—John C. Prattent, *Pembroke hall*; rev. Henry Morgan, *St. John's college.*

March 22.

MASTER OF ARTS. — Gibbs Crawford Antrobus, esq. *St. John's college.*

Feb. 22.—Hamnett Holditch, esq. *B A.* and Wm. Langton Arnold, esq. *B.A.* of *Caius college*, were elected Fellows of that Society.

The subject of the Porson Prize for this year is the passage in Julius Cæsar, Act IV. Scene 3, beginning with—"*Come, Antony, and young Octavius,*" and ending with—"*and leave you so.*" The metre—*Tragicum trimetrum acatelecticum.*

The subjects for the Members' Prizes are:—Senior Bachelors—*Populis diversis eadem instituta parum conveniant.* Middle Bachelors—*Astronomiæ laus et utilitas.*

March 6.—At a congregation this day, the very rev. James Henry Monk, *fellow of Trinity college, Regius Professor of Greek*, and *Dean of Peterborough*, was created *Doctor in Divinity* by royal mandate.

TYRWITT'S HEBREW SCHOLARSHIP.—The examination for a scholarship on this foundation will commence on Wednesday, the 8th of May.—Candidates to deliver their certificates of qualification before Midlent Sunday.

The Chancellor's two Gold Medals for the best classical scholars among the commencing Bachelors of Arts, are adjudged this year to Mr. Geo. Long and Mr. Henry Malden, both of *Trinity college*, and both University Scholars upon Lord Craven's foundation.

March 13.—At a Congregation this day, a Grace passed the Senate to confirm certain proposals for the institution of a *previous* examination of candidates for the degrees of Bachelor of Arts, Bachelor in Civil Law, or Bachelor in Physic. The following are the principal regulations:—

That there shall be, every year, a public examination in the Senate-house, in the last week of the Lent Term, to continue for three days.—That the subjects of examination shall be one of the four Gospels of the Acts of the Apostles in the original Greek, and one of the Latin Classics.—That every person, when examined, shall be required to construe some portion of each of the subjects to be appointed—to explain the grammatical construction of particular passages—and to answer printed questions relating to the Evidences of Christianity, and to the Geography, Chronology, and History of the other subjects of examination.—That the first of these annual examinations shall take place in the Lent term of 1824.—That all those undergraduates who shall commence their residence in the University during the year 1822, shall be required to attend such examination.—That those who shall come to reside in 1823, shall attend the examination of 1825, and so on.—That in case any one shall be prevented by illness from attending the regular examination of his year, he shall be required to attend on the next following examination, and so on.—That two classes (each of them arranged alphabetically) shall be formed out of those examined—the first consisting of those who have passed their examination with credit—and the second of those to whom the Examiners have *only not refused* their certificate of *approval.*—That those who shall not be *approved* by the Examiners, shall be required to attend the examination of the following year, and so on; and that no degree of *B.A. M.B.* or *LL.B.* shall be granted, unless a certificate be presented to the Caput, shewing that the candidate for such degree has passed, to the satisfaction of the Examiners, some one of these examinations.—That public notice of the subjects of examination in 1824 shall be issued in the first week of the Lent term of 1823—of the subjects in 1825, in the first week in the Lent term of 1824, and so on.

At the same Congregation a Grace passed the Senate to adopt the plans proposed by Mr. Mead for the erection of an astronomical observatory in this University.

The candidates for the office of Librarian of the University are:—

Henry Gunning, of *Christ college*; rev. John Lodge, *fellow of Magdalene college*; rev. J. C. Franks, *chaplain of Trinity college*; Geo. Burges, esq. of *Trinity college.*

J. S. Henslow, esq. of *St. John's college*, is candidate for the Professorship of Mineralogy.

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ORDINATIONS.

The Lord Bishop of Norwich held a general Ordination, in the Cathedral Church of that city, on Sunday, *March* 3, when the following persons were admitted into holy orders:—

DEACONS.—Robert Andrews, *B.A. Emmanuel college, Cambridge*; William Hamilton Burroughs, *B.A. Magdalen hall, Oxford*; Edward Cobbold, *B.A. St. Alban's hall, Oxford*; Thomas Henry Copeman, *B.A. St. John's college, Cambridge*; Henry Creed, *B.A. Corpus Christi college, Cambridge*; Ralph Errington, late of *Christ college, Cambridge*; John David Glennie, *B.A. Trinity college, Cambridge*; Ambrose Goode; Thomas Gregory, *St. John's college, Cambridge*; Edmund Holmes, *B.A. Bene't college, Cambridge*; Hunting Jollye, *B.A. Jesus college, Cambridge*; William Kay, *B.A. Magdalen college, Oxford*; C. Neale, *M.A.* late *fellow of St. John's college, Cambridge*; Robert Partridge, *B.A. St. John's college, Cambridge*; Michael Nowell Peters, *B.A. St. Peter's college, Cambridge*; George Pitt, *B.A. Trinity college, Cambridge*; William Stratton, *B.A. St. Edmund's hall, Oxford*; Henry Studd, *B.A. Caius college, Cambridge*; T. S. Turnbull, *fellow of Caius college, Cambridge*; John Jervis William Turner, *B.A. St. Peter's college, Cambridge*; James Devaynes Wintle, *B.A. St. John's college, Cambridge. Lett. dim. from Bishop of Bristol.*

PRIESTS.—Ralph Barker, *B.A. St. Peter's college, Cambridge*; Arthur Browne, *B.A. fellow of St. John's college, Cambridge*; Edward Drury Butts, *B.A. Queen's college, Cambridge*; Charles Carver, *B.A. Caius college, Cambridge*; Thomas Dixon, *B.A. St. John's college, Cambridge*; John Robert Matthew Edgar, *B.A. Trinity college, Oxford*; Thomas Farr, *B.A. Trinity college, Cambridge*; Henry Lowe; Thomas Welby Northmore, *M.A. Emmanuel college, Cambridge*; Jermyn Pratt, *B.A. Trinity college, Cambridge*; Thomas Raven, *B.A. Bene't college, Cambridge*; John Shilibeer, *Jesus college, Cambridge*; Ambrose Steward, *B.A. St. John's college, Cambridge*; Christopher Thurgar; George Wightman, *B.A. St. John's college, Cambridge*; John Page Wood, *LL.B. Trinity college, Cambridge.*

The following gentlemen of the University of Cambridge were ordained by the Bishop of Gloucester, on the 24th ult.:—

DEACONS.—W. Pashley, *St. John's college*; D. Jones, *B.A. Catherine hall.*

PRIEST.—W. Payne, *B.A. St. John's college.*

MISCELLANEOUS INTELLIGENCE.

BERKSHIRE.

Died.—At his house in the Cloisters, Windsor Castle, aged 78, the rev. George Heath, *D.D.* a *canon of Windsor, fellow of Eton college*, and *vicar of Stourminster Marshall, Dorset.*

Died.—At the vicarage, Sunning, aged 60, the rev. John Roberts, *D.D.* one of the *fellows of Eton college*, and *vicar of Sunning* and *Burnham.*

CHESHIRE.

Married.—The rev. C. T. C. Luxmore, to Frances, daughter of the late T. Brooke, esq. of *Church Minshull.*

DERBYSHIRE.

Died.—The rev. John James Dewe, *vicar of Alstonefield*, and *minister of Parwich and Allsopp in the Dale.*

DEVONSHIRE.

Married.—The rev. Edwin Eastcott, of *Exeter*, to Miss Bayntun, of *Bath.*

Died.—The rev. T. W. Shore, *vicar of Otterton.*

HANTS.

Married.—At Bramshot, the rev. Frederick Ford, *M.A.* eldest son of the late Henry Ford, *LL.D. principal of Magdalen hall*, to Mary Ann, only child of John Neale, esq. of *Hewshot.*

HUNTS.

Died.—At the rectory house, *Hamerton*, the rev. R. Pyne, many years rector of that parish.

KENT.

Died.—The rev. Mr. Hulme, *curate of Allhallows, Hoo*, in the 25th year of his age.

LANCASHIRE.

Died.—Aged 88, the rev. William Naylor, 67 years master of the Grammar School at *Ormskirk.*

LINCOLNSHIRE.

Died.—In the 80th year of his age, the rev. Henry Taylor, *LL.B. rector of Spridlington.*

MIDDLESEX.

Married.—At St. George's, Bloomsbury, by the rev. T. G. Tyndale, *rector of Holton, Oxfordshire*, the rev. Thomas Hyde Ripley, *vicar of Wootton Bassett, Wilts*, to Caroline Augusta, daughter of G. B. Tyndale, esq. of *Lincoln's-Inn-fields.*

Married.—The rev. Edward Polehampton, *rector of Greenford Magna*, to Elizabeth, youngest daughter of the rev. Thomas Stedman, *vicar of St. Chads, Shrewsbury.*

Married.—The rev. Charles B. Taylor, *B.A.* of *Trinity college, Cambridge*, to Adine, daughter of A. D. Lewis Agassiz, esq. of *Finsbury-square.*

Died.—At Merchant Taylors' School, in the 75th year of his age, the rev. Thomas Cherry, *B.D. vicar of Sellinge, Kent.*

NORFOLK.

Died.—The rev. William Atkinson, *rector of Hillington*, near *Lynn.*

NORTHAMPTONSHIRE.

Married.—The rev. J. Lamb, *M.A.* master of *Benet college, Cambridge*, to Anne, third daughter of the rev. B. Hutchinson.

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NORTHUMBERLAND.

Married.—At Alnwick, the rev. E. J. Howman, of *Hockering, Norfolk,* to Margaret, third daughter of the late N. Davison, esq. formerly his Majesty's Consul General at *Nice* and *Algiers.*

NORWICH.

Died.—At his son's, *Pottergate-street,* in the 85th year of his age, the rev. David Kinghorn.

SHROPSHIRE.

Married.—The rev. J. D. Lewis, to Mrs. Whatley, daughter of the late Robert Oakley, esq. of *Snakescroft,* near *Bishop's Castle.*

Died.—The rev. Benjamin Edwardes, *rector of Frodesley.*

SOMERSET.

Died.—At the vicarage of *Otherey,* in the 76th year of his age, the rev. E. Rouse, upwards of forty years vicar of *Othery* and *Middlezoy.*

SURRY.

Died.—At *Albury,* aged 66, the rev. W. Polhill, *M.A.* many years the respectable rector of that parish.

WARWICKSHIRE.

Married.—At *Leamington,* the rev. Edward Woodyatt, *M.A.* to Louisa Georgiana Maria, youngest daughter of the late Sir Nigel Bowyer Gresley, bart. of *Drakelow.*

Married.—On the 26th ult, at *Knowle,* by the rev. Rd. Moore Boultbee, the rev. Wm. Thomas Bree, only son of the rev. W. Bree, of *Allesley,* to Hannah Maria, youngest daughter of Joseph Boultbee, esq. of *Springfield House.*

Died.—At the rectory house, *Sutton Coldfield,* in the 86th year of his age, the rev. John Riland, *M.A.* 32 years rector of that place, and father of the Society for promoting Christian Knowledge.

YORKSHIRE.

Died.—Aged 72, the rev. John Metcalfe, vicar of *Fish Lake,* and 45 years resident curate of *Kirby-Overblow.*

Died.—At *Burton Hall,* the rev. Christopher Wyvill.

MONTHLY LIST OF PUBLICATIONS.

The Works of the Right Hon. Edmund Burke; containing Speeches in Westminster Hall, on the Impeachment of Warren Hastings, Esq. together with the Report from the Committee to inspect the Lords' Journals, and an Appendix. To which is prefixed, an Introduction, addressed to Lord Viscount Milton. By the Bishop of Rochester. Vols. 13 and 14. 8vo. 1l. 1s.

A Sermon preached at the Consecration of the King's Chapel, annexed to his Majesty's Pavilion at Brighton, January 1, 1822. By the Rev. Hugh Pearson, D.D. of St. John's College, Oxford, Chaplain to his Majesty and the Household at Brighton. Published by his Majesty's Command. 1s. 6d.

The Oxford University Calendar, for the Year 1822. 5s. 6d.

Vindiciæ Analogicæ; a Letter to the Rev. Edward Copleston, D.D. Provost of Oriel College, Oxford, &c. on his "Inquiry into the Doctrines of Necessity and Predestination." By the Rev. E. W. Grinfield, A.M. Minister of Laura Chapel, Bath. 2s. 6d.

A Defence of some Passages in Dr. Copleston's Inquiry into the Doctrines of Necessity and Predestination. By the Rev. W. Dalby, Fellow and Tutor of Exeter College, Oxford. 2s. 6d.

A newly invented Table for exhibiting to the View, and impressing clearly on the Memory, the Genealogy of our Lord and Saviour Jesus Christ, as given by St. Matthew and by St. Luke; also the Difference of their Accounts explained; with Notes on the most illustrious Persons from whom our Lord descended; and the Objections to the 11th and 42th verses of St. Matthew, chap. i. answered from all the best Commentators. By Robert Berkley Greene, of St. John's College, Cambridge. 8vo. 2s. 6d.

Reasons for withdrawing from the Hibernian Bible Society, founded on the public Documents of that Institution. By James Edward Jackson, M.A. Perpetual Curate of Grange, near Armagh. 4s.

A Selection from the Epistles of the Apostle Paul, in Testimony of the Divinity of Christ, with Illustrations from the four Evangelists; and Remarks by the Author. 2s.

Contemplations on the last Discourses of our blessed Saviour with his Disciples, as recorded in the Gospel of St. John. By the Rev. John Brewster, M.A. Rector of Egglescliffe, Durham. 8vo. 10s. 6d.

Rivingtons' Annual Register; or, a View of the History, Politics, and Literature for the Year 1820. 8vo. 1l.

Hints towards the right Improvement of the present Crisis. By Joseph Jones, M.A. 8vo. 5s.

A Letter from an Irish Beneficed Clergyman concerning Tithes. 8vo. 1s. 6d.

A Letter to Daniel K. Sandford, Esq. Professor of Greek in the University of Glasgow, in Answer to Strictures of the Edinburgh Review on the Open College of Qxford. By a Member of a Close College. 2s. 6d.

The Cambridge University Calendar for 1822. 6s.

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LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

The Society for Promoting Christian Knowledge in the Diocese of St. David's, have awarded a Premium of 50*l.* to Mr. H. V. Tebbs, Proctor, of Doctors' Commons, for the best Essay on the Scripture Doctrine of Adultery and Divorce, and on the criminal Character and Punishment of Adultery by the ancient Laws of England and other Countries, which he will shortly publish.

A Second Edition of the Rev. T. Young's Three Sermons on St. Paul's Doctrine of Justification by Faith, Original Sin, and Predestination; with Notes.

A Vindication of the Authenticity of the Narratives contained in the First Two Chapters of the Gospels of St. Matthew and St. Luke, being an Investigation of Objections urged by the Unitarian Editors of the improved Version of the New Testament; with Appendices, containing Strictures on the latter Editions of that Work, and Animadversions on Dr. Lant Carpenter's recent Publication, entitled an Examination of Bishop Magee's Charges against Unitarians and Unitarianism. By a Layman.

The Second Edition of the Clerical Guide, or Ecclesiastical Directory, will appear in a few days.

A Defence of the Doctrine and Worship of the Church of England; in a Series of Letters, addressed to the Rev. John Lingard. By the Rev. N. J. Hollingsworth, M.A. An enlarged Edition.

POLITICAL RETROSPECT.

THE financial measures for the present season may now be considered as fixed; and if the relief afforded to the landed interest is less than the sanguine had anticipated, it is nevertheless creditable to the governors, and the resources of the country, that a sinking fund of five millions should be preserved untouched, and taxes to the amount of a million and a half remitted, during a year of unparalleled agricultural distress.

The reduction of the interest upon the five per cent. stock has been effected with a facility which is sufficient to silence every objection that has been urged against the wisdom or fairness of the undertaking, and which at the same time may serve as a pretty clear indication of the approaching fate of every other public security, that bears a higher rate of interest than three per cent.

The bill which has been introduced by government for regulating salaries, and superannuations, has made us acquainted with the proposed amount of the sacrifice which the public servants are prepared to make. Ten per cent. is to be deducted from the allowances now given to the ministers, and to all the inferior officers of the crown. The king himself consents to a similar curtailment of his income; and the general establishments of the nation, both civil and military, are brought down to a much lower scale than that of the preceding year. These concessions may be expected to experience two very different receptions. On the one hand, we shall probably hear that nothing has now been done which an economical administration ought not to have performed of its own accord—and that further savings might, and would yet be made, if parliament persisted in a demand for them. On the other, it will be said, that many of the reductions now proposed are inexpedient, and injurious in themselves; and can only be excused by the pressing exigencies of the moment. That government would not have been justified in disbanding so large a proportion of our soldiers and sailors, if the state of agriculture and commerce had been less precarious and alarming; and that the salaries now to be amerced were not an adequate compensation for the duties attached to them, although, as other classes are suffering under a diminution of income, ministers have consented to share the same inconvenience. Perhaps, the most correct view which can be taken of our situation, will be to borrow materially from both these representations—and it will then be regretted that ministers stood so long upon the defensive as t

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give to their concessions a forced rather than a voluntary character; and to their opponents a triumph of more than ordinary value. At the same time, in the events of the two last sessions of Parliament, we shall recognise the genuine spirit of the British Constitution, working slowly but surely to its point, and giving weight and efficacy to the *real demands of the people*. While demagogues prattle on unremembered and unheeded—the genuine voice of the nation has been heard and obeyed. National expenditure is confined within just and reasonable limits; useless places are gradually abolished; public accounts are rendered more perspicuous and satisfactory; and the country is set at rest not by speeches or promises, but by having obtained the object of which it was in quest. It would redound more to the credit of government to have done all this of itself. And those who are anxious for the exaltation of this or that minister, will regret that such an opportunity was suffered to escape. But the vigour and prudence of the people have been demonstrated by doing it for themselves, and it is no bad omen of future prosperity and renown, that the nation can take its affairs into its own hand, and dictate with so much discretion to the administration of the day.

Every friend to religion and morality must rejoice at the re-appointment (on the motion of Mr. Secretary Peel) of the Parliamentary Committee for enquiring into the Police of the Metropolis. Whichever way we look the deficiencies of the existing law may be perceived, and as the question is now fairly taken up by our rulers, and especially by so able and excellent a man as Mr. Peel, it may be hoped that the hour of amendment has arrived.

The state of Ireland appears on the whole less afflicting and disgraceful: and what has already been effected will necessarily encourage government to proceed on its present system. The newspapers inform us that Mr. Plunkett, the new Attorney-general for Ireland, has dissuaded the Catholic leaders from bringing forward their Bill during the present session of Parliament—but it is not known whether his advice will be followed. It is highly improbable that the cause of Catholic emancipation can have advanced during the last twelve months, since the distinguished individuals of all parties who advocated the measure have proved completely ignorant of the situation of the people for whom they were about to legislate.

A proposal has been made in the House of Lords, and is about to be renewed in the Commons, for the commutation of Irish tithes; and government is supposed to give a favourable ear to the proposal. Until something more is known of the plan which is about to be produced, we shall desist from entering farther into the question, than by asking, if it is likely that the rebels will be discouraged by hearing that tithes are to be abolished in consequence of their insurrection?

NOTICE TO CORRESPONDENTS.

An Old Squire; A Constant Reader; Originalis; Clericus Surriensis; H.; Catholicus; Curatus; Διακονος; have been received, and are under consideration.

Mr. *Oxlee's* third letter did not reach us in time for the present number.

ERRATUM.—In our answer to Correspondents last month, *Mr. Stratton* is made to say, that he *had* conferred with 15,000 persons, respecting the establishment of the *Oxford* Bible Society, and that he did not reside in *Warwickshire*. The monosyllable NOT should have been inserted before *conferred*, and *Warwickshire* should have been printed *Oxfordshire*.

THE

CHRISTIAN

REMEMBRANCER.

No. 41.] *MAY*, 1822. [VOL. IV.

RELIGION AND MORALS.

SERMON ON WHITSUNDAY.

1 COR. iii. 16.

Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

FEW men know the privileges, to which as Christians they are entitled. They little think what God has already done, or what he still offers to do for their souls. Day after day, year after year, is spent in obstinate and increasing ignorance, and then they wonder that in the Gospel they have no interest, and in its prospects no comfort.

We read in the Acts of the Apostles, that "Paul having passed through the upper coasts. came to Ephesus, and finding certain disciples, he said unto them, '*Have ye received the Holy Ghost since ye believed—and they said unto him—We have not so much as heard whether there be any Holy Ghost.*'" And now let us turn from these disciples to ourselves. How many are there in the Christian world, who, without the same excuse, must own the same ignorance. Are there not too many among us who know as little of the Holy Ghost as if in his being, his office, and his operations, they had no concern?

"*What, know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*"

If we know not this, we know not one of the most awful and practical truths of the Gospel—If we forget it, we forget all that can lead us to happiness here, or make us worthy of heaven hereafter.

On this sacred day, in the services of which we commemorate the descent of the Holy Spirit upon the Apostles and the Church of God, it would be well for us to direct our thoughts to that Holy Comforter, who was promised no less to us than to them. Here then let us renew our knowledge, here let us strengthen our faith. Let those that are ignorant, learn; let those that have forgotten, remember: it is the Spirit of GOD, of whom we speak, and the Apostle has expressly declared, that "*if any man have not the Spirit of God, he is none of his.*"

First let us consider then the nature of the Spirit of God, and secondly how he dwelleth in us.

In Scripture we find a clear distinction between the Father, the Son, and the Holy Spirit. Though united in the one great and unspeakable Godhead, to us they appear as distinct and separate persons. We cannot better understand the nature and the perfections of the Spirit of God than from the words of Christ himself, "*The comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.*"

And again, "*When the comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me.*" And again, "*he shall shew you things to come, he shall glorify me, for he shall receive of mine, and shall shew it unto you.*" Here then we clearly see the foundation of our faith, and hence we believe in the Holy Ghost, who, in the words of our creed, 'proceedeth from the Father and the Son,' separate indeed in person, but united in wisdom and in purpose, in majesty and in glory.

It was the Spirit of God, who, in the beginning, "*moved on the face of the waters,*" it was the Spirit of God, who in ancient days spake by the mouth of the prophets, who overshadowed the Blessed Virgin at the incarnation of Christ; it was the Holy Spirit, who, as on this day, descended in a visible shape upon the heads of the Apostles, enabling them to speak in various languages, and to preach the Gospel among divers nations. It is the Spirit of God, who gave them strength and power, affection and zeal in their holy work. The Comforter was promised, and according to that promise, he came, to abide with the Church of Christ, not for a season only; but for ever. It is the Holy Spirit, "*which searcheth all things, yea even the deep things of God, whose temples our bodies are, who dwelleth in us.*"

But this leads me to consider how the Spirit of God dwelleth in us.

Let a man but examine the Scriptures, and he will see, how large an office in the Christian dispensation, is fulfilled by the Spirit of Grace. Through his influence we are admitted into the Christian covenant; for "*except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*" We are baptized, therefore, according to the command of Christ himself, "*in the name of the Father, of the Son, of the Holy Ghost;*" as all co-operating in the great work of man's redemption, as all conspiring to advance and to perfect his eternal salvation. From the moment, therefore, of our baptism, we become *the temple of God*, and *the Spirit of God dwelleth in us.*

But how dwelleth he in us; in peace or in war; in honour, or in neglect; as the minister of purity, or as the witness of crime? This is a question which strikes home to the heart and the conscience of every Christian soul. Let us well consider what answer each of us can return.

We may "*grieve the Spirit of God,*" we may silence his warning, we may resist his influence, but we cannot get rid of his union and connection with us. We may live in utter thoughtlessness and neglect, we may die darkened and impenitent, and the grace of God may depart from us, yet in some sort still continues the Spirit of God to dwell in us. It dwelleth in us to aggravate our crimes and to increase our condemnation. We may live like heathens, we may die like heathens, but we must answer hereafter and suffer as Christians. We are the temples of God; but what says the Apostle in the words immediately following—"*if any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.*" And again, in the VIth chapter, "*What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?*" Whether then we defile it or not, our body is still the temple of the Holy Ghost; whether we obey his influence or despise it, the *Spirit of God dwelleth in us.* May he never so dwell in us, as hereafter to be a witness against us.

To the repentant sinner most cheering is the thought, that the Spirit of God dwelleth in him: nor dwelleth only, but in the language

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of the Apostle, "*maketh intercession for us in groanings which cannot be uttered.*" And here we cannot but observe and adore the mercies of God, in uniting Father, Son, and Holy Ghost, in bringing poor, frail, miserable man, to penitence and to acceptance. *Through Christ*, says the Apostle, *we have an access by one Spirit unto the Father.* It is the Spirit then that, dwelling in us, cherishes every good and repentant thought, and thus brings us to a merciful, though a neglected Saviour. It is that Saviour again, by whose merits and intercession, we have access unto the Father.

The Holy Spirit also, by dwelling in us, in every temptation or trial, supports, assists, and comforts us. His blessed influence not only recovers us after a fall, but preserves us from falling. It is the Holy Spirit who affords spiritual life, light, and strength, through a thousand channels, which He only, who knows us better than we know ourselves, could either open or supply.

Consider then who it is that dwelleth in us; whom it is, that many of us neglect and despise; and what will be the consequence of this neglect. The same that was before the flood, when the Almighty said, "*My spirit shall not always strive with man.*" The more we abandon the thoughts of God's Holy Spirit, the more he will abandon us: till at last we shall suffer that most fatal extremity of God's displeasure, a state of spiritual destitution. Sensible of no comfort, warned by no suggestion, unconscious even of the existence of the Spirit of God within us, we shall sink into the lethargy of sin and the infatuation of impenitence.

Consider, again, the signs of God's Holy Spirit dwelling in us. By what tokens shall we know that we have the Spirit of God? Not by any sensible feelings, or fanatical *experiences*, these are the delusive offspring of a heated and fanciful mind, and they generally lead to one of two extremes, either to presumption, or to despair. These are not the "fruits of the Spirit" which the Gospel has pointed out. Obedience to the laws of God is the surest sign of the presence of his Holy Spirit within us—"*He that loveth me*," says Christ, "*keepeth my commandments, and my Father will love him, and we will come unto him, and make our abode with him.*"

"*Work out your own salvation then with fear and trembling, for it is God who worketh in you both to will and to do of his good pleasure.*" Think of him who dwelleth in you, and remember that *he who despiseth, despiseth not man, but God.* Let us meditate then in humble faith and holy gratitude, on those high privileges, with which, as children of the Gospel, we are invested. Let us remember, that our bodies and our souls are not our own, to disgrace with folly or to pollute with crime, but that they are God's: that they are temples of the Holy Ghost; and that he dwelleth in them.

Conscious, therefore, of the presence of such a guest, let us cultivate his influence and purify his abode. The means of grace are placed in our own hands, and at our own disposal. To the voice of humble prayer the Spirit of God will ever listen; at the holy table his feast is ever spread. These are the means by which his comfort and his grace will increase and flourish in our hearts; these are the means by which his influence will correct and purify our lives. And when God in his mercy has placed these means in our reach, let them not be placed in vain. When men are too idle, too fastidious, or too prejudiced to use these easy and simple instruments of grace, the Spirit that dwelleth in them will more and more withdraw his cheering and supporting power.

May the Almighty grant, that under these thoughts we may grow in every Christian grace and virtue, that we may be strengthened in

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every good resolution, and assisted in every pious effort—that our souls and bodies may daily become holier and yet more holy temples for the Spirit that dwelleth in them—and that *Jesus Christ, being the chief corner-stone, the building fitly framed together may grow unto an holy temple in the Lord, and that thus may we be builded together for an habitation of God through Jesus Christ.*

T. R.

SCRIPTURE CRITICISM.

To the Editor of the Remembrancer.

SIR,

THE next general accusation, which I have to urge against the espousers of the disputed passage, is, that in all their attempts to confirm its authenticity, they constantly take refuge in those intrenchments which have been already demolished and completely thrown down. This is observable wherever I cast my eye. In the long extract, which is brought from Ittigius by the bishop of St. David's, for the purpose of setting aside in St. Cyprian the allegorical interpretation of the eighth verse; as well for disproving the assertion of Simon, that before the times of Victor, Vitensis, and Fulgentius, no Christian Father had ever cited this verse of St. John; we find nothing further advanced, by way of argument, than the old controverted testimony of St. Cyprian again; and some trivial objections to the mode of expounding that father, as adopted by Facundus. Now the testimony of St. Cyprian, as I have previously remarked, extends no farther than to the words, *Tres unum sunt;* words which, according to the Latin version itself, are as much a part of the eighth as they are of the seventh verse; and which that father would never have quoted alone by themselves, had there been in his text any express mention of the persons, Father, Word, and Spirit, as they now stand in the interpolation. But as to the frivolous objection started by Ittigius, that, if Cyprian had been allegorizing the eighth verse, he would have been led to speak of the three persons of the Trinity in an order different from that which he has actually followed; there will be no room for the least exception of this kind, if we allow him only to have construed his Greek, in the manner in which, I think he must have construed it; and in which, I strenuously maintain, it ought to be construed at this day. *For there are three who bear testimony, as to the spirit, the water, and the blood; and the three are for one.* Here the three baptismal witnesses of Father, Son, and Holy Ghost, are suggested to the mind of the Apostle by the occurrence of the water, and the blood, and the spirit, in the preceding verses; and, though from the superior dignity of its nature, the spirit, either by John himself, or by some later hand, is made to take the precedence of the water and the blood; yet was St. Cyprian naturally right in following the order of the baptismal formula, even on the supposition, that in his copy of the epistle, the term, spirit, stood the first in order, as it does with us; and not the last, as in some authorities which I have noticed.

To the above extremely weak and highly unsatisfactory arguments of Ittigius I must subjoin the subsequent paragraph, as copied into the Remembrancer from the bishop of St. David's.

'The whole of the external argument from the absence of the verse in the Greek manuscripts, and from the silence of the Greek

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Fathers, will avail nothing, if it can be proved, that the verse was ever extant in the most ancient Greek copies of the original epistle of St. John. That it was so extant, Mill, Bengelius, and others affirm on the authority of the Latin version, and the the express citation of the verse by Cyprian.'

Here the projected proof of the verse having been once extant in the most ancient Greek copies of the epistle of St. John, dwindles into the peremptory affirmation of Mill, Bengelius, and others, that it was so, on the authority of the Vulgate, and the testimony of St. Cyprian. It has always been to me matter of the most painful regret to see so many of our first champions, in the field of criticism, bringing their very profession into disrepute and contempt, by an obstinate perseverance in maintaining what cannot possibly be maintained, without renouncing at the same time those fundamental principles, on which all sober criticism is of necessity established. To such scholars as Mill and Bengelius it could not have been unknown; and to my lord of St. David's, I am sure it must be perfectly known, that, though by the decision of the Council of Trent the seventh verse is now become a canonical part of the Latin version; yet, before the invention of printing, many of the most ancient and valuable of the Latin manuscripts did not contain the interpolation: and that, if the first printers of the Latin version as well as of the Greek original had dealt uprightly and fairly with the Christian world, the passage of the Heavenly Witnesses would have been consigned to oblivion long before the commencement of the nineteenth century. For the Latin editors, indeed, there was some excuse; as the major part of their then existing manuscripts, probably contained the passage: nevertheless, when they saw, that even their own manuscripts differed; and above all, when they considered, that it was to be found neither in the Greek original, nor in any of those ancient versions, which had been severally and independently made from the very oldest of the Greek manuscripts; if they had been influenced by Christian sobriety and modesty, they would either have discarded the interpolation altogether; or, at least, have inserted it in the text with some accompanying mark of suspicion and doubtfulness. But, if such be the case, then the passage in question has little or no more right to be in the Vulgate than in any other authorized version of the New Testament; how, I would ask, can we argue with Mill, Bengelius, and the Bishop of St. David's, that, because on the first impression of the Vulgate it was actually existing in many of the Latin manuscripts; therefore, it must needs have been in the Greek original, from which the Vulgate was first made? The acknowledged and incontrovertible fact, that many of the very oldest of the Latin manuscripts contained it not, dashes this argument head and tail to the ground. To retain and to propagate the Heavenly Witnesses, when once clandestinely inserted, there would naturally arise in the mind of the transcriber a pious and zealous wish; and, I may also add, a certain religious scruple, lest by wilfully discarding so striking a mention of the three persons of the Godhead, he should be incurring some guilt; but for the deliberate and wanton omission of the whole verse in copying from one manuscript into another, and that too in an age and part of Christendom in which the sacred doctrine of the ever blessed Trinity was held in such sovereign esteem, there could be no possible motive whatever; and, if not wilfully and purposely omitted, then it must have been equally wanted in those still older manuscripts from which the new transcripts were made.

There are some statements by the Bishop of St. David's, which I am

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somewhat at a loss to comprehend; such as, that during the first three centuries there is no external evidence against the verse; and, that for the first fifteen centuries of the Christian Church, during all the controversies of the conflicting parties, no suspicion was ever raised of corruption or interpolation in the Latin version of this passage. Now this, if I rightly comprehend it, goes to the length, first, of assuming, that the passage in dispute, generally speaking, was in all the Latin copies from the very first promulgation of the Christian code; and, then, of inferring, that, if it had not been a genuine text, it would have been openly opposed by the Fathers of the first ages. But that the verse ever found its way at all into any of the Latin manuscripts till the beginning of the eighth century, is a supposition which I stoutly deny; and which I have already confuted with arguments that I should be happy to see disproved, before any such assumption as that of my lord of St. David's can be suffered to obtain. How, in the name of common sense, could the Fathers, in their several disputations, have objected to the genuineness of the passage, if the passage was never produced; and how could it ever be produced, if it was not in the Epistle? Surely that is a most unpardonable way of vindicating the Heavenly Witnesses, to assume contrary to the clearest evidence, that the verse always had a place in the Latin canon; and then again to deduce from the silence of the Fathers, another argument for its genuineness; when it is that very general and universal silence of the primitive Fathers, which more especially militates against its authenticity, and condemns it for an interpolation.

Nearly allied to the above shadows of argument is that delusive hope, with which the supporters of the passage still cherish the thought, that additional evidence may be yet obtained from a further search into the uncollected manuscripts; and that there will soon be little or no occasion to doubt of its authenticity. But, I would ask, have not these Heavenly Witnesses been a most interesting question amongst the learned ever since the age of Erasmus? During this long interval, has not every sacred critic and antiquarian, catholic as well as protestant, whenever an old manuscript containing the epistle fell in his way, had the cnriosity to examine, whether it contained the disputed passage or not? And is it probable, that if any thing further could have been alleged from ancient manuscripts towards establishing its authenticity, so welcome a discovery would have been so long concealed from the Christian world? So far then, from cherishing any hope, that the evidence for it may yet derive some accession of strength from future researches; I argue the very contrary; that, as nothing hitherto, after so long an interval, has been found; so nothing in future will be found, to save it from that sentence of condemnation to which it has been so generally and so justly consigned.

There ought not, surely, to be any stress laid on the circumstance, that in the Syriac version the eighth verse is connected by a copulative conjunction. For admitting this always to have been the case, the Syriac copulative, like the Hebrew and the Æthiopic, is of too various and uncertain application to authorize any weighty inference from it, in a matter of verbal criticism. If the statement which I have translated from the Armenian editor in a preceding communication, be precisely correct, and worthy of being strictly relied upon; neither the Syriac, nor the Arabic, nor the Armenian version, according to the copies which were lying before him, had any conjunction at all. In the Coptic version, certainly, we have the causal conjunction only, as in

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the Greek and the Latin; and, whether we insist on retaining the Syriac copulative or not, seeing that it may signify, *for*, as well as, *and*; affects not the question about the Heavenly Witnesses.

I have perused what Epiphanius says concerning the Alogi, and come to the same conclusion with my lord of St. David's; that these Alogi rejected all the writings of St. John; not that they despised the authority of St. John, but because they denied, that he had ever written any such books. I cannot, however, hence collect any confirmation; but rather a confutation of the Heavenly Witnesses. For, if they rejected the whole of the Apocalypse on account of the solitary instance in which the term Word, is once applied to Christ; well might they reject the first Epistle; since, in the very opening of it, Christ is expressly denominated the Word of Life. Besides, if the disputed passage had been actually at that time in the Epistle of St. John, and had occasioned, as it must have done, offence to these Alogi; it is something more than probable, that Epiphanius would have adverted to the circumstance, and have left some remarks on the passage itself.

I perfectly accord, however, with his lordship in the justness and accuracy of his grammatical strictures in reply to Dr. Pye Smith. The Greek original of the eighth verse appears to me to have been misunderstood and misconstrued from the very first; and, by being mistranslated into other tongues, necessarily caused such doubt and perplexity, that the Fathers in general were unwilling to meddle with it; and, when they did take notice of it, were totally at a loss what to do with it. The exceptions, however, which his lordship has drawn together from a consideration of the context, apply not to the manner in which I construe the eighth verse: and what is more, by regarding the spirit, the water, and the blood, as having afforded the occasion of the testimony being given, but not as having given the testimony themselves; I keep clear of that most unintelligible and inexplicable theology of the water and the blood bearing any kind of actual testimony to the divine mission of Christ. The Spirit of God, indeed, from the diversity of its forms and operations, can either afford the occasion of divine testimony being given; or can give it itself: and in both these ways it was subservient to the Messias. For when it descended in a bodily shape, and under the form of a dove alighted upon his head, it did not thereby of itself afford any actual testimony, that Jesus was the Christ; but it immediately gave occasion to testimony being given by John the Baptist; and from that moment the Holy Ghost began to bear public testimony to the divine mission of our Lord in the miracles which he wrought. I need scarcely add, that, as I restrict the water to that particular water of his Baptism, and the blood to that particular blood which he shed upon the cross; so the Spirit in this verse I restrict to that visible and bodily appearance of the Spirit which alighted and rested upon him, when he was baptized in the Jordan.

Though, I think, I have already replied to every thing in the Remembrancer, which meets the eye under the shape of an argument; yet as there is an erroneous attempt to support the interpolation from the testimony of the Rabbinical school, I shall just consider, what that testimony is. It seems, then, that Mr. Nolan and Dr. Hales recite from the most ancient Rabbinical Books the phrase, *The three are one*; with its Rabbinical exposition. *There are three ones, and lo! they are one*; which, it is thought not only furnishes the identical clausule of the seventh verse; but points to the source from which the

Apostle had derived it. Now admitting, that Mr. Nolan and Dr. Hales know something of what they are here descanting upon; and that they are not, like the common herd of authors, making a borrowed display of their Rabbinical learning at the third, or the fourth, or, perhaps, the fifth hand; what is there in that cabalistic phraseology, I pray, which does not apply to the clausule of the eighth verse equally with that of the seventh? I probably have read more Jewish literature of this complexion, than Mr. Nolan and Dr. Hales, put both together, ever saw with their eyes; but I do not remember having any where met with the precise phrase, *The three are one;* though I readily grant, that, in my volumes on the Doctrines of the Trinity and Incarnation, I have produced expressions, which, in reference to the three persons of the Godhead, amount to the same thing. The phrase, The ten are one, is much more likely to occur in a cabalistic author than the precise phrase, The three are one; as stated in the Remembrancer. The chief complaint, however, is, that the seventh verse derives no more confirmation than the eighth from this Rabbinical illustration.

I have now to thank you, Mr. Editor, for the manly candour with which you have given such ready admission to the insertion of my papers. Indeed the chief delicacy which I felt in stepping forward on this occasion, was, lest I should be appearing to thwart the noble efforts of that illustrious ornament of the English episcopate, the present Bishop of St. David's, against the venom of the Unitarians. But since it is the duty of every Chrstian Priest to reject an interpolation no less than to defend the genuine text; that great and learned prelate, for whom I feel both veneration and gratitude, will, I am sure, be the first to give me credit for the sincerity of my motives.

The remarks of your correspondent T. M. as well as those of any other objector to the truth of my positions shall be honoured with a reply.

In the interim,
I remain, &c.
Your obedient Servant,
JOHN OXLEE,
Rector of Scawton.

Stonegrave Parsonage,
March 15th.

To the Editor of the Remembrancer.

Sir,

THE only thing of which I have to complain in both the letters of your correspondent, T. M. is the inference which he has proceeded to draw from one of my concessions in favour of the heavenly witnesses. I certainly have said amongst other things, that, if the advocates of the disputed verse could point out to me any one authentic and important passage of the New Testament, which had been equally passed over in silence by all the Greek and Latin Fathers, I would admit, not, as T. M. has made me speak, the authenticity of the verse; but the reasonableness of allowing it to remain in the sacred canon, on the simple ground, that it might possibly have been, at one time, in the Greek and other texts, though afterwards not to be found. In this I am met by your correspondent, T. M. who tells me, that there is the twentieth verse of the very same chapter, containing a clause of great importance in the many controversies respecting the divinity of Christ, during the second and third centuries; and yet it was never quoted by any of the Ante-Nicene Fathers. That there is, likewise, 1 Tim. iii. 16. of which Sir Isaac Newton, speaking of the writers of the first five centuries, affirms, that in all their discourses to prove the deity of the Son, they never allege this text.

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Now, if in my objections to the falsified passage, I had laid any special stress on its not having been quoted by the Fathers of the first three centuries; it would have been nothing more than just in T. M. to have exacted from me some Ante-Nicene testimony for the two verses which he has alleged: but since my complaint is, that of all the Greek Fathers put together, not one; and of all the Latin Fathers, next to none have cited the disputed text; I may venture, surely, to appeal to the candour of T. M., whether, on being required to compare the negative evidence of the Christian Fathers against any verse of the New Testament, with the same kind of evidence against the Heavenly Witnesses, I ought to be restricted to the writers of the first three centuries only; and not likewise allowed the best Post-Nicene testimony, as is every where demanded by me for the passage in dispute. To convince T. M. however, how little advantage he has gained from any concession which I may have made, I will briefly demonstrate to him, first, that neither of his two texts can strictly and exclusively apply to the divinity of Christ; and that, as to the testimony afforded them by the Fathers, they have five times, yea, ten times the support of the Heavenly Witnesses.

In considering 1 John v. 20. the first thing which the mind collects from the construction of, *His Son*, is, that this, *Son*, cannot possibly be the chief subject of what immediately goes before; but the, *He*, that is, the Father, to whom the pronominal, *His*, refers; and, therefore, we seem under the necessity of expounding the expression of, *The true One*, in both the places in which it occurs, of God the Father only. It is equally superfluous to observe, that in the Gospel of St. John the exalted appellation of, *The true God*, is appropriated and confined to the Father alone; and consequently we are fully authorised to expound it of the Father only in the text before us. I beg, however, to be understood as by no means quarrelling with T. M. for applying the last clausule to the divinity of Christ; knowing as I do, that it is even so applied by several of the chief Fathers. What I would suggest, is, the folly and inexpediency, at all times, of bringing to bear on contested points what easily admits of being otherwise expounded, and that, too, in a catholic and orthodox sense.

If T. M. will allow any credit to the Pontifical Epistles, there is express Ante-Nicene testimony for the twentieth verse. In an epistle ascribed to Pope Evaristus, and addressed to the African bishops, it is cited and applied to prove, that the Son is not separated from the Father; and that, where we read, in the apostle, of God alone having immortality, and dwelling in that light which none can approach, we are not to expound this of the Father exclusively; but also of the Son, who is in the bosom of the Father. It is quoted, together with nearly the whole of the chapter, in an epistle of Pope Eusebius to the Gallican bishops; in which we find, at the same time, a fatal blow directed against the authenticity of the Heavenly Witnesses.—Et spiritus est qui testificatur, quoniam Christus est veritas. Quoniam tres sunt qui testimonium dant, spiritus, sanguis, et aqua; et hi tres unum sunt. Si testimonium hominum accipimus, &c. In this epistle, I say, we have not merely the twentieth verse fully cited; but what highly concerns the main controversy, the most complete and positive evidence against the interpolation of the Heavenly Witnesses in the present Latin Version; and that, too, from a document of which the Latin church herself is both the author and the keeper. It will be in vain to reply, that this epistle may have been penned by some later hand than Pope Eusebius

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himself, for whoever the author of it might be, he was doubtless a sound trinitarian, a member of the Romish church, and had before him at the time that Latin Version of the first epistle of St. John, which was current at the period in which he flourished.

But as to the further testimony of the primitive Fathers for the twentieth verse, we have the best possible Post-Nicene evidence that can be adduced for any text, whatever. It is cited at full length, by Cyrillus Alexandrinus at the close of his celebrated Tract on the true faith; addressed to the emperor Theodosius. By Augustinus, in the very first of his fifteen books on the doctrine of the Trinity; and that too, in support of the divinity of Christ. It is quoted, moreover, by Hilary, Ambrose, Facundus, &c. not to mention Vigilius and Fulgentius, the two grand props for the Heavenly Witnesses.

In respect of 1 Tim. iii. 16. there surely must be some mistake; as Sir Isaac Newton could never mean to assert, that the text was never cited at all by the Fathers of the first five centuries; but, that it was never cited, as now corruptly read, for the purpose of proving the divinity of Christ. So far from not being cited at all in its genuine form, T. M. will find it to have been quoted, either wholly or in part, even by Origen, Hilary, Jerome, Austin, Chrysostom, and Isidore; Fathers of acknowledged and distinguished pre-eminence in the church of God.

In more places than one T. M. has intimated to me, that even the Greek Fathers are not without their testimony for the Heavenly Witnesses. Now, I wish from my heart, that he would condescend to produce one of these testimonies, if even he should have to come down so low as to a Father of the tenth century; as it would at least cure me of my present belief, that the passage never found its way into any Greek manuscript till within a century or two before the invention of printing; and would tend to restrain other objectors from treating it with that scorn and contempt to which, in the present lack of Greek testimony, it seems so unfortunately exposed.

I would further ask him, too, whether he does not consider the argument drawn from the supposed fact, that the interpolation in the Vulgate was never objected to by the Greeks, a sort of weapon which may be equally used by both parties. For if the Latin church really regarded this verse as the genuine text of St. John, and as having been faithfully preserved in her version of the New Testament; why did she not upbraid the Greek church with the loss of it, and urge it as an undeniable proof of her great want of vigilance in maintaining the true faith. This, I say, would have been a triumphant ground of exultation to the Western over the Eastern church; and which, I think, could scarcely have been overlooked, had there been the least opportunity for doing it. The truth is, there was no mighty advantage to be taken by either side; for if the Latins had been called to an account by the Greeks, their answer would unquestionably have been, that their oldest and principal manuscripts contained it not.

But to come to a close with your worthy correspondent. My conditions of peace were, that, if any other authentic and important passage of the New Testament could be shewn to have been equally unnoticed by the great body of the Greek and Latin Fathers, I would offer no further hostility to the interpolation of the Heavenly Witnesses. T. M. has challenged me with two different verses. I cheerfully accept his challenge. If he can allege me testimony for the disputed passage equal to that which I may have already cited, or shall hereafter be able to produce for either

of his two verses, I will immediately acknowledge, not indeed its certain authenticity, but what ought equally to satisfy your worthy correspondent, the reasonableness of allowing it to remain undisturbed in the sacred Canon; with a promise never to discountenance, but rather to sanction it as the language of St. John. By way of arranging the preliminaries, I would merely subjoin, that I shall not exact from T. M. the precise Fathers that I may adduce for his two verses; but any others that were contemporary with them, and of equal celebrity in the church; and that I shall not trouble him to descend farther down than to the end of the fifth century.

I remain, &c.

RECTOR OF SCAWTON.

Stonegrave Parsonage,
April 5th.

To the Editor of the Remembrancer.

SIR,

THE incomparable Newton, in calling upon the advocates of the Heavenly Witnesses, to point out in what manner the text was erased from the canon, fixed the πᾶν στεῖν, from whence, if practicable, the difficulties which embarrassed the question of its authenticity were to be moved. Under a conviction that no way could be made, in defending the contested passage, until this just challenge was answered, I gave up Eusebius of Cæsarea, as the author of the defalcation, and offered, in his publication of the Scriptures, after their distruction in the persecution of Diocletian, the grounds of a case competent to answer the demands of Newton, and adequate to solve the conditions of the problem which he had proposed.

As the evidence borne to the disputed passage, in the Scriptures of the Eastern and Western Churches is contradictory, on establishing one of the two propositions into which it resolved itself, the eviction of the opposite became unnecessary; as of two contradictions, if one is false the other is necessarily true. But, as both fortunately admit of the same method of demonstration; as the integrity of the Latin text may be satisfactorily established by the same method of proof which has been employed to invalidate that of the Greek; and as the deductions, thus separately conducted, when brought to bear connectedly on the point at issue, afford each other mutual confirmation, the attainment of an object so important in the discussion ought not to be disregarded.

In giving up Eusebius as the probable mutilator of the sacred text, I justified the presumption on a written instrument, ascribed by him to Constantine the Great, at whose command he prepared his edition of the Bible. That document was produced for the purpose merely of identifying him as the compiler of an edition of the Scriptures, under discretionary powers, which I held it to be probable he had carried to their utmost limits. The proof of the charge with which I was so adventurous as to accuse him, in asserting, "that the probabilities were decidedly in favour of his having expunged, rather than the Catholics having interpolated the sacred text," were exclusively deduced from the possibility of "establishing two points;" it having been most remote from my intention to establish the charge directly, much less to prove it, as has been stupidly or dishonestly asserted, by the alleged document, which must have made Constantine an accomplice in his act. In the most perfect independence on so senseless a conception, I had maintained, that if two points could be established against *Eusebius*, that he wanted neither the *power* nor the *will* to suppress the passages under consideration, the establishment of that relative probability which presumed him to have mutilated the Scripture, would fol-

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low as matter of course. As no effort has been made to disturb this position, I am of course at liberty to consider it effectually established.

In proceeding to identify the author of the disputed passage in the Latin version, I appeal to a document of the same nature, professedly written by the author of the version, and prefixed, as a prologue, to the Catholic Epistles. And that my purpose may not be again blindly or wilfully misrepresented, I beg to be understood, that the position which I now maintain is, that the author of this prologue, as I formerly observed respecting Eusebius, wanted neither the will nor the power to insert the disputed passage in the Latin Vulgate. In confining our views to this point, while the subject is kept within the bounds which I originally assigned it, the discussion is reduced to still narrower grounds. For this position being established, the question no longer rests between the heterodox as mutilators and the orthodox as interpolators, but between Eusebius, as having suppressed the disputed text in the Greek, and the true or fictitious Jerome, as having interpolated or replaced it in the Latin.

That the author of the Prologue to the Catholic Epistles wanted not *the will* to insert the disputed passage, is at once evident in the terms in which he has expressed himself respecting it. Having mentioned the Epistles, with the Apostles who wrote them, he observes—"which (Epistles), if they had been faithfully turned into the Latin speech, as they have been digested by these (their authors), would have neither occasioned ambiguity to the readers, nor would the variety of the expression have impugned itself, particularly in that place of the First Epistle of St. John, where the unity of the Trinity is mentioned. In which (Epistle) I find that unfaithful translators have also much erred against the truth of the faith, setting down in their edition the names of three, that is, of 'the Water, Spirit and Blood,' and omitting the testimony of 'the Father, Word, and Spirit,' by which chiefly both the Catholic faith, and the one substance of the divinity of the Father, the Son, and the Holy Ghost is proved."

That the author of the Prologue possessed not only the will but *the power* to insert the disputed text in the Latin version, is no matter of conjecture, but of fact. Not to speak of the passage which is its common attendant, the Prologue has insinuated itself into the entire body of the translation. The testimony of every researcher into the manuscripts of the Latin version, brings but an accumulation of proofs in support of this position. The Benedictine editors of the Vulgate Bible, and of St. Jerome's Works, who have furnished the principal evidence against the contested verse, and have given up the prologue to the mercy of its impugners, bear the fullest testimony to its general prevalence in the manuscripts, including those of the most venerable antiquity. It exists in all the standard copies, some of which have the disputed passage inserted only in the margin; it is thus found in the Vatican MS. Bible, which is the authentic exemplar of the printed Vulgate, and in the Valicella Bible, which is the model and witness of its integrity; in the Bible of St. Germain des Prez, which is the oldest and best manuscript in France, in the Caroline Bible, which is the oldest and best in Spain, and in that of the Royal Library in the British Museum, which is the oldest and best in England. Father Simon, who first disputed its authenticity, seems to have found it absent from no Bible in France; from the search of Montfaucon and Mabillon in Italy; in a tour having such researches for its object, we deduce the same conclusion relative to the latter country. They mention, each of them, a manuscript which wanted the disputed verse; but Mabillon assures us of

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the one which he examined, that it contained the prologue; and the same conclusion is implied in the silence of Montfaucon, relative to the one which he saw, as is further confirmed by the silence of Bishop Burnet, who examined the library in which it was found by Montfaucon. The testimony of that prelate, who has collected the strongest manuscript evidence against the disputed verse, is of itself decisive as to the point at issue. He assures us, that in a research prosecuted through France, Italy, Germany, and Switzerland, he "had taken some pains to examine *all* the MSS. of the New Testament, concerning that doubted passage in St. John's Epistles." But the result of his scrutiny is a plenary concession of the point for which I contend, "that preface," as he assures us, "being in *all* the manuscripts, ancient or modern, of those Bibles that have the other prefaces in them that he ever saw:" and his researches, it should be added, discovered but a single Bible, which wanted both the prologue and the passage.

That the power, however originating, by which the prologue has thus taken universal possession of the version, was adequate to procure the passage an insertion in its text, directly follows from its object and intention. That, in the first copy in which it found a place, the will and power were followed by the act, and the disputed verse accordingly inserted in the Epistle which follows it, the terms in which it is expressed place beyond mere probability. "How much the edition of others differs from mine, I leave to the prudence of others. But thou, Eustochium, virgin of Christ, whilst thou seekest *the truth of Scripture*, exposest, in some measure, my old age to the gnawing tooth of envy, which pronounces me a falsifier and corrupter of the Sacred Scriptures. But I, in such a work, neither fear the envy of rivals, nor will *deny the verity of the Holy Scriptures*, to those who demand it." The same conclusion follows with respect to every transcriber by whom the prologue was copied. As its express object is to denounce, under the sentence of the translator, those who omitted the verse, as having sinned against the Catholic faith, and the truth of Scripture; the transcriber who inserted the prologue, while he omitted the verse, gave equal, or indeed greater, proof of its author's power, than if he followed the direct course of transcribing it into his copy; as, when it was thus inserted without the verse, it could serve no purpose but that of leaving a memorial, that could only perish with his work, to record his own criminal negligence.

If the Latin Vulgate is corrupt in its testimony to the Heavenly Witnesses, as the corruption pervades the whole body of its text, a difficulty consequently arises to embarrass the impugners of the contested verse, commensurate with that which they oppose to its advocates. In disposing of this difficulty, however it may serve to deceive the reader with the illusion of a solution, where nothing is really solved, it is perfectly insignificant, as to the question at issue, in what manner the disputed passage originated; whether it was immediately transferred from the baptismal commission, or arose out of an allegorical interpretation of the context. Were even a demonstration attainable, of what must ever continue matter of vague conjecture, and we could be infallibly assured, in what manner the disputed passage first existed, it would still leave an immeasurable distance between the difficulty to be solved, and the illusory solution by which it was in reality evaded. And until the manner were pointed out, in which the passage, however originating, had usurped its place in the whole body of the text, the resolver would not have come even in sight of the difficulty to be conquered.

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The difficulty being thus set in a tangible shape, if we now trace back the effect to its cause, and pass from the real or imaginary corruption of the Latin Vulgate to the power necessary to produce it, the simplest solution, it will hardly be denied, is supplied by the supposition, that the disputed prologue, and the passage which it defends, have proceeded from the hand which produced the translation. Admitting the verse to be spurious, no man in the Latin Church had equal power with St. Jerome to obtain it a favourable reception, when it was inserted in the Canon. It was, besides, his custom to prefix prologues to the different parts of Scripture, and that in dispute has taken undisturbed possession of the place in which some such prologue ought to have existed. Nor can I perceive the reason or justice of acquitting him of the act, in order to lay it, with an accumulation of guilt, on the head of Victor, Vigilius, or any other prelate of the Latin Church who is singled out at the caprice or good pleasure of the suggestor. For, however improbable the supposition, there was at least a possibility that Jerome might be deceived in his estimate of the passage; but no man could be unconscious of guilt, in assuming his authority, to fabricate the prologue. The forgery of such a document besides involves a complication of fraud practised against St. Jerome, and of sacrilege committed against St. John, which eventually impeaches the credit of the whole Church, which gave it effect by its criminal acquiescence.

The question is thus fairly balanced between the Eastern and the Western Churches; neither can there be a stroke levelled against the one, which will not recoil against the other. Nor let it be objected, to borrow a phrase from Mr. Burke, that "this is putting things in the posture of an ugly alternative." It behoves those indeed who build upon the separate testimony of the Greek or Latin, to be prepared for the common fate attendant on those who choose to stand on ground too narrow to sustain them in any position: to him who builds upon the comparative testimony of both, every thing remains firm and secure, until both are proved to be corrupted. And should it be further objected, that he stands in most need of the caution who throws the weight of the question upon a contested prologue of Jerome; my reply is, that I do it for the sake of bringing a principle to the test, which if admitted, would endanger the whole credit of the Canon; as I am told, that though the spuriousness of a passage may be proved, it is not possible to prove its authenticity.

I appeal, in the first place, to the general subject of the prologue, *its dedication to Eustochium*, and the topics which it handles, *in determining the order* of the Epistles, and *in replying to the objections* of impugners, for the first proof, that it has proceeded from the hand of St. Jerome.

The common tenour of St. Jerome's writings would lead even an observant inquirer into the order of his works, to suppose that the Catholic Epistles had been given to the world long previously to the period when he was accustomed to dedicate his works to Eustochium. As that period is determined by the death of Paula, her mother, who bore an equal share in that honour, the completion of the revisal of the Latin version, is antedated to that event by St. Jerome himself, in stating the order of his writings. He informs us, in one of the most interesting and popular of his works, that "he had restored the New Testament to the fidelity of the Greek, and had translated the Old according to the Hebrew: but of the Epistles to *Paula* and Eustochium, as they were written daily, the number was uncertain." Yet had the course been followed which

was thus obviously pointed out to the sophisticater, and had the work been inscribed either jointly to them, or with the more imposing names of "the venerable Pope" Damasus, or of "the most erudite Pammachius," it would have led to an anachronism which would have detected the imposture.

It may be collected from the whole tenour of St. Jerome's writings, that though his revisal of the version was completed, and the corrected text employed in the commentaries which he was daily compiling, no part of it but the Gospels, elicited from him by Pope Damasus, had been published, until a late period. So far was he from having taken that step, that he ever manifests a disposition to withhold his critical works, entreats of those whom he furnished with parts of them not to give away copies, and lays this injunction expressly on Paula, Eustochium, and Marcella. How long his papers lay by him without publication, may be seen in the preface to Obadiah; but an epistle addressed to Lucinius (Epist. xxviii. p. 82.) puts the case of the New Testament out of dispute. From this document it appears, that even those friends who furnished him with notaries, to provide themselves with his works, were so far from having a copy of this, which was the most important, that they remained to be apprised of its existence. As that epistle speaks of the Commentary on Isaiah, as already finished, every prologue to that work, and to the Commentary on Ezekiel, which immediately followed it, brings confirmation to that which is in dispute, as they are collectively inscribed to Eustochium. Let an example be taken from *the first*, "Having finished twenty books on the twelve Prophets, and the Commentaries on Daniel, thou compellest me, *Eustochium, virgin of Christ*, to pass *to Isaiah*, and, what I had promised *thy holy mother, while she lived*, to perform to thee; which I indeed remember to have promised to thy most erudite brother, Pammachius," &c.

To the general tenour of the prologues of Ezechiel, which succeeded the date of the epistle to Lucinius, I now appeal in the next place, as confirming the authenticity of that in dispute, by informing us of the subjects which predominated in St. Jerome's mind, at the period to which it refers itself, by the dedication to Eustochium. One or two extracts will show how far the subjects of which it treats, in determining the order of the Epistles, and in replying to detractors, identify the hand from which it has proceeded. In the prologue to the fifth part of the Comment on Ezechiel, he declares, "lest the number of the books should be confounded, and, through a long space of time, *the order* of the volumes *be vitiated*, I have prefixed *short prefaces to each;* that from the front of the title the reader should at once acknowledge which book was to be read," &c. To cite instances of Jerome's complaints of the severity of his oppugners, would be superfluous. The prologue to the second book of Micah, as a general assertion of the fact may not be inappositely cited: "We have *always* to reply to the invidious, (for envy *never ceases*,) and the *exordiums* of our books confute *the calumnies of rivals*, who commonly boast, that, in a sterile and jejune style, we publish some trifles, and when we know not how to speak, cannot be silent."

I shall offer but another remark on the general characteristics which authenticate this prologue, as St. Jerome's work, in order to set aside the short-sighted objection, which adjudges it to a later hand and period as not written with his usual spirit. As nothing would have been more easy than to imitate the florid and rhetorical parts of his style, we at least learn from this objection, how far the prologue would have been rendered worthy of its reputed

author, had the manufacture of it been committed to the hands of the objector. To those who behold the subject with St. Jerome's views, it presents a very different aspect. When he wrote the prologue to Amos it appears his respect for such a style was on the decline; and in the first of those prefixed to the Commentary on Ezechiel, written at the period to which the disputed prologue must be referred, he apprizes Eustochium that she was "to expect nothing from the rhetorical art, nothing from the composition and beauty of the language." But in that prefixed to the seventh part of the same Commentary, he describes the modes which he followed in composing, which illustrate, in the most apposite manner, the felicity of the objection. He there informs us, that every hour, nay moment of his life, was occupied; that he could steal but a very few to dictate by candle-light, numberless persons flocking from the West, and claiming the hospitality of his monastery; that the task of dictating was become difficult, his eyes being dimned with age; that he could no longer see the Hebrew characters by day-light, and was obliged to have the Greek commentators read to him by the friars; "whence" he declares, "my daughter Eustochium, receive with indulgence, what is produced by the pen of my notaries, and what I have scarcely time for correcting." And this statement receives the fullest confirmation from the Epistle to Lucinius, by which we are enabled to determine the era of the disputed prologue; it adopts the same language respecting the difficulties which he experienced in composing, and calls upon Lucinius, if impeded by oversights when reading, "not to impute it to him, but to the want of skill in his notaries, who write down, not what they find, but what they understand, and while they endeavour to amend others errors exhibit their own."

In summing up the evidence arising from a consideration of the general subjects selected for discussion in the prologue, I shall now observe how consistent it is with all the circumstances under which it professes to be written. Had a fabricator been employed in constructing it, he would have naturally made the prologue of the same era with the revisal of the Scriptures. But the prologue, ever true to the real state of things, while it mentions Eustochium as "exposing to envy the *old age*" of the author, merely states what really occurred at the time, that "he restored the Epistles *to their order*," which had been long corrected.

But as the forecited prologue which disclaims all ambition of rhetorical ornament, leads Eustochium to expect every thing from "the care of simple and perspicacious diligence," it affords a light to guide us, in search of those peculiarities of execution and manner, which identify, even in the smallest sketch, the hand of a great and original master."

There are writers of that indistinct and general character; "men of no mark or feature," who exhibit neither prominence nor peculiarity, that is perceptible to the nicest discrimination. But among writers of this description there is no room for classing St. Jerome. His learning alone places a vast distance between him and every member of the Latin Church, from the period at which he flourished, to the revival of letters. The fruits collected by his industry had experienced the ripening hand of time; and much of the produce was of so peculiar a growth, that there was but one soil in which it could have been gathered. His intercourse with the Greeks, his travels in Egypt, his long residence in Syria, opened to him those stores of Greek and Hebrew literature, which were closed against every other inquirer of his age and language. A single observation which he has made, on the different classes of text existing

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in his times, had he left no other memorial of his critical acumen, would prove his views to have been profound, accurate, and extensive; for he there bequeathed to us the invaluable information, without which the classification of Greek manuscripts, at the present day, would have been impracticable. In entering upon subjects similar to those touched upon in the disputed prologue, he was drawn into a field, which though limited, afforded some opportunity for the exercise of his extraordinary powers. A criterion is thus offered, to prove how far that production is worthy of its reputed author; and that it may be brought to the touchstone, under the most trying circumstances, I shall apply the test, in comparison with the sister prologue, prefixed to the Gospels by the undoubted Jerome; that whatever difference exists between them, may be rendered more striking, by an immediate contrast. If the result of the experiment prove that the author of both was not merely possessed of the same learning and modes of thinking, but that he displays information which was wholly beyond the reach of later writers, and which has escaped even the most learned of his modern editors; it may be then easily judged, how far a counterfeit hand could have transferred to a copy, the inimitable lineaments of such an original.

In the opening of the disputed prologue, every particular relative to the subject of arrangement, is collected, and a greater variety of curious and learned allusions brought together, than is to be found, in the same space, in any of the genuine prefaces. We are first informed of the arrangement of the Epistles by the Greeks; of the order adopted by those "who followed the right faith," as distinguished from that adopted by those "who were not sound in their opinion;" the authority of the Epistles as acknowledged as "canonical" is then asserted in a single epithet; and the disposition, followed in the old Italic, which ascribes the first place to Peter's Epistle is stated; the cause of that arrangement being specified incidentally, "because he was the first Apostle." The course followed in disposing the Gospels is next mentioned, and proposed as a model, in reducing the Epistles to the right order; the seven Epistles are accordingly enumerated, and disposed in the proper order; the reason of the arrangement being assigned, in the declaration that they were "so digested by their authors."

How far the course thus adopted corresponds with the method of Jerome is directly apparent, on inspecting the prologue inscribed to Pope Damasus, to which we are here referred. In it, St. Jerome deserts the arrangement of the old Italic, disposing the Gospels after the manner which is thus pursued with the Epistles; assigning to St. John, in both prologues, the last place, instead of the second, to which his apostolical rank had entitled him in that primitive version.

But it is to the manner in which the subjects of both Epistles and Gospels "were digested," by this new arrangement that we are to look for the strong traits of resemblance existing between the contrasted prologues, and for the striking marks of St. Jerome's mode of thinking, which identify the author. It is obvious that both parts of the Canon were disposed, by the new arrangement, in a form which was better digested. By transferring St. John from the second to the last place in the Gospels, and St. Peter from the first place to the second in the Epistles, the history was more naturally disclosed, the doctrine more systematically unfolded. The Epistle addressed to the ten tribes thus corresponded, in place, with the Gospel which was intended for the Jews; the moral exhortations of James as properly preceded the higher doc-

trines of Peter, and the transition, in both Gospels and Epistles, was natural and progressive to the sublime theology of St. John. The importance annexed by St. Jerome to such a disposition, he has not left to be conjectured; as it is virtually admitted in his prologue to the Epistle to the Galatians.

Nor is it only to the strong marks of St. Jerome's manner of thinking, but to the deep characters of his learning, that we are to look for the criterions by which the question is to be decided. I insist not on the order assigned in the disputed prologue, to the Epistles in the old Italic, though so singularly confirmed by St. Augustine, in a treatise in which he recommends that version: nor on that assigned to them in the Vulgate, which is not less strikingly confirmed by St. Jerome, in his Epistle to Paulinus. Neither shall I lay any particular stress on the confirmation which the prologue receives from the Council of Laodicea, which prescribed the order adopted in it, and suggested the term canonical, which it uses. For these particulars, though they escaped Cassiodorus, and what is more extraordinary, eluded Martianay, might have been within the reach of a Latin writer, or have been conjectured from a comparison of the old and the new translation. The point on which I insist, as palmary in the coutroversy, is that knowledge which the prologue displays of the Apostolical Canons, in assigning "St. Peter's Epistles the first place among the seven styled canonical;" and in the just estimate which it gives of that particular Canon which commended this order, as refusing it the authority of those "Greeks who followed the right faith, and were sound in their opinions." As this was a piece of information which recent inquiry discovers to have been sufficiently trite in St. Jerome's days, it excites little surprize to find it in a prologue of his composition. But as this low opinion of the Canons termed Apostolical soon wore out in the Greek Church, and the civil code, from the times of Theodosius and Justinian, gave the whole compilation, including the eighty-fifth Canon, that legal authority which was equally binding on the Eastern and Western Church; a difficulty lies in accounting for the source from whence the fabricator of such a prologue could have derived his information which decides the contest.

That the disputed prologue conveys St. Jerome's estimate of that compilation, he has himself left us at no loss to decide. If he does not slight it in the Epistle to Lucinius, of which so much use has been made; he rejects the authority of the eighty-fifth Canon, on the books of Maccabees and the Epistles of Clement, and follows, on both, the Council of Laodicea; the members of which he necessarily included among those "Greeks who were sound in their opinions." But of the Apostolic Canons, the Latin Church knew nothing more than was contained in the translation made by Dionysius Exiguus, about the year five hundred; and as the copy which he followed was ancient and uninterpolated, doubtless from being long preserved in the West, it could give no information on the subject of the order of Scripture. In wanting the interpolated Canons, it necessarily takes no notice of the eighty-fifth, which alone speaks of their arrangement. Had any information been attained on the subject, after this period from the Greeks, it could be no longer represented as confined to the heterodox; for the orthodox Council of the Trullus at Constantinople, which was voted general by the second Council of Nice, formally ratified the whole compilation, as preserved by Johannes Antiochenus, afterwards Patriarch of Constantinople. Nor was this decision ever disputed until the Reformation brought in greater freedom of inquiry, and an exemption from the

ganon law, when the authority of general councils came to be questioned. Then a line was, for the first time, drawn between the genuine and the interpolated canons, and the eighty-fifth accordingly numbered among the latter. And it is curious to observe, that the distinction was made by applying the very test for which I contend, in ascertaining the genuine text of St. John's Epistle; for Archbishop Usher, discovered the true Canons and Epistles of St. Ignatius, merely by confronting the testimony of the Greek and Latin Church, and allowing its due share of authority to the latter.

But to evince how effectually this information was locked up from the Latin Church, I now cite an example in Cassiodorus. It is obvious, notwithstanding the superior advantages which he possessed for acquiring knowledge in a subject on which he was curious above all the Latins, he was wholly ignorant of the authority on which the information contained in the disputed prologue is founded. Of all the members of the Western Church he only could bring it to bear upon the Latin Vulgate: for as he reconciled the Papal schism, his influence must have been great, and he instituted that method of correcting the old version, which insensibly brought in the new of Jerome. But, however, this power of altering the Latin version, which will never be ascribed with equal probability to any other person, may procure him the honour of being considered the author of the prologue, and interpolater of the Vulgate, the suspicion is laid eternally at rest by one simple consideration. If the order ascribed the Epistles in the disputed prologue, be compared with that assigned to the books of Jerome, in his "Institutions" the question will be decided by the comparison. So palpable is the discrepancy between them that, the utter impossibility of reconciling the two contradictory accounts, led Martianay to reject the prologue on the authority of Cassiodorus. How very weak this attempt of the learned Benedictine is, will be evident on barely inspecting the order assigned to St. Jerome's books, in "the Divine Institutions;" as it contradicts the testimony of Jerome himself, together with that of the entire Vulgate, and of the Council of Laodicea, all which afford each other mutual confirmation. It is indeed difficult to account for the error of Cassiodorus, unless we suppose him misled by a false conception of the disputed prologue; of his knowledge of which we have at least this evidence, that he quotes the contested passage, which it is intended to vindicate. If we suppose him to have taken, in a general sense, the declaration of the prologue relative to "St. Peter's Epistles occupying the first place," without considering that it is applied, in a limited sense, to the Catholic Epistles; though his oversight was gross, his error was natural. But in thus placing these Epistles before the rest, he commits the egregious blunder of thrusting the Pauline among the Catholic Epistles; and thus demonstrates that he could have never seen the Apostolical Canons. For they equally vindicate the first place to St. Peter's Epistles without dislocating the order of the whole, by mixing St. Paul's among the Catholic Epistles.

But as an instance not less striking, of the very limited degree to which this information has been propagated in the West, I mention the error into which the want of it has led the compilers of the Benedictine edition of St. Jerome. An ignorance of the order ascribed the Epistles in the Apostolical Canons, has led them to pass sentence on the author of the prologue, as an uninstructed impostor, who was ignorant of the order which the Greeks assigned to the books of Scripture. For this injustice, however, they have made some amends, in clearing

up every difficulty on the subject of the title, as wanting the name of St. Jerome. So wide is this conjecture from the truth, and so satisfactory is their defence of the prologue in this respect, that it enables me to dismiss this objection and its last reviver with a single sentence of the castigation which Martianay has inflicted, in their name, upon its original mover; "sed pace viri hujus studiosi dixerim, *parum exercitatos esse eos in lectione veterum codicum*, qui tam *levibus conjecturis* suam adstruunt opinionem."

Much more remains to be advanced on the same subject; some equally striking marks of authenticity existing in the acquaintance manifested with Greek and Oriental literature, not only in the prologue, but in the translation of the contested passage. The structure of the language in which the prologue is expressed as composed of the phraseology of St. Jerome, gives rise to an additional train of evidence, identifying its author. But having already extended these observations to too great a length, this discussion may be reserved for some other place, as not necessary to the conclusion, which may be now deduced from what has been already established.

On the consent of the MSS. and the internal evidence of the composition, that testimony on which every other prologue of St. Jerome is received; that on which every other part of his works, and of the works of all other ancient writers, is admitted; that on which his version of the Scriptures rests, and the divine original from whence it was translated, I assert the disputed prologue to be his genuine composition. And thus vindicated, I place it as a bulwark to the contest in which we are engaged; which bars the pretences of every theory that has been hitherto made, and that shall be hereafter made, to account for the corruption of the Latin Vulgate.

I have the honour to be, &c.

FRED. NOLAN.

BIBLICAL ILLUSTRATIONS.

(Continued.)

1 Pet. iii, 3.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold or of putting on of apparel."

THE ladies at Smyrna wear the oriental dress, consisting of large trowsers or breeches, which reach to the ancle; long vests of rich silk or of velvet, lined in winter with costly furs, and round their waist an embroidered zone with clasps of silver and gold. Their hair is plaited, and descends down the back often in great profusion.—*Chandler's Travels*, p. 66.

Isaiah, iii. 16, 18,—21.

"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon.

The chains and the bracelets and the mufflers.

The bonnets and the ornaments of the legs, and the headbands and the tablets and the earings—The rings and the nose jewels."

She had laid aside the rings which used to grace her ankles, lest the sound of them should expose her to calamity.—*Asiatic Researches.*

Most of the Indian women have on each arm, and also above the ankle, ten or twelve rings of gold, silver, ivory or coral. They spring on the leg, and when they walk make a noise with which they are much pleased. Their hands and

toes are generally adorned with large rings.—*Jonnerat.*

Of the Indian dancing women who danced before the Ambassadors at Ispahan, some were shod after a very strange manner. They had above the instep of the foot, a string tied, with little bells fastened thereto, whereby they discovered the exactness of their cadence, and sometimes corrected the music itself, as they did also by the Tzarpanes or Castagnets which they had in their hands, in the managing whereof they were very expert.

At Koojan, Mr. Mungo Park saw a dance in which many performers assisted, all of whom were provided with little bells, which were fastened to their legs and arms.

The hair of the Hindoo women is commonly rolled up into a knot or bunch towards the back of the head, which is fastened with a gold bodkin; it is ornamented with jewels, and some have curls that hang before and behind the ears. They wear bracelets on their arms, rings in their ears, on their fingers, ankles, and toes, and sometimes a small ring on one side of the nostril. In Kashmire they wear the hair plaited and hanging down behind, and a muslin veil, that covers the head, and falls down below the middle. The dancing girls sometimes wear trowsers like the Persians; a Jama of worked muslin, or gold or silver tissue; the hair plaited, and hanging down behind, with spiral curls on each side of the face; and to the gold or silver rings on the ankles, in some of their dances, they attach small bells of the same metals. The figures of the Bacchantes that are to be met with in antique paintings and bas-reliefs, may serve as exact representations of some of the dancing women in Hindostan.—*Sketches of Hindoos.* vol. ii. p. 45—48.

The Tadinums (a sect of devotees) go about begging, and singing the history of the different incarnations of Vishnou. They beat a kind of tabor; and have small brass bells tied round their ankles, which make a considerable noise as they walk along.—*Sketches of the Hindoos,* vol. i. p. 243.

Luke x. 30. 34.

"And Jesus answering, said, a certain man went down from Jerusalem to Jericho, and fell among thieves, &c.

But a certain Samaritan had compassion upon him, and went to him and bound up his wounds, pouring in oil and wine, &c."

Our Saviour lays the scene of this Parable on the road between Jerusalem and Jericho with particular attention to accuracy, if we may judge from the description of the country given by Mariti, vol. ii. p. 318; and conclude, from local causes, that the road was then as perilous as he describes it to be now.—"The road," says he, "which conducts from Jerusalem to Jericho is very dangerous. The plain between these cities, as well as those on the banks of the river Jordan, are infested by hordes of Arabs; and on this account, it is not prudent to cross them without a strong guard. We were now about to enter a very dangerous road near Bahurim; and we very prudently waited for those who were lagging behind. Having passed Bahurim, we descended into a narrow valley, rendered singularly obscure by the elevation of two mountains. At sunrise we perceived Adommim, where several travellers have lost their lives. It is singularly favourable to robbers, who keep themselves here in ambush. Of this its name is a proof; since Adommim in the Hebrew language signifies *the Place of Blood.* A little further on the left, appears a fortress, which commands the whole neighbourhood. It is situated upon the summit of a mountain; and is defended by ditches cut out in the solid rock. It was constructed by the Christians for the purpose of protecting pilgrims in this dangerous part of their journey. A vast solitude here opened before us, and we beheld nothing but rocks, commons, and uncultivated valleys. I am not astonished that the inhabi-

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tants of these places should be naturally ferocious. Wherever the earth is barren and has a dismal appearance, man is gloomy, and fond of plunder. Melancholy and want surround him in his cradle; the first sensation he experiences is that of pain. He is told, on all sides, that the earth denies him food; and his hand is armed with the murdering steel, which hunger makes him turn against the traveller.—Must I say it?—He finds no enjoyment but when, by a successful assassination, he has rendered himself master of the spoils of another. These are the only crops which the fields here produce him. Having crossed this desart for twelve miles, we descended by a steep declivity into the plain of Jericho, after a tedious march of seven hours."

Lamentations iv. 3.

"The daughter of my people is become cruel like the Ostriches in the Wilderness."

It was the general opinion amongst ancient Naturalists that the Ostrich laid her eggs in the desert, and left the young, when hatched, to their fate. This idea more recent inquiries have proved to be erroneous, but the following extract will shew on what good foundation the opinion rested; so good indeed as to be generally believed by the Arabs themselves to the present day.

"An immense plain presented itself to us, interspersed with hollow and broken ground. As we went along, one of our servants stumbled on an Ostrich's nest. The bird, as usual, had forsaken it, leaving to the sun to hatch her eggs. There were no less than fifteen eggs in this nest, which afforded a good repast to the Arabs. I rode back above a mile, to examine the structure of the nest, which can be compared to nothing else than the bed which the bricklayers make in mixing up their mortar. It was raised some inches above the surface of the earth, and formed of fine sand about three feet diameter, with a trench round to preserve the eggs from being laid under water."—*Irwin's Voyage up the Red Sea, &c.* vol. ii. p. 304.

ECCLESIASTICAL HISTORY.

SKETCHES OF THE ECCLESIASTICAL HISTORY OF GREAT BRITAIN.

No. v.

From the Death of Austin to the Establishment of Christianity in Northumberland.

AT the accession of Laurentius to the See of Canterbury, the kingdom of Kent still continued subject to Ethelbert, its first Christian prince. And during the remainder of his life, the establishments of Austin were preserved without any material alteration. Laurentius renewed the attempt upon the British bishops, but without success. And the Scotch and Irish Christians, making common cause with their brethren against the Romish missionaries, refused even to eat or associate with them. There is no reason to suppose that any material progress was made among the unconverted heathen, and the deaths of Ethelbert, and his nephew, Sigibert king of Essex, compelled the missionaries to abandon the ground they had gained.

Eadbald succeeded his father Ethelbert in the government of Kent; and having married the widow of the deceased prince, was reproached by Laurentius for a practice which was not heard of even among the Gentiles. He revenged himself for this affront by relapsing into idolatry; and the courtiers who had embraced the Gospel out of compliment to his father, did not hesitate to renounce it in company with the

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new monarch. The children of the king of Essex had never been converted to the Christian faith; and upon the death of Seber, they not only persisted in their infidelity, but treated Mellitus, their bishop, with the grossest contumely, and soon drove him out of their territory. The three prelates, Laurentius, Mellitus, and Justus, determined to quit the island, and the two latter carried their intention into effect. But Laurentius acted a more honourable part, (by the direction, as we are assured, of St. Peter), and returning once more to his infatuated prince, prevailed upon him to give up his idols, and his incest, to recall the banished bishops, and re-establish the Church. Laurentius died in 619, and was succeeded by Mellitus, who, after a period of five years, was followed by Justus. To the latter Bede informs us, that Pope Boniface sent a pall, together with high commendations of his eloquence, piety, and zeal; but either their lives were signalized by no remarkable occurrences, or the insignificance into which the kingdom of Kent now fell, and the connection of our early historians with the Northern parts of the Island, have prevented us from receiving an account of their actions. During the remainder of the present century, there is no portion of the country which affords slighter materials for ecclesiastical history, than that which was the principal scene of the labours of St. Austin.

The bustle and interest of the times are divided between Northumberland and Mercia; the former extending from the Humber to the Forth, the latter comprising the counties of Gloster, Hereford, Worcester, Warwick, Leicester, Rutland, Northampton, Lincoln, Bedford, Oxford, Nottingham, Buckingham, Derby, Stafford, Shropshire, and Cheshire, and being divided into North and South by the Trent. Edwin, king of the Northumbrians, married Edelberga, daughter of Ethelbert, king of Kent; and *Paulinus* was consecrated by Justus, and sent into the North, with the new married princess. Her husband did not prove a willing convert; but he suffered his infant daughter to be baptized by Paulinus, and having narrowly escaped assassination, and been successful in a war against the East-Saxons, he was induced to attribute both events to the prayers of his wife, and consulted his principal attendants upon the propriety of embracing the Christian religion. His high-priest, *Coifi*, assented for a singular reason, namely, that he had ever been a diligent worshipper of the Gods of the Saxons; and had, nevertheless, been an unhappy and unfortunate man. A lay-counsellor spoke more to the purpose—"Man's life," said he, "O king, is like unto a little sparrow, which, whilst your majesty is feasting in your parlour with your royal retinue, flies in at one window, and out at a another. Indeed, we see it that short time it remaineth in the house, and then is it well sheltered from wind and weather; but presently it passeth from cold to cold, and whence it came and whither it goes we are altogether ignorant. Thus we can give some account of our soul during its abode in the body, while housed and harboured therein; but where it was before, and how it fareth after, is to us altogether unknown. If therefore Paulinus's preaching will certainly inform us herein, he deserveth, in my opinion, to be entertained*." These and other arguments produced the desired effect. The priest *Coifi* led the way to the destruction of the idols which he had served in vain—and Paulinus had the satisfaction of baptizing King Edwin at York, where a cathedral was immediately founded, and an archiepiscopal see established.

Encouraged by this success, and by the continued favour of King Ed-

* The translation of Bede's words here adopted, is that of Fuller.

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win, Paulinus extended his preaching to the kingdom of Mercia, and erected a church at Lincoln. Pope Honorius had been an attentive observer of his progress, and rewarded it, at the recommendation of Edwin, with a Pall. The same Pope had remonstrated earnestly with that prince upon his reluctance to forsake idolatry, and had exhorted Edelburga to persevere in her prayers for the convertion of her husband. The presents which he transmitted to her majesty, some stuffs with ornaments of gold, an ivory comb in-laid with the same metal, and a silver mirror, prove, as has been observed by Mr. Burke, that the arts were at this time little cultivated among the Saxons. Bede, however, assures us, the administration of Edwin was so excellent that few offences were committed in any part of his dominions; that from love or from fear, he was universally obeyed, and that the peace and prosperity which he established became proverbial among his countrymen.

But the progress of Christianity was stopped by the unhappy death of the Northumbrian monarch, who fell in a battle against Penda, king of the Mercians. The Queen and Paulinus fled to Kent, where the latter was appointed bishop of Rochester, and died in that station. The Churches that had been founded in Northumbria were entirely destroyed; that at Lincoln shared their fate, and the northern part of the Saxon territories relapsed into idolatry; to be delivered from it, however, shortly, from another quarter, under happier auspices, and with more permanent success.

The immediate followers of Edwin were Heathens; but their reigns were disfigured with every description of cruelty, and they were slain at no distant period by the Britons. Oswald was then called to the throne; having been driven into banishment in his youth, by Edwin, he had spent many years among the Irish and Scotch; and been converted by them to Christianity. The victory which placed him on the throne is attributed by Bede to a miracle, and the scene of action was long famous for many imaginary virtues. But the better authenticated portion of his history informs us, that he lost no time in sending to the Scotch for instructors, who might recall his subjects to Christianity, and that he condescended to act the part of an interpreter between the missionaries and the people.

The inhabitants of that part of our island which was to the north of the Saxon conquests, are denominated Picts by Bede; and he tells us that the Northern Picts were converted by Columbanus, and the Southern by Ninias, or, as he was also called, St. Martin, whose principal church was dignified by the title of *Candida Casa*, and is to be recognised, according to the antiquaries, at *Withern*, in Galloway. Columbanus, on the other hand, was permitted to take possession of the Island of Hii, where he founded the famous monastery of Icombhill. Its abbots (in the time of Oswald, and even of Bede) were at the head of the Christian Church in Scotland, and it may be presumed that they owed their exaltation in some degree to the destruction of *Candida Casa*, which had fallen under the dominion of the English, and drawn with it the Church, if not the kingdom of the southern Picts.

Accordingly it was to Hii or Columbhill that king Oswald applied for missionaries: and the first choice of the monks appears to have been unsuccessful. Their brother returned to them after a short stay in Northumberland, and reported that the English were men of a cruel, barbarous, untameable disposition. The cause of the miscarriage, however, after some discussion, was found to be in the missionary himself, an austere and unconciliating

man; and Aidan, a monk, who had been the first to discover the circumstance, was unanimously requested to undertake the office of succeeding him; and, having been consecrated a bishop, was sent immediately to Oswald. The king allotted him the Island of Lindisfarne, (since called Holy Island,) at the mouth of the Lindis, as the seat both of a monastery and a bishoprick; and the splendid see of Durham was thus founded by Oswald, and Aidan had the first place on the list of its bishops. From the date of his arrival in England to the present time, Christianity has been professed in this country without any interruption.

The kingdom of the East Angles was converted about the same time by Felix, a Burgundian bishop, who in the year 636 was sent to Sigibert, the king of the country, by Honorius, Archbishop of Canterbury, and whose cathedral, first fixed at *Dummoch*, or *Dunwich*, in Suffolk, was subsequently removed to Norwich. Sigibert paid great attention to the establishment of schools; and the university of Cambridge, with some plausibility, lays claim to him as her founder.

Birinus, a Roman bishop, landed in the West of England in 634, and preached the Gospel with success. Oswald came into that country about a year after his arrival, and by the joint influence of this monarch and the bishop Birinus, Kingil, king of the West Saxons, embraced the Christian faith, and founded a cathedral at Dorchester.

Thus was a considerable proportion of the Island converted nearly at the same period, from various and unconnected quarters; and those institutions, principles and projects, which had so great an influence upon succeeding times, became firmly fixed on English ground, and may be distinctly traced through the following history.

The first was the establishment of Monasteries; for which the example and extraordinary virtues of Aidan, may be said to have paved the way. The second was the institution of schools of learning: which were patronised by all the leading Prelates of the age, and especially by Theodore, Archbishop of Canterbury, and Aldhelmus, Bishop of Salisbury. The third was the gradual subjugation of the Church of England, to the usurped authority of the Pope—of which, Wilfrid, Bishop of York, an ambitious and very able Prelate, was the principal and successful instrument. The more detailed consideration of the two last will be resumed hereafter; but the present sketch must not conclude, without a more particular notice of Archbishop Aidan, who is spoken of by Bede in the following terms.

The distinguishing feature of his life, and the grand recommendation of his doctrine was, that as he taught, so he lived. He neither sought nor loved the things of this world. He delighted in distributing among the poor whatsoever he had received from the rich. He traversed all parts of the country, and principally on foot, instructing every one whom he met—inviting the unbeliever to repent and be baptized; comforting the disciples of Jesus, and exhorting them, both by precept and example, to the practice of good works.

So far was he from indulging in the indolence by which future ages were disgraced, that on his journeys, and wheresoever he might happen to be lodged, he and all his attendants were incessantly occupied in reading the Scriptures. He fasted rigorously twice a week. Neither hope nor fear prevented him from reprehending the vices of the great—he never courted them by gifts; but freely divided all his property among the poor, or laid it out in redeeming slaves, whom he instructed in religion, and raised in several instances to the Priesthood.

We may rely more entirely upon

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this account, since Bede, by whom it is transmitted to us, repeatedly declares, that Aidan was guilty of observing the feast of Easter at an improper season; which was the first bone of contention among the English Christians; and is condemned by Bede with a solemnity at least equal to the crime. The historian even apologises for speaking in such high terms of one who was separated by schism from the Catholic Church. But adds, "I say not this in defence of his *Paschal Error*, but simply as a recorder of what was laudable in his life; namely, his earnest love of peace, chastity, and humility; his mind superior to anger and avarice, and looking down upon pride and vainglory; his industry in practising and teaching the commandments of heaven; his unwearied application to study; his dignified and authoritative manner, truly worthy of a Priest; his firmness in censuring the powerful; his humanity in consoling the weak, and defending the poor. In short, as every one that knew him testifies, he neglected nothing that he read, either in the Old or New Testament, but endeavoured to the best of his abilities to comply with all that they require." It is unnecessary to transcribe the conclusion of this Apology; the reader must be already prepared to pardon the Paschal heresy of this good and great man; and perhaps he may even think, that what Fuller said of the learned Theodore, applies with double propriety to the humble and charitable Aidan, that he brought Theology into this country, attended as a Queen ought to be, by her Maids of Honour.

MISCELLANIES.

To the Editor of the Remembrancer.

SIR,

THE Christian Remembrancer for this Month has just arrived, and I find that Mr. Owen has republished his Letters, together with a Postscript, on the Bible Society's French version of the Bible. As I am honoured with Mr. Owen's pointed censure, in the latter, I entreat your permission to intrude once more on your pages, and then to take my leave of the subject altogether.

The unfairness of Mr. Owen, in printing his own remarks, without the letters and observations to which he replies, has been pointed out by you, and I think it will receive just and severe reprobation; but that gentleman well knows the policy of his conduct. His party will pay implicit deference to his unanswered opinions, from the lofty tone in which he pours out his animadversions; they will readily mistake assumed triumph for its reality, and look down with contempt upon writers whose comments Mr. Owen condescends not to print with his own.

Mr. Owen seems to relinquish the boast of his society's circulating only the *authorized* version of the Holy Scriptures, as he quotes in his Postscript only half of what he is pleased to term my "rather confident language."—"The words speak for themselves, and, I repeat, that they are not a correct translation of the Greek passage;" omitting to finish the sentence, "nor according to our authorized version." Perhaps we are to understand that the Bible Society's *authorized* version is confined to the Scriptures in our own language, leaving their foreign versions to the caprice or fancy of the numerous sects to whom the society's operations extend.

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When I addressed my first letter to you, I anticipated not this controversy. I am, unwillingly on my own part, and, I think, unhandsomely on that of Mr. Owen, forced into it, by his prejudiced construction of the tone which he thought proper to think deserving his animadversions; and I am convinced that the subsequent taunts and sneers with which he has honoured me proceed from the pride of mortified vanity. Why else should he intrude upon the world an unnecessary defence of what he himself acknowledges to be erroneous, and which his committee have unanimously corrected? Why send into the world a pamphlet, unfairly and partially concealing the arguments of his opponents? Why announce that I am searching for more errors in his Society's Bible, and conceal from his party that I have discovered one of the most glaring nature?

Is it possible to imagine greater inconsistency than appears in Mr. Owen's conduct? He begins by declaring, that he is far from approving the manner in which the disputed passage is translated in the Bible Society's French Bible; he then attempts to defend the error, by producing authorities in its favour, but ends with preferring the more literal translation, and tells us that his committee agree with him, and have ordered the passage to be corrected in all future editions of their French Bible.

In one paragraph, he regards me as a "benfactor:" in the next, he taxes me with hostility. He professes his "readiness to profit by my reproof," and then accuses me of precipitancy and injustice. He acquits me, in one line, of hostile intentions, and, in the next, expresses his fears that "my old prejudices" against his society "are not worn off," solely, as he states, because I have expressed an intention to search for more corrupted translation, though he had promised to "be ever ready to pay a becoming attention to those who admonish the Society of its errors."

Mr. Owen thinks my conduct was "precipitate." It was not for me to wade through the earlier editions of Ostervald, for the purpose of setting the Bible Society right, or to hunt for the *source of its errors.* This I left to its committees and its secretaries. I took their edition, ushered into the world with the assurance of careful correction and revision, and I proved my belief in their veracity, by consulting it; but I was deceived in my generous reliance upon this self-commending Society; and, though its most able defenders have acknowledged the error which I discovered, they honour me with the appellation of "precipitate," and taunt me with "prejudices," instead of thanking me for my being the means of removing at least one objection, which so many wise and good men make to their society.—"Pro gratiâ odium redditur."

I suspect that all this angry feeling arises from severe mortification. The boasted infallibility of the Bible Society has received a blow, which all the ingenuity of its partizans could not parry, and they now endeavour to vent their spleen upon me, because I have detected their errors.

How much more dignified would it have been, to have at once promised correction of the corrupted passage; but simplicity of conduct suits not the fondness of display which the Bible Society creates amongst its followers, and its zealous Secretary could not resist the opportunity of giving to newspaper notoriety one pompous statement more of its immaculate and liberal proceedings.

Mr. Owen wishes "to speak of me with all due respect, and to give me the benefit of a disavowal of hostility." I am not anxious to be made acquainted with the degree of the former, neither can I accept the full measure of the latter, though I

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certainly wished to disclaim a mere captious opposition to the Bible Society.

My object was truth; and I pointed out what I found erroneous in its French version of the Scriptures, in order that it might be corrected in future; but my opinion of the general tendency of the Bible Society, more particularly in its home operations, remains unchanged.

Mr. Owen "is tempted to fear that my old prejudices are not worn off." What these *prejudices* were it is for him to explain. But, if to teach the doctrines of our Established Church, with honest zeal, and to the best of my ability, was a prejudice, I plead guilty to the charge. If to use every attempt to bring up the children committed to my care, in the way which our Church directs they should go, and to prevent their departing from it, when advanced in life and exposed to the machinations of the numerous societies which are actively employed to seduce them; if to think the principle of these societies directly opposed to all this, then my "old prejudices" are not worn off, and I pray that they may cling round my heart, till it shall beat no more!

It is a matter of perfect indifference to me, in what light "the resident at Hertford" was considered by Mr. Owen. My own conscience reproaches me not; and, during my humble services in the discharge of parochial duties, in the cause of the Society for promoting Christian Knowledge; and in furthering the national system of education among the poor, I received the approbation of the only ecclesiastical superiors by whom I submit to be judged; namely, the bishop of the diocese, and two successive archdeacons.

I lament the necessity of saying so much of myself, and I feel how foreign to argument will be a continued reference to personal feeling or conduct. Let us seek truth with humility; and, when it is found, let party feeling vanish before it. The sacred cause of Christianity, and the correctness of biblical translation are of more importance than our opinion of each other. To our own Master we must both stand or fall. The Christian world will think but little of the Secretary of the British and Foreign Bible Society, and "the recluse of Caen," when weighing the momentous concerns of Gospel truth, and the welfare of our venerable establishment, against the corruptions of paraphrastic translators, and the levelling principles of those who have no partialities, even for the Church of which they are members!

I agree with you, Sir, in thinking that the Society for promoting Christian Knowledge has been unnecessarily dragged into this controversy, though I am happy it has been the means of correcting an error; but Mr. Owen cannot, for a moment, suppose that the mistake of one society is any palliation of another.

I am not here called upon to defend or explain the proceedings of the Society for promoting Christian Knowledge, and I place the utmost reliance upon the part which it will take in this matter. It will confess the error, and not subsequently defend it; it will ingenuously acknowledge a misplaced confidence, and not attack Mr. Owen for having noticed it; its Committee will promise future correction of corrupted passages, and its Secretary will not afterwards accuse Mr. Owen of mere wanton fault-finding, or hint at the possibility of his preferring "the praises of Jesuits and Freethinkers" to "the blessing of those who are ready to perish for lack of spiritual knowledge."

I reckon among my acquaintance in this country, many who are neither Jesuits nor Freethinkers, and I would guard them and all their countrymen against versions of the Scripture, which have a tendency to teach unsound doctrine. I witness too many instances of dogmatical presumption here, not to feel dis-

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gusted at similar exercise of authority in secretaries of Bible Societies at home. Mr. Owen is as erroneous as presumptuous, in supposing that I am doing nothing more towards being useful in such a country as France, than "merely finding fault with the British and Foreign Bible Society;" and he may be assured that my "employing exertions to improve and advance the operations of his Society" cannot commence until its translations accord with our authorized version.

How can Mr. Owen expect "an accession to the Bible Society of the biblical learning which is alienated from it," when he writhes under the correction of an error which he has himself acknowledged; or anticipate "the clerical zeal, and talent, and influence, which, he says, are so unhappily employed against it," when so much inconsistency marks the main spring of all its movements; when he accuses those of "*rash accusation*" who assist him with advice, and point out faults which his own committee see proper to correct; and recommends to "residents in France" to assist in the circulation of acknowledged, though perversely defended, error!

May I venture to ask Mr. Owen, if the Right Reverend Vice-President of the Bible Society be content with his laboured explanation and "*fairness.*" Of his Lordship's opinion respecting the disputed passage, I cannot entertain a doubt; but how far he approves of an unwillingness in the relinquishment of one error, and a total disregard of another, Mr. Owen may perhaps have it in his power to inform us.

I know not to whom Mr. Owen alludes as "secret friends in the Church, who should be permitted with impunity to shew their attachment to the Bible Society." For myself, I have no fears to influence concealment of attachment, or prevent an open declaration of *partialities.* I am not the slave of any party, to whom I will sacrifice what I have so solemnly undertaken to defend; nor seek I the applause of hostile sects, by sowing dissention in the Church of which it is the joy and consolation of my heart to be a conscientious member. After more than twenty years of active exertions in its service, I am indeed withdrawn from the discharge of my proper duties, by events over which I have no control; but I am not sunk into indifference to the cause of truth and the real interests of our Established Church. I still pray for prosperity and peace within its walls; for union among all its members, and for the successful labours of its ministers!

Notwithstanding the intended correction of 2 Cor. v. 18th and 19th verses, in the future editions of the Bible Society's French Bible, it may not be unimportant to see in what sense the passage has been regarded by various commentators: particularly as Mr. Owen has quoted authorities (by which I am not moved) in defence of the contrary reading. I must, however, confine myself to Latin and French writers, not having the means of consulting English works, which, I trust, will be done by some of your correspondents in England *.

2 Cor. v. 18, 19.

"Quoniam quidem Deus erat in Christo, mundum reconcilians sibi." —Bibl. sacra. Plantin. 1590.

"Nempe quidem Deus erat in Christo mundum reconcilians sibi;" car Dieu etoit en Christ, reconciliant le monde a soi."—Nov. Test. Theod. Bezæ. 1529.

"Nempe quia Deus erat in Christo, mundum reconcilians sibi." —Bibl. sacr. Junii. 1613.

"Deus erat in Christo substantialiter, non ut est in sanctis, sed

* I have now access to the Public Library of this place; when I wrote my first letter, I was residing on the sea-coast, though I dated my letter *Caen*, being the post-town, and my usual place of residence.

arctiori modo, divinitate unita cum carne in eadem persona, unione personali." — Commentar. a Benedict. Aretio Bernensi. 1596.

" Cum vero ait, Deum fuisse in Christo, argumentum latet a possibili sive a facili. Significat enim Christum non tantum fuisse hominem sed Deum, ac proinde facile potuisse nos Deo reconciliare. Neque enim eodem modo accipiendum est, quod hic dicitur, Deum fuisse in Christo, sicut dicitur esse in nobis sive in sanctis. Nam in nobis quidem dicitur Deus esse per potentiam et operari tanquam in instrumentis: In Christo autem dicitur esse per essentiam et propriam substantiam. Sicut Christus ait, Jon. 14. Ego in patre et pater in me est. Et Coloss. 2. In Christo inhabitat omnis plenitudo Deitatis corporaliter, id est, verè et essentialiter. Huc pertinent omnes loci qui confirmant Christum esse verè Deum. Ac nisi Christus esset verus Deus, haud potuisset nostram salutem operari, nequaquam vita et salus nostra diceretur. Nam per eum, qui homo tantùm foret; non potuit pro peccatis nostris satisfieri: Rectissime autem expressit hìc reconciliationis nostræ modum, quando ait, Deum sibi reconciliasse mundum idque eis non imputando peccata." — Commentar. D. Andreæ Hyperii. 1583.

" Reconciliavit autem nos sibi Deus hoc modo. Deus erat in Christo, mundum sibi reconcilians, hoc est Deus pater, qui unus est essentiâ cum Filio, juxta illud: Ego in patre et pater in me, nos sibi reconciliavit intercessione filii. Verum si quæris, cur pater non mediator dicatur, cùm sit reconciliator? Nam tametsi ut inseparabilis est et indivisa unitas substantiæ trium personarum, nec singularum proprietas in salutis mysterio est tollenda. Pater, Filius, Spiritus Sanctus, hoc est, tota Trinitas, sibi mundum reconciliavit, sed Pater mittit Filium ut sit propitiatio pro peccatis, juxta primam promissionem: semen mulieris conteret caput serpentis; Filius missus, propitiatio facta."—Commentar. in Epist. a Nic. Hemmingio. 1589.

" Qui se reconciliavit nobis per Jesum Christum; quandoquidem, inquit, Deus erat in Christo, mundum reconcilians sibi, etc."

" Magnum est, esse nos reconciliatos non angelis modo, sed ipsi Deo, majus est, factum hoc esse per ipsum filium Dei, &c. Nostri reconciliatio quod ipsum Deum attinet perfecta quidem est in morte Mediatoris Christi unigeniti Dei."—Musculus in Epistol.

" Quoniam quidem Deus erat in Christo," &c.—" Deus mundum sibi reconcilians, erat in Christo per unitatem essentiæ. Pater inquam in Filio, juxtadictum Filii-Joan. 14. Ego in Patre et Pater in me est."—Estii in Paulum Apost. Commentar. 1679.

" Quoniam quidem Deus erat in Christo mundum reconcilians sibi."—" Quisnam injuriam acceperat? Ipse. Quisnam primus ad delendam inimicitiam venit. Ipse. At inquies, Filium misit, non ipse venit. Filium quidem misit, sed tamen non ipse solùm hortabatur, sed pater quoque, et cum eo, et per eum."—Commentar. Natalis Alexandri. 1710.

" Quoniam quidem Deus erat in Christo," &c.—" Ipse quidem Deus ab hominibus lacessitus, ultro nos ad se per Christum adduxit. Dicitur autem fuisse in Christo multò aliter, ut monet Ambrosius, quàm in vicario, aut legatis, aut prophetis; sed eo planè modo, quo Christus ipse apud Joannem dixit: Pater in me est et ego in Patre. Pater enim (ait Ambrosius) per id intelligitur esse in Filio, quòd una eorum sit substantia, ibi enim unitas ubi nulla est differentia, ac per se invicem sunt, qui et imago et similitudo eorum una est, ut videns filium, vidisse dicatur patrem, sicut et ipse Dominus ait, qui videt me, videt et Patrem. Denique Cyrillus: Ita enim solum filius vera imago Patris erit, vereque potuit dicere, ego in patre et pater in me est. Quæ omnia

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planè ostendunt, longè aliter fuisse Deum in Christo, quàm sit in sanctis, in quibus non aliter inest, quam per gratiam; in Christo verò, per naturam et essentiam. Ideoque dicitur, in Christo et per Christum mundum sibi reconciliasse."—Benedict. Justinian. in Pauli Epist. 1612.

Zachariah xiii. 17.—" O Ensis, excitare in pastorem meum et in virum socium meum, inquit Omnipotens Jova."—Bibl. sacr. Sebast. Castalionis. 1551.

" In virum cohærentem mihi."—" Manifestè hominem fortissimum et præstantissimum eundemque secum natura communicantem indicat, maximè verò verbo Hebraico *Ghamithe*, quod socium meum unà mecum significat: socius autem Dei unà secum nullus dici potest, qui idem Deus ejusdem naturæ non sit."—Comment Benedict. Arii Montani. 1581.

" Et super virum cohærentem mihi."—" Quia humanitas Christi inseparabiliter juncta est Deitate."—Gloss. Nicol. Lyranni. 1588.

" Phramea, suscitare super pastorem meum et super virum cohœrentem mihi, dicit Deus exercituum."—Ed. Pontin. 1590.

" Super virum cognatum meum, &c.—Ipse etiam vir cognatus Dei, id est, adhærens illi propter naturam, quæ humanitati in unitate personæ unita fuit."—Oecolampad. in Prophet. 1608.

" Contra socium suum."—" Gladie, excitare contra pastorem meum et contra virum עמיתי socium meum: quem mihi associavi ut oves meas custodiret."—Lexicon Pentaglotton Valent. Schindlero. 1612.

" Gladie, evigila contra pastorem meum et contra virum proximum meum, dictum Jehovæ exercituum, &c. Hoc nomine Deus pater honorificè appellat Christum, quia Christus est alter idem, imago Dei invisibilis, character hypostaseos Patris et splendor gloriæ illius tanquam ex adverso micans in conspectu rerum creatarum omnium. Nam Hebræa vox proximum aut amicum sonat, qui stat e regione alterius et præsto est ad omnia amici officia comparatus: quomobrem idem in sinu Patris esse ad dextram illius sedere dicitur intercedens pro nobis."—Bibl. sacr. Junii. 1613.

" Super virum cohærentem mihi: id est, socium, amicum, qualis Christus patri fuit."—Joannis Marianæ Scholia in vet. & nov. Test. 1619.

" O Espeè resveille-toi sur mon Pasteur et sur l'Homme qui est mon prochain, dit l'Eternel des Armeès, &c.—Mon prochain ou mon compagnon, pour montrer l'unitè d'Essence et l'union de volontè du Père et du Fils Mediateur."—Diodati. 1644.

" Virum clarum, ut vertit Arabicus Antichenus, et omni exceptione majorem utpote arctissimè adstrictum et cohærentem mihi, nempe consubstantialiter secundùm divinam ejus naturam, hypostaticè secundùm humanam. Unde Chaldæus et Pagninus vertunt socium. Aquila et Theodotio contribulem meum. Porro *percute*, *suscitare*, et similia verba non significant hìc imperium, sed permissionem divinam, absque quâ nihil ejusmodi potuisset obvenire unigenito Filio Dei."—Bibl. magn. Comment. de la Haye. 1643.

עמית—" un compagnon: le prochain, qui est vis-à-vis de quelqu'un et autour de luy. Zach. xiii. 17.—L'homme qui est mon compagnon, comme si c'étoit un autre moy-même, réprèsentant sa personne, comme le mot Hebreu le signifie. C'est le titre de Jésus Christ. Le Compagnon que je me suis associè, afin qu'il garde mes brebis."—Schind. Translation of Leigh's Hebrew Dict. by Louis de Wolzogue. 1712.

I here rest from quoting; for I should fill a whole Number of the Christian Remembrancer with authorities which I can adduce in support of both the passages.

Much good has arisen from this discussion, though some angry feelings have been excited. These will, I hope, soon be allayed; for all ingenuous minds must be convinced,

that error should be cheerfully corrected, as soon as it is discovered, and that the full blaze of truth, which investigation will not fail to display, will, in the end disclose the little jealousies and heart-burnings engendered by party-spirit and reluctant confession.

I now take my leave of the subject and the Bible Society altogether. I have done my duty in bringing it before them; but if they are satisfied with the laboured sophistry of their Secretary, and resolve to shut their eyes against the clearest evidence; if pride and obstinacy prevent ingenuous confession of error, I will not allow myself to be drawn into a lengthened controversy, which may disturb my tranquillity; neither will I continue a warfare with irritated and unfair opponents.

I remain, Sir, your obliged and faithful friend.

M. H. LUSCOMBE.

Caen, March 30, 1822.

Correspondence between Wogan and Whitfield.

CIRCUMSTANCES with which it is unnecessary to trouble the reader, have prevented an earlier insertion of the following letters. They close the series which we have been enabled to lay before the public; and we are indebted for them to the kindness of the Rev. Adam Baynes, Rector of Adstach, near Winslow, Bucks, whose family is connected with that of Mr. Wogan; and in whose possession the originals now are.

To Mr. Whitfield.

London, 20th. Jan. 1736.

Dear Sir,

I WROTE you lately a long letter to Oxford, but you were gone to Glocester, so I fear it came not to hand. It was upon the subject of Prudence; wherein I endeavoured to draw a plan of that most useful virtue, a virtue the most necessary of any to a Methodist with respect to outward life and his conversation with others; and yet reviled by some of those who profess to live by method, as too worldly and temporising a principle for a *Christian indeed* to be led by. Worldly prudence is often so, but surely Christian prudence is a quality without which it is impossible to be a wise Christian, wise to regard of others, wise to Salvation. The notion of it in ——— is, I conceive, very lame and imperfect; I therefore draw out the outline, that you might the better judge of its due proportions, and the indispensable necessity of it to adorn and perfect the Christian hope. The news I have since heard of your sudden resolution to go to Georgia, has much surprised and grieved me, not that I condemn your zeal for the service of God and good of souls, but I cannot ascribe it to any rules of prudence, either spiritual or temporal. To urge the latter, will, I conceive, have small weight, though if you were sufficiently apprised how matters stand there, you would see abundant reason to sit down calmly and deliberate carefully whether you can engage in such a design, without forfeiting the character of common prudence and discretion.—As to spiritual motives, if they proceed from any

I have already cautioned you against giving way to such without mature consideration; it being difficult, at first sight, to distinguish whether they proceed from a good or an evil spirit, or even from the giddiness of our own; from passion or imagination rather than judgement; yea, from pride and deceitfulness of our own heart, rather than from virtue and solid reason. There being so many sources of error, how careful ought we to be before we resolve on any thing extraordinary and new, especially when experience is wanting. To supply which, the most effectual means that pru-

dence recommends, is earnest Prayer to God, and then consulting with friends, by whom, as by an oracle, he is usually wont to direct us.

I have read your letter to Mr. Broughton, and do not perceive any rational grounds for taking this last step. I observe indeed a confirmed resolution, and even forbidding his or any friends here to dissuade you; yea, declaring all enemies that shall attempt it. I own I am struck at the manner of your determining yourself, and at many of your expressions which savour of too much rashness, and am therefore convinced, in my own judgment, that you are under a strong delusion. Indeed as you have not thought it necessary to consult me, nor a certain great lady who heartily wishes you well, for the sake of the good you have done, and was employed to do at Oxford, and whose counsel would have been as free as her bounty has been; I may seem too officious in offering to persuade you to look on your native country as a more proper sphere for your ministry than so distant, so doubtful and uncertain a scheme. I am compelled to tell you that I am not satisfied that the call you seem to plead, and even put it upon an equal authority with an immediate call from Heaven, is a lawful, justifiable call. I even question that of the Wesleys, and wish your success may not prove my fears to be too just. This will startle you, but not if you consider how Paul and Barnabas were separated for the like ministry. It was not by their running before they were sent, but by a regular appointment, first of the Holy Ghost, and then of the Apostles. Pray what Apostle or Bishop sent the W———s; or who of equal authority sends you? It is true they had the consent of a bishop, and so may you. But where is your commission to authorise, where are the persons necessary to execute such an office? What proper Episcopal authority are you invested with to erect a new Vineyard in America? Is preaching and sacraments the only means of constituting a Christian Church?—Far from it.—It may be planting and watering, but what fruit, what establishment can be expected without confirmation and regular ordination, to strengthen the converts and perpetuate a ministry? They that consider these things, will have too much reason to judge of your design, as our Lord pronounces of the man who began to build, and had not wherewith to finish.

I shall only add that I earnestly entreat God to give you a right judgment in this important affair; and that by grasping at too much, you may not be tempted to lose all. Have you found success in your ministry? I joy with you; but pray you be not tempted to forsake the work you have so well begun. The success God has blessed you with, is a more likely call for your continuance to finish a good beginning.

The Apostles turned not to the Gentiles till they were rejected of their own.—So far perfecting religion in England is certainly a nobler design than to endeavour to make new proselytes, and certainty is ever to be preferred to uncertainties. And now I beg of God to direct you, and am,

Your most affectionate friend,
and brother in Christ,
W. W.

To Mr. Chapman.

21 *June*, 1736.

Dear Sir,

I HAVE your favour, which I have not now time to answer, being more immediately pressed to write to our friend Whitfield, who has taken a sudden resolution to go to Georgia, and is so bent upon it, that he pronounces all those his enemies who shall offer to dissuade him. Notwithstanding such a declaration of his, I have ventured to tell him my mind very freely. He is now on his way to Bristol, and talks of a sudden departure; but as he pur-

poses to call on you at Bath, and it is uncertain where to write to him, I have chosen to enclose my letter to you, that you may deliver it to him; and if you think my reasons better than his, pray enforce them, and get also good Lady Cocks to use her endeavours to prevent this young man's throwing himself away, and depriving our Church of so useful a pillar. I hear poor Mr. J. Wesley has so enraged the people against him by some incautious proceeding, that he had like to have been murdered. And we are not without fears that the poor Georgians will be quite rooted out by their enemies; both Spaniards and the English of Carolina combining to destroy them. So that for poor Whitfield to run into the midst of danger, is tempting of God rather than a duty. I send one copy of my letter to Mr. Rivington to forward; so that if you see W. ask him first if he has received any from me, and if he has, you need not take notice of this, but return it to,

Dear Sir,

Mr. Whitfield to Mr. Wogan.

Gloucester, Feb. 21, 1736.

Dear Sir,

I HAVE just now read your letter upon my knees, and heartily thank you for the trouble you have given yourself in advising me, knowing it proceeds from a desire of promoting God's greater glory and true Christian friendship. But still I answer, my face is *stedfastly* set to go to Georgia. Not depending, I trust, on my own, but on the strength of the Living God. For hitherto, I am *fully persuaded*, it is the Divine Will I should go abroad. If I am deceived, I am deceived. *Exitus acta probat.* There is no way of being convinced which is in the right, but by making the experiment. Your letter, concerning Dean Berkley's design, I like excellently well. But then, Dear Sir, permit me to observe, that his and my case seem not parallel. He had greater things in view than I have, and therefore his scheme was less practicable. Besides, Dear Sir, will you not observe your own words in the third paragraph of that letter, and likewise again in the last. None but God can tell what He designs for America. As for my own part, I am persuaded I ought to go there: and nothing but a failure in success there can convince me to the contrary. But what need I enlarge further, having a design, ere long, God willing, to be in London, where I hope to thank dear Mr. Wogan, &c. personally, for the kind advice given to, Dear Sir,

Your most obliged humble Servant,

G. W.

To-morrow I go for Oxon.

Mr. Whitfield to Mr. Laseer.

Bristol, Jan. 31, 1736.

Dear Mr. Laseer,

I RECEIVED yours, and after having *sighed* out my heart to God, for I could not very well *speak*, I now sit down to write an answer. Let my dear friend excuse me for not consulting him before; I was let hitherto, and therefore could not. God seems, by his Providence, mercifully to withhold so much opposition from me, till he had first convinced me it was *his will* I should go abroad. One word, my dear friend, answers your kind letter. I neither *did* or *do* intend going to Georgia, without the Bishop of London's permission, and being chosen Missionary by the Trustees. But how could I possibly do this as yet, being called otherways from London, which place I propose leaving, God willing, soon after Lent. So then, my dear friend, I think I have not hitherto acted contrary to the will of God, because my resolutions to go abroad were all along founded on a supposition that I was sent by the lawful powers ordained thereto. And I doubt not but if it is God's

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will I should see Georgia (as I am thoroughly persuaded it is) he will still confirm the clearness of my inward call, and intimations of his holy word, by outward concurring Providence, and by a permission from those powers who are invested with authority to send labourers into his vineyard. To the utmost of my knowledge (unless my false heart deceives me) I desire *simply* to do the Will of God. It was acting upon that principle, first made me resolve, and still makes me continue my resolutions to go help Mr. Wesley notwithstanding the solicitations of some persons against it. But whenever I find that God does *more clearly reveal* his will to me (which I beg for Christ's sake he may if he would not have me go) and plainly shew me I should stay in England, I willingly renounce all thoughts of going abroad; but till *then* I must conclude with the same words I did a late letter to Mr. Wogan (which I would have you see). If I perish I perish. I will (*unless God* shews me to the contrary), go and assist Mr. John Wesley. You will not fail commending to the Throne of Grace, as I do you and yours. O Gracious Father, I desire only to do thy Will. Send, O send thy Holy Spirit to guide me into all truth, and convince my friends as well as me, if it be thy Blessed Will, before I go, that it is thy Will I should go far hence amongst the Gentiles. Even so, Lord Jesus. Dear Mr. Laseer,

Ever Your's,

W.

I go not from hence till next week. If you would answer this, I should be obliged to you.

To the Editor of the Remembrancer.

Sir,

BEING as great an admirer of your useful and orthodox pages as your correspondent R. P. can be, I do not wish his interpretation of my remarks upon the manner in which the Judges pass sentence of death on criminals, to remain unanswered.

God forbid! that I should ever desire to see the laudable practice of exhorting the criminal to make his peace with God entirely abandoned, or that I should wish to exclude hope from his breast,—my only wish is, that the Judges should so qualify their exhortations, as not to encourage too great hopes of Salvation upon a late repentance,—hopes, which if not injurious to the criminal himself, are very likely to be so to others who may be present, by causing them to put off to the last moment, that repentance and amendment of life, which, all must confess, it is dangerous to delay. For though, as your correspondent says, "it is *never* too late to offer the sacrifice of a deep and *sincere* repentance," he must allow, that it is utterly impossible for any man, in the hour of sickness or of death, to know that his repentance *is sincere*,—to be certain, that, upon his restoration to life and health, he would not return to his former evil ways.

I must still maintain then, that the present mode of passing sentence of death, without shewing the necessity of virtuous practice, tends to encourage this reliance upon a death-bed repentance, and as such the practice is dangerous—if not to the criminal—to those, at least, who attend the proceedings of a Court of Justice.

I would, by no means, deny those "lenitives and soporifics," your correspondent talks of, to the patient who is past recovery, but I would have the Physician so administer them, as not to raise false hopes of their efficacy in the minds of the patient or his surrounding friends.

Bɲla.

April 11*th*, 1822.

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BURNING HINDOO WIDOWS.

The following description of the burning of a Hindoo widow is copied from the papers lately presented to the House of Commons. In a future number we shall extract some further information from the same source.

Extract of a Letter from Sir Charles Ware Malet, Resident at Poona; dated the 18th *June*, 1787.

"I TAKE the liberty to enclose Mr. Crusoe's account of a brahmin suttee, which I think faithful and interesting.

"Poona, the 24th July 1786.—This evening about five, I was hastily called to be a spectator of the shocking ceremony of self-devotion, sometimes practised amongst the brahmin females, on the death of their husbands.

"Soon after I and my conductor had quitted the house, we were informed the suttee (for that is the name given to the person who so devotes herself) had passed, and her track was marked by the goolol and betel leaf, which she had scattered as she went along. She had reached the mootah, which runs close under the town, before we arrived, and having performed her last ablutions, was sitting at the water's edge. Over her head was held a punker, an attendant fanned her with a waving handkerchief, and she was surrounded by her relations, a few friends, and some chosen brahmins, the populace being kept aloof by a guard from government. In this situation, I learn from good authority, she distributed among the brahmins two thousand rupees, and the jewels with which she came decorated, reserving only as is usual on these occasions, a small ornament in her nose called mootee, (perhaps from a pearl or two on it), and a bracelet of plain gold on each wrist. From her posture I could see only her hands, which, with the palms joined, rose above her head, in an attitude of invocation; quitting, therefore, this post, I removed to an eminence that gave me an opportunity of observing the construction of the funeral pile, and commanded the pathway by which I understood she would approach it.

"The spot chosen for its erection, was about forty paces from the river, and directly fronting the suttee. When I came up, the frame only was fixed; it consisted of four uprights, each about ten feet high: they stood rather more than nine feet asunder lengthways, and under six in breadth. Soon after, by ropes fastened near the top of the uprights, was suspended a roof of rafters, and on it, again, heaped as many billets as it would bear. Beneath, arose a pile of more substantial timbers to the height of about four feet, which was covered over with dry straw and bushes of a fragrant and sacred shrub, called toolsee; the sides and one end being then filled up with the same materials, the other extremity was left open as an entrance. The melancholy preparations completed, the lady got up, and walked forward, unsupported, amidst her friends. She approached the door-way, and then having paid certain devotions, retired a few yards aside, and was encircled as before. The dead body was brought from the bank where it had hitherto remained, close to the place the suttee lately sat on, and laid upon the pile, and with it several sweetmeats and a paper bag containing either flour or dust of sandal. The widow arose and walked three times slowly round the pile; then seating herself opposite the entrance, on a small square stone, constantly used in such cases, on which two feet were rudely sketched, she received and returned the endearments of her companions with great

serenity. This over, she again stood up, and having stroked her right hand, in the fondest manner, over the heads of a favoured few, gently inclining her person towards them, she let her arms fall round their necks in a faint embrace, and turned from them. Now with her hands, indeed, held up to heaven, but with her poor eyes cast, in a gaze of total abstraction, deep into the den of anguish that awaited her, she stopped awhile—a piteous statue! At length, without altering a feature, or the least agitation of her frame, she ascended by the door-way, unassisted, and, lying down beside her husband's corpse, gave herself, in the meridian of life and beauty, a victim to a barbarous and cruelly consecrated error of misguided faith. As soon as she entered, she was hid from our view by bundles of straw with which the aperture was closed up, and all the actors in this tragic scene seemed to vie with each other who should be most forward in hurrying it to a conclusion. At once, some darkened the air with a cloud of goolol, some darting their hatchets at the suspending cords, felled the laden roof upon her, and others rushed eagerly forward to apply the fatal torch. Happily in this moment of insufferable agony, when the mind must have lost her dominion, and the ear expected to be pierced by the unavailing cries of nature, the welcome din of the trumpet broke forth from every quarter.

"When the conflagration took place, and not till then, it was fed, for a time, with large quantities of ghee thrown by the nearest akin; but, except the toolsee and straw before mentioned, no combustible whatever that I either saw or could hear of, was used in preparing the pile. It is said to be the custom that, as the suttee ascends the pile, she is furnished with a lighted taper, to set fire to it herself, and my companion, who was a brahmin, asserted that in this instance it was the case; but I traced the whole progress of the ceremony with so close and eager an attention, that I think I may safely contradict him.

"As curiosity may be expected to know something of the subject of this terrible, though not uncommon, immolation, I have collected the following particulars.

"The lady's name was Toolseboy, her husband's Ragaboy Tauntee. He was about thirty years old, and nephew to Junaboy Daddah, a person of distinction in this place. A little girl about four years of age, the fruit of their union, survives them. Toolesboy was nineteen, her stature above the middle standard, her form elegant, and her features interesting and expressive; her eyes in particular, large, bold and commanding. At the solemn moment in which alone I saw her, these beauties were eminently conspicuous, notwithstanding her face was discoloured with turmeric, her hair dishevelled and wildly ornamented with flowers; and her looks, as they forcibly struck me throughout the ceremony, like those of one whose senses wandered; or, to come nearer the impression, whose soul was already fleeting and in a state of half-separation from the body."

UNITARIAN MARRIAGES.

A Speech that ought to be spoken upon the first reading of Mr. W. Smith's Marriage Act Amendment Bill.

WHEN it was proposed to enact that the Clergy of the Church of England shall solemnize marriage after a different form from that which is prescribed in the Prayer Book, I expected that so extraordinary a measure would be defended upon extraordinary grounds. But I was unable to anticipate any thing half so strange as the first argu-

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ment upon which this bill proceeds, namely, that our laws consider marriage as a mere civil contract, and that the statutes by which it is regulated having nothing to do with religion. I thought that our ancestors had observed a proper mean between the Papist who exalted marriage to the rank of a sacrament, and the Puritan who degraded it to the level of a bond and indenture. I thought that all direct interference, with regard to the validity of marriages, was reserved to the ecclesiastical judge, *because* they partook of a sacred character. But it seems that I have been under a mistake. The words *civil contract* are used by writers of good authority, in the course of their remarks upon marriage; and on this account we are to unlearn our old ignorance and prejudices, and believe that an engagement, which can only be contracted with the assistance of a priest, which can only be set aside by a spiritual court, and which, unless declared to have been void *ab initio*, cannot be set aside at all, is to be considered in the same light as a deed of bargain and sale!! Let the Unitarian produce an instance of any other contract, as solemn and as indissoluble as marriage, or which is looked upon as equally sacred, by those good judges of the tendency and spirit of our institutions, the great body of the people; let him shew at what period matrimony could be celebrated by a layman, except during the grand rebellion, when the constitution was subverted,—and then perhaps it will be time to review the history of the marriage laws, and expose the weakness of the opinion which they have been now declared to favour. For the present it is sufficient to observe, that the sacred character of the marriage rite is just as much an admitted fact among us, as the value of a trial by jury. No parent of respectability would endure to see his daughter coupled to her husband by a parish constable, or a lord-mayor. No woman of feeling and decency would submit to such a degradation. And the fathers and friends of the present bill would solemnize their marriages to-morrow in their religious assemblies, if the law threw no obstacle in their way. All this results, not merely from the natural propriety of the thing, though that is sufficiently obvious, but from the actual provisions of the statute-book—the known, the acknowledged, the unvaried regulations which, from the earliest periods of our history, have connected matrimony with religion. So much for the first very ill-selected topic, which the advocates of the present measure have thought proper to introduce: but it is sufficiently in character with the measure itself, to the consideration of which I will now proceed.

I cannot be expected to know the complete history of this bill; but part of it, and a very material part, has been long before the public. The precise period at which the consciences of Unitarians took alarm at certain expressions in the marriage service, has not been communicated to the world; but the first symptom of that alarm was made sufficiently notorious, and the relief then sought was of a very objectionable nature. A person of the name of Fearon objected to being married according to the common form, and delivered a protest against the ceremony to the officiating clergyman. Another person, Mr. Dillon, an Unitarian Teacher, followed up the blow, and contrived to insult the Church, the Prayer-Book, and the Clergyman, and to get married, according to his own statement of the case, without going through the proper ceremony. Mr. Dillon published an account of his own misconduct in the Monthly Repository, and strongly recommended his own behaviour to general imitation. The first step, therefore, that was taken by the tender consciences, for which we are called

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to legislate, was an attempt to break the law. They tried their own strength, and *protested*, before they came to your bar with a petition; and it is fair to infer, that they would never have petitioned at all, if they had succeeded in their attempt to set the legislature at defiance.

It should be observed, however, that the Unitarians are not responsible for the conduct of Fearon. I am not certain that he ever professed himself a member of their sect. He now calls himself a *Free Thinking Christian*, which is a round about name for an unbeliever. The present outcry against the marriage act originated with this man.

But it comes before the House of Commons in a less questionable shape, introduced to their notice by a respectable Member, and preceded by petitions from every corner of the kingdom. To the former circumstance I am willing to attribute all the importance that it can claim. It is the only favourable feature which I can discover in the case, and any encouragement, which the Bill may unhappily receive, will be owing to its author rather than to its merits. The latter, I certainly consider, as of very little consequence. For since the day on which the secret of simultaneous petitioning was first discovered by the Dissenters, there is no question however trivial on which parchment is not put into requisition, and Parliament duly acquainted with the grievances of his Majesty's subjects. A bustling London secretary sends a *circular* to his friends in the country, and back comes the humble Petition and Prayer by return of post. Whether the measure in contemplation be great or small, a tithe-bill or a turnpike-bill, a school-bill or a marriage-bill, the popular voice is invariably declared with the same sincerity and dispatch.

But to come a little closer to the grievance and the remedy. The first is, that the words "in the name of the Father, and of the Son, and of the Holy Ghost," occur twice in the course of the Marriage Service, and Unitarians, disbelieving the doctrine of the Trinity, scruple to hear or to repeat the sentence. Now the words, even by the confession of Unitarians, are the words of Scripture. Their *improved version* of the New Testament admits the authenticity of the passage, and contents itself with saying *Spirit* instead of *Ghost*, that is, with substituting a modern term in the place of an old one. And what is still more to the purpose, these words, which were spoken by our Saviour when he commissioned his Apostles to baptize, *are retained as a part of the Baptismal Service in Belsham's Unitarian Prayer Book, and are used frequently, if not universally, by the members of his congregation.* I must think, therefore, that the consciences for which we are now required to legislate, are not only tender but sore. Unitarians have their own method of explaining the words in question. They do not hesitate to use them in the solemn rite of Baptism; and it is difficult to understand why so much stress should be laid upon their recurrence in the Marriage-service. If in the latter they teach, imply, and assume the sublime and mysterious doctrine of a Trinity in Unity, as I conceive they certainly do, they must teach, imply, and assume the same in the Baptismal-service and in the Scripture—in neither of which have your Petitioners ever been able to discover them. I know that Messrs. Fearon and Dillon, and others of a similar disposition, call our ceremony blasphemy, and our altars idolatrous. And I also know that such declarations are punishable, and should be punished. For though the Trinity bill be repealed, yet are the Scriptures still protected; and these scurrilities are directed against the Bible as pointedly as against the Church. Fearon's case may possibly be considered peculiar; in-

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asmuch as he calls himself a free-thinker—and may say that he entertains no more respect for the Scripture than the bonâ fide Unitarian entertains for the Trinity. How then will you deal with petitioners of this description? Will you abrogate that maxim of the Common Law, which declares Christianity to be part and parcel of the law of England; and allow a man to plead infidelity as an exemption from your statutes? If not, where will you draw the line? The Unitarian rejects the express words of Revelation; or rather he uses them at the font, and is shocked to hear them at the altar. Is this a religious or a reasonable scruple? I submit very confidently that it is not. A Christian ought not to quarrel with the words of the Bible. They may be injudiciously selected or unnecessarily employed; but blasphemous they cannot be; and it is no grievance or hardship to be commanded to listen to them and repeat them, unless it be a grievance and a hardship to be considered and treated as a Christian.

Our marriage service is strictly a Scriptural service, and if, under such circumstances, the tenderness of the Unitarian conscience is to be received as a sufficient excuse for the rejection of the ceremony, it is evident that every other sect, and subdivision of religionists has a right to avail itself of the same plea. Even churchmen may be found, who object to parts of this and many other solemnities. And if they were to tell you that their consciences revolted at this or that particular prayer, that they could not sincerely pray for a family of children, or that they do not consider Rebeccah as an unexceptionable pattern of conjugal fidelity, (seeing she deceived her husband upon a very important occasion) if these, or similar difficulties were made matters of conscience, what answer can you return, but that such consciences are erroneous and that the legislature is not bound to consult them? To every other answer there would be a ready reply, and it would come at last to this:—that there should be no positive law upon this important subject, but that every couple should be linked together in matrimony, how, when, and where they pleased.

But it will be said that a much simpler remedy has been devised by this Bill; and having shown the real nature of the grievance by which it has been produced, I will proceed to consider the mode of cure which it suggests.

In the first place then, we should remark the great difference which exists between the arguments and the enactments of the gentleman who has introduced this Bill. He dates his troubles from the 26th. of George II. contending that in the interval which elapsed between the passing of the Toleration-Act and the Marriage-Act, Unitarians might marry as seemed good in their own eyes. The obvious and very simple remedy to which such reasoning leads, would be to repeal so much of the Marriage-Act as relates to Dissenters from the Church, and *to leave such persons as they were before their grievances commenced.* If they are certain, as they pretend to be, that they could have solemnized lawful matrimony out of the Church before the Act of the 26th. of George II., why do not they petition to be restored to that envied and advantageous situation? They admit that their forefathers did not remonstrate against the Marriage-Act; which is a pretty plain proof that their forefathers were married in the Church. For if they had been accustomed to solemnize marriage in their meeting-houses, the alteration would never have been submitted to in silence. But the present generation have discovered that their forefathers were in the wrong; that they ought to have been, and might have been coupled together in their conventicles—and that it is the Marriage-Act and nothing but the Marriage-Act which

gives them so much trouble. If so, they should propose a general exemption from its enactments; and the present Bill is enough to satisfy us that they dare not trust their own arguments, or do not understand their own grievances.

In the second place, the proposal to omit certain passages in the Marriage Ceremony, although it is smoothed over in rounded periods as a slight innovation, is sufficient not merely to degrade, and disgrace, but to destroy the Church of England. Her Book of Common Prayer, her Rites and Ceremonies, and Articles, are *her own*, not *yours*. They were drawn up in her Convocations under the authority of her Bishops, and proceeded from spiritual, not from temporal authority. Parliament adopted them and gave them the support of the civil power; and of course the same Parliament might have rejected, or may now repeal them*. But the object of the present Bill is to alter the rites of the Church, without giving her a voice on the occasion. There is no saying what Parliament, in its legislative omnipotence, may not do. But you will overset every precedent in existence, you will violate the spirit and principles of the constitution, if you pretend to turn this house into a synod or council, and waste your time in what you do not understand, the discussion and the formation of Creeds, and Rites, and Rubrics. The king, as head of the Church, may appoint commissioners to take the subject into consideration. The Convocation may re-assume its antient functions. But, until the Convocation has agreed to the proposed amendments, Parliamentary interference is tyranny and usurpation. The Church of England has been reproached, by its various adversaries, with being an *Act-of-Parliament Church*. The Papist has done this in his zeal for the power of the Pope; and the Puritan in his affected attachment to the privileges of the people, has imitated the example. But up to this hour the imputation is scandalous and false. I trust you will not entertain a Bill by which the opprobious epithet would be justified and confirmed.

And if you do entertain it, consider the consequences of such a step. As I said before, with respect to the scruples of an ill-informed conscience, where will you stop? Have we not innumerable sub-divisions of fanaticism and folly, of vice and unbelief; and may we not be told by the advocates of each, that some little modification of a Rite, or a Ceremony, would remove their scruples and promote their welfare. Give a Clergyman your commands to omit all the Collects and all the Creeds, the Litanies and the Graces, the Prayers and the Praises of the Church, and our Socinians will be enabled to join regularly in the established worship, and be saved the expence of supporting teachers of their own. Let a Baptist have the privilege of walking into a Vestry, and saying, "Baptize my child, *passing over all the ceremony except the entry in your register*," and he will obtain the benefit of a more secure and public record of the birth and legitimacy of his offspring. In the same spirit you may go through every page of the Ritual; and alter or add, omit or modify, according to the infinite caprices of mankind. Till Jews, Turks, Heretics and Infidels, feel an equal delight in the dogmas, and take an equal share in the worship of your truly Catholic communion. If Parliament consents to alter the Prayer Book for one scruple, it ought to alter it for every scruple;—and this Bill, which aspires to the character of a liberal measure, is an act of maimed and

* The repeal of the Act of Uniformity would not be so violent a measure as that which has been introduced by Mr. Smith: as Churchmen would then *be left at liberty to use their own forms*. Mr. Smith proposes to forbid them.

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imperfect justice, unworthy of the support of its friends, unworthy of the equity and impartiality of the House of Commons, upsetting ancient landmarks, irritating ancient and holy feelings, mixing profane and sacred in one undistinguishable mass, all for the purpose of giving a very little relief to a very little scruple of a very little portion of his majesty's subjects.

If the Unitarian Dissenters are desirous not of trampling upon the Church, but of marrying after their own fashion, and the House should be disposed to indulge them in this fancy, I have no objection to consider any plan which they may suggest. They have, I admit, one strong plea; viz. that similar indulgence has been already shewn to the Quaker and the Jew. Parliament was satisfied when it passed the Marriage Act, that clandestine marriages would not be encouraged by excepting these small and very peculiar bodies of people from the general operation of the law; and the boon which they earnestly sought was granted. Let the Dissenters come forward *en masse*, and petition for a similar exemption; and if they can shew that such a measure will not lead to the very inconvenience which the Marriage Act was designed to remove, they will have a fair claim to our attention. Do not deal with the question, as if it were to be determined by the pertinacity of its advocates; do not shew the greatest favour to those who evidently deserve the least; do not pretend to interfere with the Rites and Ceremonies of the Church. But call upon the Dissenters to accomodate their wishes to the spirit of your marriage laws; and then enquire whether those wishes are reasonable and can be complied with.

That I may not be accused of recommending impossibilities, I will show how the important objects just alluded to may be reconciled. Let *the Banns* of marriage between Dissenters be published in their parish Church, let a certificate of such publication be given by the minister, let the parties be married, on the strength of such certificate, by their own teacher, and let them bring a certificate of their marriage to the parish register. This would provide against clandestine marriages, and would give sufficient facility of recording and proving them. Dissenters would not complain of being deprived of the privilege of marrying by license; since licenses proceed from Episcopal authority, which they do not admit or respect. I am not aware of any material objection to this plan: of its infinite superiority to that which is now before the House, I cannot think that one individual will doubt. I throw it out for the consideration of those whom it more particularly concerns; confident that we should not be justified in granting more, and that the petitioners themselves cannot expect us to require less.

But at the same time, it is better, that things should remain as they are. I need not recapitulate my arguments in order to shew the merits of this opinion; but the principle upon which it rests is incontrovertible. The present outcry against the Marriage Act arises from a groundless scruple. If that scruple is not attended to, it will gradually be forgotten, and the voice that issues from it will be heard no more. Experience is in favour of this view of the question. The very Rite now complained of by Unitarians, was once the bitter grievance of Presbyterian and Puritan. While some persons were intent upon beheading the king, and establishing the covenant, and some dealt in a smaller way—revolted against the *surplice*, protested against black puddings, and rejected the Sign of the Cross, and clothes made of linsey-wolsey,

> " Others were for abolishing
> That tool of matrimony, a ring,
> With which the unsanctifyed bridegroom
> Is marry'd only to a thumb."

These follies have had their day;

the legislature stood firm; common sense came to its assistance; and the descendants of those very men who are described by our great satyrist, retain their peculiar views of the Christian dispensation, while their consciences are too seared to flinch at "Cross or king, or wedding ring." The substantial and important differences between Churchman and Dissenter, remain. But there was nothing on which the latter was once so scrupulous as *forms*, and he has now adopted, of his own accord, the very identical usages which he forsook the Church for imposing. It will be the same with a newer and not less dangerous sect. The next generation will perceive that conscience cannot call upon them to quarrel with the words of the Bible—and when they hear from those who are learned in the Journals of Parliament, that a Bill was introduced into the House of Commons, in 1822, for the purpose of compelling a Clergyman to curtail the rites of his Church, they will say that the Unitarians of such early times had more zeal than discretion, and strained at a gnat while they swallowed a camel.

PROPHECY OF THE DESTRUCTION OF PROTESTANTISM IN 1825.

CONSIDERABLE curiosity has been excited in this country, by hearing that the Roman Catholics of Ireland are in possession of a Commentary on the Apocalypse, which informs them that the Protestant Religion will terminate in the year 1825. The work alluded to is, "The General History of the Christian Church, from her Birth to her final triumphant State in Heaven, chiefly deduced from the Apocalypse of St. John the Apostle and Evangelist." The author was an Englishman, and his real name was Walmsely; but he assumed the name of *Pastorini*; and it is under that title that the work is commonly known. He was a person of considerable scientific and literary attainments, obtained the degree of D. D. in the university of Paris, and was raised at an early age to the episcopal dignity. His History has been translated into French, German, and Latin. Extracts from it have been recently reprinted in Ireland, and are circulated and read with avidity. We subjoin a few of the more remarkable passages, prefixing such an account of the author's general system, as may serve to render them intelligible to our readers.

Pastorini thinks that the Apocalypse contains a division of the whole Christian æra to the end of time into seven ages, corresponding with the seven seals, seven trumpets, and seven vials. The removal of each seal discloses a part of the history of the Church. The trumpets announce events that are alarming to the Church; such as persecutions, convulsions, heresies. The vials convey the punishments which Christ inflicts upon the enemies of his people.

The fifth age of the Church is stated to be *the age of the Reformation*, and on the opening of the fifth seal, *Apocal.* vi. 9. St. John hears the complaints of the martyrs who were put to death by the Reformers. These martyrs are represented as having been very numerous in all Protestant countries.

The fifth trumpet, *Apocal.* ix. 1—11. describes the rise and progress of the Reformation: Luther is the opener of the bottomless pit; the *locusts* represents the Protestants, and Apollyon, their king, is the devil. The five months (in ver. 5,) or 150 days, are the first 150 years of the Reformation, during which the Catholics were persecuted *severely*, viz. from 1525 to 1675. The five months, in verse 10, are another period of 150 years, during

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which the Protestants *hurt*, but do not torment, and after which they are no more seen. We extract the comment upon the 12th verse.

" V. 12. 'One wo is past.' The period of 300 years assigned to the power of the locusts being expired, St. John then adds, 'one wo is past.' Before the angel sounded the fifth trumpet, see p. 169, three woes were pronounced to follow the sounding of the three last trumpets, namely, fifth, sixth, and seventh. And now the prophet tells us, that the first of these woes, which was announced by the fifth trumpet, is past. This wo, therefore, is the calamity occasioned by the swarm of locusts. I leave it to the reader to determine, whether the breaches and desolations made in the Church of Christ, as we have seen by the Reformation, be not a truly dismal wo, and worse than any part that has happened in the foregoing ages. Some part of this wo must also be referred to the convulsions that happened in different countries, particularly in France; and the impious attacks made there upon religion, as explained above.

" When one reflects, that of the three hundred years allowed to the reign of the locusts, there remain only fifty or fifty-five to run*, one cannot but wish, with an earnest heart, that the people represented by those insects would enter into a serious consideration of that circumstance.

" What a happiness! if, during this short remaining interval, some part of them at least would submit to see their errors, and the great mischief that has been done to the Church by their revolt against it. It is full time to lay down all animosity against their ancient mother, think of a reconciliation, and ask to be received again into her bosom. She is an indulgent parent, and her arms are always open, even to her rebellious children, when they come in tears to implore her forgiveness. They should be sensible, that Christ is not only the protector of his beloved Spouse, the Church, but also the avenger of the injuries done to her. This power he has frequently exerted. The four preceding ages furnish us with the most evident proofs of it, under the respective four Vials of the wrath of God. She was revenged in the punishment of her persecutors, the Roman Emperors, in the first age. The Arians, who impugned her faith and harrassed her cruelly in the second age, felt also the avenging hand of the Son of God, whom with his Church they had blasphemed: after sore calamities, they were doomed to sink into annihilation. The third age exhibited to us a most conspicuous exertion of the two-edged sword of Christ, in the destruction of the cruel idolatrous Romans, for their having spilt the blood of his and his spouse's children. The fourth age was distinguished by the punishment of the Greeks, for their rebellion against the same Church; and the world still sees them groaning under slavery for their inflexible obstinacy. Such having been the conduct of the Supreme Guardian of his Church through the course of all the Christian ages, is it not an object of consideration highly interesting to the Protestants, lest some such disaster should also be their fate? The Saviour of mankind waits with patience for the return of his strayed sheep, but their obstinacy at last forces his hand to strike.

" Unhappy children of the Reformation! Refuse not to hear the wholesome advice of the Prophet Isaiah: 'Seek ye the Lord while he may be found; call upon him while he is near.' iv. 6. Hear the voice of God speaking to Israel, and make the application: 'Return: O Virgin of Israel return to these thy cities.' Jerem. xxxi. 21. And again, 'Be converted, O house of Israel, and do penance for all your iniquities: and iniquity shall not be your ruin. Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart and a new spirit; and why will you die, O house of Israel? For I desire not the death of him that dieth, saith the Lord God; return and live.' Ezek. xviii. 30, 31, 32. But if deaf to all admonitions, they continue hardened in their own way, what remains to be done but to lament their misfortune, and in bitterness of soul, turn our eyes from the pouring out of the following Vial." P. 226.

The pouring out of the fifth Vial *Apocal.* xvi. 10. prefigures the destruction which is to overtake Protestants *in the year* 1825.

" Here the Angel pours out the fifth Vial of the wrath of God on the " Seat of the Beast," or rather, according to the Greek text, on " the Throne of the Beast." We have observed in the prelude to the Vials, see page 42, that the general term beast, has a double meaning, signifying idolatry or heresy, accordingly as either, like to a wild beast makes its ravages in the Church. In the first and third ages it

* This work was printed in the year 1771.

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denoted idolatry, the subject of the history of those two ages. Here it is the image of heresy, the heresy of the Reformation, the characteristic of the fifth age. Upon the throne therefore of this beast, the Vial is poured out, *that is, upon the kings and governors of the Protestant states, as they are the persons that sit, vested with power upon the thrones of those heretical kingdoms.* They however, are themselves subordinate to their chief Abaddon, who, as was specified in the text of the Trumpet, commands over all, and sits upon the throne as king paramount.

"The Protestant states become of course, involved with their princes in the calamities poured out from the Vial, as we shall see presently. But furthermore we may observe, that besides the single and general appellation of beast used here to express heresy, the Prophet exhibits to us in the Trumpet of this age a particular beast, by which he represents and describes the heresy of the Reformation, namely, a locust monster, which is partly locust, partly human, partly leonine, and partly scorpion." P. 229.

"In fine, we saw in the first trumpet, the Roman Emperors persecuting the Christian Religion; and the first vial was poured upon them. In the second trumpet we saw the Arians rebelling against the Church; and the second vial was poured upon them. In the third trumpet we saw the Roman Empire declining on account of its idolatry, and enmity to Christianity; and the third vial was poured upon it to extinguish it. In the fourth trumpet we saw the revolt of the Greeks, against the Church, and the fourth vial punished them. In the fifth trumpet we see the Protestants revolting against the Church; upon whom must the fifth vial fall?

"The vial being poured upon 'the throne of the beast,' it flows down from thence over his whole kingdom, the realm of the Reformation. For, 'his kingdom became dark, and they gnawed their tongues for pain.' But with respect to the nature of this punishment, we shall be entirely silent, and leave it to be disclosed by the event. We shall only remark that, to judge from the expression of the text, the scourge seems to be severe, and we are extremely sorry it will be so ill received. 'And they blasphemed the God of Heaven because of their pains and wounds,' or sores, 'and did not penance for their works.'

"We shall here add another remark. The expression 'they gnawed with their tongues for pain, or rather, as it is in the Greek original, they did gnaw their tongues for pain, seems to refer to a time prior to that which follows, as is thus expressed, they blasphemed, &c. and may therefore relate to the first part of the punishment imported by this vial, which may be the scourge inflicted on the French people, and perhaps others, and seems to indicate distress of famine, &c.'" P. 231.

The Edition from which these extracts are made, was published at Dublin, by *Wogan*, in 1812.

SACRED POETRY.

VENI CREATOR

FOR WHITSUNDAY.

Come, Holy Spirit, Heavenly Guest,
And fill with light my darkened breast;
A sense of sacred Truth inspire;
My languid bosom touch with fire;
And make me, when in prayer I kneel,
To glow with apostolic zeal.

Come, Holy Spirit, and expel
The Foe, that drives me to rebel.
The tumults of temptation still;
O'er master my presumptuous will;
And shew me by thy secret aid
The paths of duty easy made.

Come, Holy Spirit, calm within
The wild inquietude of Sin:
And to my heart, my alter'd heart,
Thy peace and heavenly love impart;
And when from Sin and Sorrow free,
Make it a Temple worthy Thee.

Come, Holy Spirit, here below
Thy sanctifying Grace bestow:
Guide me through life: and when I die,
And in the Grave forgotten lie,
Again thy mighty Power display,
And raise me at the Judgment-day.

THE following pieces are taken from the "Sacred Poems and Private ejaculations" of the pious and amiable Herbert, whose life by Walton is well known. He was born in 1593, and died in 1632. Many quaint and antiquated terms are to be expected in poems of so early a date; but with all this disadvantage, there is throughout an elegance of thought, and often brilliancy of expression—so much true religion, so ardent a piety towards God, so devoted a love towards his Saviour, so deep a sense of practical holiness, and so warm and dutiful an attachment to his dearest mother, as he was wont to call her, the Church of England, that they will never cease to be admired and valued. We cannot recommend them however more strongly to our readers than in the words recorded by his honest and simple-hearted biographer.

There is in it ("the Temple," the name by which his poems are commonly known) "the picture of a divine soul in every page; and the whole book is such an harmony of holy passions, as will enrich the world with pleasure and piety."

THE CHURCH PORCH.

Thou, whose sweet Youth and early hopes inhance
Thy rate and price and mark thee for a treasure;
Hearken unto a verser, who may chance
Rhyme thee to good, and make a bait of pleasure.
A verse may find him, who a sermon flies,
And turn delight into a sacrifice.

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Beware of lust: it doth pollute and foul
Whom God in Baptism washed with his own bloud.
It blots the lesson written in thy soul;
The holy lines cannot be understood.
How dare those eyes upon a Bible look,
Much less towards God, whose lust is all their book?

Lie not; but let thy heart be true to God,
Thy mouth to it, thy actions to them both;
Cowards tell lies, and those, that fear the rod;
The stormy-working soul spits lies and froth.
Dare to be true. Nothing can need a lie:
A fault, which needs it most, grows two thereby.

Fly idleness, which yet thou canst not fly
By dressing, mistressing and compliment.
If those take up thy day, the sun will cry
Against thee: for his light was only lent.
God gave thy soul brave wings; put not those feathers
Into a bed, to sleep out all ill weathers.

Be useful where thou livest, that they may
Both want and wish thy pleasing presence still.
Kindness, good parts, great places are the way
To compass this. Find out men's wants and will,
And meet them there. All worldly joys go less
To that one joy of doing kindnesses.

Let thy mind still be bent, still plotting where,
And when, and how the business may be done.
Slackness breeds worms; but the sure traveller,
Though he alight sometimes, still goeth on.
Active and stirring spirits live alone.
Write on the others, "*Here lies such an one.*"

In brief, acquit thee bravely: play the man.
Look not on pleasures, as they come, but go.
Defer not the least virtue: life's poor span
Makes not an ell by trifling in thy woe.
If thou do ill, the joy fades, not the pains:
If well, the pain doth fade, the joy remains

HOLY BAPTISM.

As he, that sees a dark and shady grove
Stays not, but looks beyond it on the sky:
So when I view my sins, mine eyes remove
More backward still, and to that water fly,

Which is above the Heavens, whose spring and vent
Is in my dear Redeemer's pierced side.
O blessed streams! either ye do prevent
And stop our sins from growing thick and wide,

Or else give tears to drown them, as they grow.
In you redemption measures all my time
And spreads the plaister equal to the crime.
You taught the book of life my name, that so
Whatever future sins should me miscall
Your first acquaintance might discredit all.

VIRTUE.

Sweet day, so cool, so calm, so bright
The bridal of the earth and sky:
The dew shall weep thy fall to night;
For thou must die.

Sweet rose, whose hue angry and brave
Bids the rash gazer wipe his eye:
Thy root is ever in its grave,
And thou must die.

Sweet Spring, full of sweet days and roses
A box, where sweets compacted lie;
My music shews ye have have your closes,
And all must die.

Only a sweet and virtuous soul,
Like season'd timber, never gives;
But, though the whole world turn to coal,
Then chiefly lives.

THE BRITISH CHURCH.

I joy, dear mother, when I view
Thy perfect lineaments, and hue
Both sweet and bright.
Beauty in thee takes up her place,
And dates her letters from thy face,
When she doth write.

A fine aspect in fit array,
Neither too mean, nor yet too gay,
Shows who is best.
Outlandish looks may not compare:
For all they either painted are,
Or else undrest.

She * on the Hills, which wantonly
Allureth all in hope to be
By her preferr'd,
Hath kissed so long her painted shrines,
That ev'n her face by kissing shines
For her reward.

She † in the valley is so shy
Of dressing, that her hair doth lie
About her ears:
While she avoids her neighbours pride,
She wholly goes on th' other side
And nothing wears.

But dearest mother, (what those miss)—
The mean—thy praise and glory is,
And long may be.
Blessed be God, whose love it was
To double-moat thee with his grace,
And none but thee.

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* Rome. † Geneva.

REVIEW OF NEW PUBLICATIONS.

Hulsean Lectures for 1820. *Twenty Discourses preached before the University of Cambridge in the Year* 1820, *at the Lecture founded by the Rev. John Hulse. By the Rev. C. Benson, M.A. late of Trinity College, and now Fellow of Magdalene College, Cambridge.* 8vo. 447 pp. Baldwin & Co.

The Rev. John Hulse, of Elworth, in the county and diocese of Chester, and formerly of St. John's College in the University of Cambridge, was born in the beginning of the eighteenth century, and took the degree of B.A. in the year 1728. Of the moral habits or literary acquirements of his early years nothing is known, and the sequestered tenour of his future life would probably have passed without notice, if the record, and nature, and extent of his bequests to the University, had not distinguished him among the wise, and good, and pious of the earth, and excited a just curiosity concerning the history of a public benefactor:

"Under this obscurity we can only, and we may surely be permitted to, conjecture, that he, who in his latter years expressed so fervent a solicitude for the interests of religion and virtue, must have been early habituated to serious thoughts; and that he who so well remembered his Creator in the last act of his life, could scarce have been unmindful of him even in the proudest days of his youth.

"After having fulfilled the common and preparatory exercises of education, Mr. Hulse entered into holy orders in the English Church, and commenced the labours of his ministerial functions, upon a small curacy in the country, where it was his lot 'to spend many years of a life which, as I think,' he observes, 'that no man did ever envy, so I bless God that no man could ever reproach.' Upon the death of his father he appears to have quitted this situation, and to have passed the remainder of his days in singleness, in retirement, and in piety, upon the land of his paternal

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inheritance in Cheshire, enjoying with moderation its fruits, and distributing of its abundance in charity to men. There was the usual place of his sojourning upon earth: there did he endure, with submission, meekness, and resignation to the will of heaven, 'the most acute and extreme pain' of a lingering disease, soothing himself in the intervals of suffering with the charms of music; and there, in the year 1789, did he yield up his peaceful and patient spirit to the God who gave it, and dropped into the grave in the age and reverence of more than seventy years."—P. 11.

The bequests of Mr. Hulse to the University of Cambridge are of considerable value, and are all appropriated to one and the same purpose; the advancement of religious learning, and the counteraction of infidelity. This purpose was naturally suggested by the circumstances of the times in which he lived and in which he died, of which the former was the age of Toland, and the latter of Paine. The method in which he has sought the accomplishment of his important purpose is threefold: 1. An annual premium of forty pounds is proposed to the writer of the best Dissertation on some subject connected with the Evidences of Christianity; and as the candidate may not have taken, nor be of standing to take the degree of M.A., it is evident that this premium is chiefly intended to excite the attention of young men to the study of theology, to fix their principles, and enable them to fix the principles of others. 2. The duty of the Christian advocate, the second institution of Mr. Hulse, is to obviate by annual or more frequent answers, such popular objections against natural and revealed Religion, as may from time to time arise, and to be ready in a more private manner, to satisfy the doubts and scruples of the honest and candid inquirer after truth. 3. The office of the Christian preacher, is to deliver in every year twenty Sermons, of which the subjects are thus prescribed in the founder's will:

"'To show the evidence for revealed religion, and to demonstrate in the most convincing and persuasive manner the truth and excellence of Christianity, so as to include not only the prophecies and miracles, general and particular, but also any other proper or useful arguments, whether the same be direct or collateral proofs of the Christian religion, which he may think fittest to discourse upon either in general or particular, especially the collateral arguments, or else any particular article or branch thereof; and chiefly against notorious infidels, whether atheists or deists, not descending to any particular sects or controversies, so much to be lamented amongst Christians themselves; except some new or dangerous error, either of superstition or enthusiasm, as of Popery or Methodism, shall arise, in which case only it may be necessary for that time to write and preach against the same.'—Such are the liberal and comprehensive terms in which the founder has described one portion of the duties of the Christian preacher. With regard to the other he is equally judicious, and directs that he 'shall take for his subject some of the most difficult texts, or obscure parts of Holy Scripture, such, I mean, as may appear to be more generally useful, or necessary to be explained, and which may best admit of such a comment or explanation, without presuming to pry too far into the profound secrets or awful mysteries of the Almighty.'" P. 26.

"It were impossible that Mr. Hulse could better have concluded his statement of the duties of the Christian preacher, than by enjoining that 'in which, the said twenty sermons, such practical observations shall be made, and such useful conclusions added, as may best instruct and edify mankind.'" P. 39.

The purpose of the founder is unquestionably good; but the plan will require much revision, before it can be permanently carried into execution. It will probably be asked, why a long interval of thirty years, an interval distinguished by sceptical infatuation, has been suffered to elapse before the delivery of the Lectures thus endowed. The answer is, that the proceeds of the estate were not sufficient to defray the expence of printing, and that even now the Preacher's chief remuneration arises, not from the emoluments of his office, but from the conscious-

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ness of labouring in an honourable and holy cause. But will men always be found ready, without hope of secular recompence, to bring to the office of the Hulsean Lecturer, such a measure of talent and research, as is requisite to fix the attention of the younger and the older members of the University? If the same Preacher, according to the license of the founder, shall be elected again for six or seven years in succession, to deliver in each year a course of twenty Sermons on the same topic, is there no danger, that the congregation at Great St. Mary's will be wearied of the same tone and manner, however eloquent and accomplished, and be impatient at the continued exclusion of other preachers, and other discourses? May not the preacher himself be tempted into attenuation and prolixity of argument, or into enlarged digressions on the practical application, because the demonstration of the truth, or the illustration of the difficult text, is exhausted? Will it be possible to prosecute the argument, through a series of Discourses, as copious as Manton's Sermons on the several verses of Psalm CXIX, without exhausting the patience of the humblest inquirer, and repelling, instead of attracting, the attention of the ordinary sceptic? Or, lastly, when the distended volumes of the Hulsean Lecturer are committed to the press, will it be possible, by any exertion, to force them into sale and circulation? Mr. Benson is sensible of these difficulties, and adverts to three different methods of modifying the provisions of Mr. Hulse's will:

"There appears to be three different methods of modifying the provisions of Mr. Hulse. First, it may be done by absolutely reducing the number of sermons to be both preached and printed from twenty down to twelve or ten; in which case the lecturer would be able to devote a greater portion of his time and attention to their composition, and by labour in writing and condensation of thought be enabled to render his ideas at once more clear and forcible. A second method which suggests itself is, that of leaving the number of sermons to be preached unaltered, and making a change only in the provision which relates to printing, which change may be effected either by stipulating some number less than twenty, which shall always be committed to the press, or by leaving the matter entirely at the option of the trustees, or of the lecturer himself. The third method is that of reducing the number to be preached, and removing the necessity of printing altogether. But in this there would be so great and manifest a violation of the founder's intentions, that no one, I apprehend, would venture to recommend it as either judicious or just." P. 48.

Mr. Benson also submits the expedience of altering the time of delivering the autumnal course of Hulsean Lectures, so as properly to bring them within the period in which the University is full: and, again, he recommends that one-half of the Sermons to be delivered by the Hulsean Lecturer shall assume the form of Lectures in Divinity, to be read in the Midsummer term, when the Norrisian Professor does not deliver Lectures.

We have no doubt, that it will eventually be necessary to reduce the number of Sermons, and that such reduction, by allowing more time for preparation and revision, and by requiring a more compressed and finished mode of argument, will be an act of justice to the reader, the hearer, the preacher, and the principal subject. If, however, the specific number of twenty Discourses shall be required, we would recommend Mr. Benson's last suggestion to the most serious consideration of the trustees, with this alteration, that if the oral delivery and subsequent publication of ten or twelve Sermons on the Evidences of Christianity shall be required, the founder's intention may be satisfied with the publication without any public recitation of eight or ten brief dissertations on difficult texts of Scripture. By such an arrangement, the University pulpit would be less occupied, and the same mea-

sure of instruction would be provided.

The proposition for reducing the number of Sermons, may seem to derive some advantage and authority from the precedent established in the present publication, of which the two first Discourses consist of preliminary Remarks on the Character and Schemes of the Founder; and of which the seven last Discourses are confessedly practical, and without any reference to the Evidences of Christianity, which occupy no more than the *eleven* intermediate Discourses. In these, it is the object of the author "to systematize what we may call the Evangelical demonstration, and to arrange its parts so as to give them their proper application and their greatest force." The connected chain of positive evidences, is contained in the third, fifth, seventh, and in the concluding part of the ninth, Discourses. The remaining Discourses are employed in meeting objections, and in considering some of the collateral arguments in favour of Christianity.

The principal purport of these Lectures is to lay before the reader,

> "Such an impartial and connected view of the evidences of the Gospel as may serve to distinguish the relative value of each particular branch, and to point out the respective place which the miracles and the prophecies, the life and doctrine of our Saviour possess, in contributing to the final result."

The point from which the Preacher takes this view is the narrative of the Baptist's message to our Lord, inquiring, whether he were or were not the expected Messiah: and he is supposed, according to the old interpretation of Justin Martyr, to have made this inquiry for *his own* satisfaction, when he had heard by report of the works of Jesus, but was not in possession of *authentic* evidence to confirm that report. In his conduct upon this occasion, our Lord is shewn to have adverted to the external evidence of miracles and prophecy in connexion with the internal evidence of his doctrines. The discussion of the miraculous evidence is introduced by proof of the credibility of the Evangelists, as mere human witnesses and *un*inspired historians. In this capacity, it is proved, not only that they had no interest in imposing upon the world, but every secular motive conspired to dispose them to retract the truth which they taught, and in attestation of which they displayed the deepest and most unexampled sincerity. Some of the miracles, of which they were witnesses, were of the grandest and most stupendous kind, but they were not of a nature to produce an improper bias upon their senses and faculties, or to disqualify them to bear their testimony to other miracles of a more ordinary description, and the force of which any plain man was capable of apprehending:

> "If by arguments deduced from those miracles of Jesus which were of a more common and less confounding nature,—if by inferences drawn from those wonders, where mercy, unmingled with awfulness, prevailed, and where there was no splendid terrors to drive reason from her seat, and where there was nothing, therefore, that could impeach the credibility of the witnesses,—if, by the testimony of the Evangelists to simple facts, we can once fairly establish the divine authority of the Gospel, the certainty of every other wonder it records, however awfully glorious or sublimely obscure, must follow in the train of its various consequences. We may not, perhaps, be authorized to reckon the Transfiguration or the Ascension amongst the number of those premises from which the truth of Christianity itself is, in the first instance, or solely to be, drawn; but, when once that truth has been ascertained by any other means, the truth of these wonders becomes a necessary and irresistible conclusion, because they form a part of what has already been proved to be true. It is requisite to mark and to remember this distinction between the different kinds of our Saviour's miracles, because it is by exclusively directing his efforts against those which are more singular in their nature that the Deist would disturb the repose of the Christian upon the credibility of the Evangelists." P. 77.

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The credibility of the historians once established, leaves no room for just exception to the credibility of the facts which they have recorded, however miraculous those facts may be. There are, nevertheless, two principal objections, which it would be improper to overlook. The first is, that the force of the original testimony is weakened by successive transmission. In answer to this objection, it is proposed on the authority of Bishop Marsh, "to arrange the testimonies in a retrograde order, beginning from the present time and going upwards to the apostolic days;" and as there have been many witnesses in each succeeding age, it is contended, that "the probability or possibility that any single witness, or chain of witnesses, should deceive or be deceived, must be opposed by the improbability or impossibility, that so many witnesses, or chains of witnesses, should be deceived." It might also have been urged, that there has been, in fact, no corrupting transmission of the evidence, that we have the report of the first witnesses; but as the authenticity of the records has not been proved, the assumption might have been considered premature. Another objection is, that miracles are in themselves incredible, because they are contrary to experience: and the force of this objection is worthily repelled, "by denying, that experience is in *all* cases the measure of the intrinsic credibility of facts," and by proving,

"That our experience of what has already occurred is a safe guide of reasoning and a sound rule of judgment, as to the natural credibility of alleged matters of fact, only in those cases in which the circumstances are similar, or the same. When the circumstances vary, and in proportion as they vary, in the same degree are the deductions from past experience inapplicable, and in the same degree does testimony alone become the measure of truth and the ground of belief."

The miracles of our Lord are therefore credibly attested; and they were sufficient in his judgment, and in that of his Apostles and of the Jews, to demonstrate him *a* Divine Prophet. They were at least such as proved him to have the support of some superior Being, and that Being, as Mr. Benson expatiates on our Lord's own argument, can have been no other than the Deity. The objection which Rousseau draws from our ignorance of the laws of nature is shewn to be inadequate, and is of no more value than the objection which is derived by Hume from our limited experience.

Before Mr. Benson proceeds with his argument, or proves that our Lord is not only *a* Prophet, but *the* Prophet, he takes occasion to prove the *inspiration* of the Apostles, for he had hitherto insisted on their competence and credibility, merely as *uninspired* historians. Their inspiration was however *necessary* to confirm their infallibility as historians, and as interpreters both of Jewish prophecy and of Christian doctrine: and the proofs of this necessary inspiration are the promises of our Lord, the assertion of the Apostles confirmed by the belief of the primitive ages, and the fulfilment in all succeeding time of the prophecies which they delivered. The successive composition of the Books of the New Testament by individuals writing at different times and in different places, and agreeing in one common testimony, affords advantages which it would be imprudent to overlook, although it may be difficult to appreciate. Mr. Benson contrasts the different circumstances, under which the New Testament and the Koran were composed, and reflects on the just suspicion which attaches to the work of a solitary individual:

"But the writings of the New Testament are the mere transcripts of what had been already, both long and extensively, promulgated by various teachers. It was, therefore, impossible for any deviation to

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have been made from the doctrines which had been originally and uniformly delivered without affording an immediate and full opportunity of detection. Every Jew and every Christian could determine whether what he read in the writings did or did not correspond with the things which he had heard from the preaching of the Apostles. The very time and manner of the publication of the Gospels are, therefore, sufficient to persuade us that they contain a faithful outline of those actions and doctrines which were universally, and from the first, delivered to mankind as the doctrines and actions of Jesus Christ. There may be circumstantial variations, but they must have been substantially the same.

"Now the whole of this advantage would, in a great measure, have been lost to the world, had there existed, from the earliest period of the preaching of the Apostles, one single document to which they had all referred as the authentic record of the life of Christ, and the only authoritative repository of his doctrines. In that case we should have lost the evidence which is now afforded by the uniformity of the creeds of different Churches, and the writings of different individuals. It would have been insinuated that the scheme of Christianity had been deliberately planned and steadily executed, and the original record would have been regarded as the product of art and imposture, adapting their means to a premeditated and preconceived end. But what says St. Paul? 'Though I, or an angel from heaven, preach any other Gospel unto you than that which I have preached unto you, let him be accursed.' Of all the testimonies which man can give of his sincerity and confidence in the truth of what he teaches, this is the strongest and most unequivocal; and it is the very language held out to us by the history of the successive composition of the books of the New Testament, at periods considerably subsequent to the death of Christ. Whilst we acknowledge, therefore, the difficulties arising from this fact, and perceive the additional complexity which it introduces into the details of the evidences of Christianity, let us, at the same time, be thankful for the additional strength which it gives to the fabric, and the broad and marked line of distinction which it draws between the presumptuous imposture of the deceiver of Arabia and the holy religion of the anointed Jesus."—P. 151.

The words and works of Christ demonstrate him to have been a prophet, but it remains to be proved, that he was that Prophet, who is described and represented in the prophetic writings of the Jews. To these writings our Lord and his Apostles appealed with confidence, and without scruple or reserve. The characters of these prophecies are: 1. That they are numerous and various; 2. That they appear to be inconsistent and incapable of fulfilment in one person; 3. That the character predicted is gradually sketched out; and, lastly, that the whole is visibly represented and fulfilled, in the person and history of Jesus Christ:

"Seeing, then, that the prophecies concerning the Messiah were in number so multiplied, in their promulgation so gradual, in their nature so varied and minute, and combining into the delineation of one single character circumstances so distinct and almost opposite to each other, we undeniably conclude that he who fairly and fully accomplished them all was, doubtless, that particular personage whom they were intended to prefigure and represent. Such a man was Jesus of Nazareth, that man of wonders whom we have already beheld as a man approved of God. He was born of a virgin; born in Bethlehem; born at the appointed time, when all men were looking for the consolation of Israel. His messenger went before him; and he came suddenly to his temple in the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of the fear of the Lord. He lived, he died, he was buried, he rose again, and ascended up on high, according to the Scriptures. As his miracles and doctrines prove him to be A prophet, so from the Scriptures, therefore, he may be shown to be the prophet Christ. 'The testimony of Jesus is the spirit of prophecy;' and here, at length, we may close the direct and positive evidences of Christianity with satisfaction to our minds." P. 172.

At the conclusion of this part of the evidence, it is proper to notice certain objections. It is alleged, that miracles do not of themselves prove the veracity or authority of him that performs them; but however under certain circumstances the objection may be true, it is not

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valid under such circumstances as were found in the history and doctrine of Jesus Christ. Thus, according to a more specific objection, the miracles of the Egyptian magicians did not attest the truth of those magicians; but the miracles were wrought under circumstances and for purposes totally distinct from those of the Gospel. Again, it is said, that there is a vicious circle in the argument, and that the doctrines are alleged in confirmation of the miracles, and the miracles in confirmation of the doctrines; but the doctrines alleged in the two cases are different and distinct. To the moral character of Christ there is no objection; but of the prophecies concerning him, it is pretended, that they are applicable to him only in a secondary sense. This is not true of all the prophecies, and it is sufficient, that those to which the objection is applicable, refer to him in any sense.

It is conceived, that the view which has been thus taken of the Evidences of Christianity, is sufficient to account for the unbelief of the Jews, which having been removed by the force of miracles, was revived by a subsequent misinterpretation of the prophecies, that it throws suspicion on the testimony which the Jewish historian bore to our Lord, and that it establishes the necessity of producing *all* the evidence, without giving an undue preference to detached and particular parts. The ninth Discourse concludes with an eloquent summary and enforcement of the previous argument, which now deviates to the consideration of some of the collateral evidences.

A prophecy fulfilled is acknowledged by unbelievers to be in weight of evidence equivalent to a miracle: and such prophecies there are delivered by our Lord, and bearing this decisive testimony to him; not merely prophecies immediately followed by the event, nor prophecies which are not yet fulfilled, of which in one case, the authenticity, and in the other, the interpretation, may be disputed by the sceptic; but prophecies of which the issue is now and ever visible. Such are the minute prophecies concerning the destruction of Jerusalem, compared with the equally minute history of Josephus, and the known condition of the holy city in the present day. Such also are the prophecies of our Lord concerning the foundation of his Church, which in all the varieties of their interpretation, have been fulfilled; concerning the perpetuity and triumph, the afflictions and the trials of the Church, of which both the prophetical and parabolical representations have agreed with the experience and observation of all men. This agreement can only be attributed to the will of God, by whom it would not have been permitted, but in testimony of the truth.

The progress of Christianity considered as an historical fact, and in connection with the circumstances of its origin, and the instruments employed in its propagation, the place from which it sprung, the persons by whom it was preached, the dangers to which they were exposed, the difficulties they had to surmount, and the nations, and minds, and prejudices over which they ultimately triumphed, can only be attributed to the divinity of its author. Whatever be the force of the secondary causes, assigned by Gibbon, and Mr. Benson does not deny their force, they were not alone adequate to produce the great result.

Still, however forcible and irrefragable as is the evidence of the Christian religion, faith is not of man but of God; and the co-operation of the Holy Spirit is necessary, although it is not all which is necessary, and is distributed in perfect wisdom, and is the cause and means of faith:

"Either by disposing our minds to inquire into the truth, or by enduing us

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with the power of deciding with impartiality upon the evidences of revelation, or by teaching us most sincerely to obey, or to intend, at least, that we may obey the will, that we may the more readily receive the word of God."

This doctrine should operate in exciting the Christian believer to an energetic improvement of spiritual gifts, to practical obedience, and frequency and fervency of prayer.

The hortatory character of the thirteenth Discourse, appropriately connects the argument upon the Evidences of Divine Revelation, with the seven practical Discourses which conclude the volume, and of which

Discourse XIV. relates to the work of Salvation, the manner and the reason of that work.

Discourse XV. treats of the positive and negative Duties of Morality:

" The necessity of ceasing to do evil, in order that we may learn to do well; the influence which ceasing to do evil has in the preparation and encouragement of the mind to do well; and the absolute and unalterable necessity of both, in order to secure the end of hope, the salvation of our souls."

Discourse XVI. explains the Duties of the Sabbath.

In Discourses XVII. XVIII. the former and the latter parts of the Lord's Prayer are illustrated.

Discourse XIX. is an exposition of the language of the Parables of the Wedding Supper and the Wedding Garment.

Discourse XX. describes the probable circumstances, extensive inquiry, and final sentence of the Day of Judgment.

It cannot be denied, that the subjects of these practical Discourses are of high importance, and that in their style and manner, they are distinguished by peculiar force and earnestness; but it cannot be said, that they treat " of the more difficult texts or obscure facts of the Holy Scripture;" of passages " generally useful and necessary to be explained, and admitting of comment and explanation, without presuming to pry too far into the profound secrets and awful mysteries of the Almighty." They do not correspond with this description of the founder's will, nor can they be conceived to form any proper part of the Hulsean Lectures. It is no excuse that they were preached during the vacation, to the ordinary parishioners of St. Mary's, for they bear the ostensible form, not of parochial, but of academical Lectures. A similar objection may be made to some of the moral observations, which are annexed to the argument on the Evidences of Christianity, which however just in themselves, and to a certain extent authorized and required by the will of Mr. Hulse, must have diverted the mind of the hearer from the principal and proper subject of discourse, and will not satisfy the reader, who opens the volume with the intention of examining the proofs of the Christian Revelation. Such are the remarks on the neglect of theological studies in the University of Cambridge, remarks, seasonable, just, and forcible, but not necessarily connected with the office of the Hulsean Lecturer. The Discourses are not printed in the order in which they were delivered, but, in the new arrangement, sufficient attention has not been paid to revision and compression.

The first course of Hulsean Lectures leaves a strong impression on the mind, that the number of the Discourses should be reduced, and that the Lecturer should not be re-eligible. He would then choose a large but limited view of the subject, to the discussion of which he would bring the whole force of his understanding and acquirements; and the reader and the hearer, who shall pay the requisite attention to one, or more than one course of Lectures, would have no occasion to complain, that any part of the argument was either attenuated or

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reserved, but would receive new conviction, that in whatever point of view the Christian evidence is placed, it is supported by arguments which cannot be resisted, and leads to virtues which cannot be condemned, and that the wisdom of Christian faith is only equalled by the loveliness of Christian practice.

MONTHLY REGISTER.

ANNIVERSARIES, 1822.

Sons of the Clergy.

THE REHEARSAL of the music to be performed at the Anniversary Meeting of this Society will be in the Cathedral Church of St. Paul, on *Tuesday*, the 21st, and the ANNIVERSARY on *Thursday*, the 23d, of *May;* when a Sermon will be preached before His Royal Highness the Prince of Saxe Coburg, their Graces the Lords *Archbishops* of *Canterbury* and *York*, and their Lordships the *Bishops*, the Right Hon. the *Lord Mayor*, *Sheriffs*, *Aldermen*, *Clergy*, &c. by the Venerable CHARLES JAMES BLOMFIELD, D.D. *Archdeacon of Colchester*.

The doors of the Cathedral will be opened on the *Tuesday* at *eleven o'clock*, and on the *Thursday* at *half past ten*.

The Dinner will be at Merchant Taylors' Hall, on *Thursday* at *five o'clock*.

National Society.

The Anniversary Meeting of the Society of Treasurers and Secretaries to the Diocesan and District Societies and Schools in union with the National Society, will meet for the dispatch of business on *Tuesday morning*, *June* 4th, at the Central School in Baldwin's Gardens, at *twelve o'clock* precisely, and afterwards dine together at Free Masons' Hall, at *half past five precisely*. Tickets, 15s. each.

The *Annual General Meeting of the National Society* will be held at the Central School, Baldwin's Gardens, on *Wednesday*, the 5th of *June*, at 12 o'Clock.

Society for Promoting Christian Knowledge.

THE *Anniversary Dinner* of this Society will be held at Free Masons' Hall, Great Queen Street, on *Thursday*, the 6th of *June*.—Tickets 15s. may be had at the *Hall*, or at the Society's Office, in *Bartlett's Buildings*.

Anniversary Meeting of the Charity Schools.

The *Anniversary Meeting of the Charity Schools* will be held in the Cathedral Church of St. Paul, on *Thursday*, the 13th *June;* when a Sermon will be preached by the Right Rev. JOHN KAYE, D. D. Lord Bishop of Bristol, Master of Christ's College, and Regius Professor of Divinity, Cambridge.

ECCLESIASTICAL PREFERMENTS.

Brereton, Henry, to the rectory of *Haslebury*.

Collinson, Robert, *M.A.* to the living of *Holme Cultram*, *Cumberland*; patrons, THE UNIVERSITY OF OXFORD.

Croft, James, *M.A.* to a prebendal stall at *Canterbury*; patron, THE ARCHBISHOP.

Comins, J. to the vicarage of *Hockworthy*, *Devon*.

Ellis, Francis, *M.A.* to the vicarage of *Long Compton*, *Warwickshire*; patrons, THE PROVOST AND FELLOWS OF ETON COLLEGE.

Glubb, J. M. to the perpetual curacy of *St. Petrox*, *Devon*.

Gorton, Wm. licensed by the Right Rev. the *Lord Bishop of Bristol*, to the curacy of *Radipole*, on the nomination of the rev. *Dr. Wyndham*.

Heber, Reginald, *M.A.* to the preachership of *Lincoln's Inn*.

Hooper, Thomas, *M.A.* to the rectory of *Yatton Keynell*.

Howman, George Ernest, *M.A.* late of *Baliol college*, *Oxford*, to the vicarage of *Sonning*, *Berks*; patron, THE VERY REV. DEAN OF SALISBURY.

Jefferson, Francis, *B.A.* of *St. Peter's college, Cambridge*, to the vicarage of *Ellington, Huntingdonshire*; patron, THE LORD CHANCELLOR.

Judgson, W. *G. M.A.* fellow of *Trinity college, Cambridge*, to the perpetual curacy of *St. Michael's*, in that town; patrons, THE MASTER AND FELLOWS OF THAT SOCIETY.

Law, Henry, to the rectory of *St. Ann's, Manchester*; patron, THE BISHOP OF CHESTER.

Lloyd, A. F. to the rectory of *Instow, Devon.*

Lonsdale, J. *M.A.* late fellow of *King's college, Cambridge*, to be domestic chaplain to the *Archbishop of Canterbury.*

Morris, Dr. of *Egglesfield-house*, near *Brentford, Middlesex*, late Mitchel fellow of *Queen's college, Oxford*, to the rectory of *Elstree, Herts*; patron, THE LORD CHANCELLOR.

Page, John, *B.D.* to the vicarage of *Gillingham, Kent*; patrons, THE PRINCIPAL AND FELLOWS OF BRASENOSE COLLEGE, OXFORD.

Pearson, Hugh, *D.D.* of *St. John's college, Oxford*, to the vicarage of *St. Helen, Abingdon*, and the chapels of *Radley* and *Drayton, Berks*; patron, THE KING.

Percy, Hon. H. *M.A.* to the archdeaconry of *Canterbury*; patron, THE ARCHBISHOP.

Powell, James, to the vicarage of *Long Stanton, Salop*; patrons, THE DEAN AND CHAPTER OF HEREFORD.

Selkirk, Thomas, to the perpetual curacy of *St. John, Bury*, on the presentation of the rev. *Geoffrey Hornby*, rector of *Bury.*

Skrimshire, Thomas, to the vicarage of *South Creak, Norfolk*; patron, WM. AINGE, GENT.

St. John, O. D. to be domestic chaplain to the right hon. *Earl Nelson.*

UNIVERSITY OF OXFORD.

Degrees conferred March 30.

MASTERS OF ARTS.—Samuel Lloyd, esq. *Magdalen college, grand compounder*; John Buller Yarde Buller, esq. *Oriel college, grand compounder*; rev. James Davies, *Merton college.*

BACHELORS OF ARTS.—Henry Gray Dyke, *St. Alban Hall*; Charles Burlton, *fellow of New college*; Blayney Townley Balfour, *Christ Church college*; John Charles Lucena, *Brasenose college*; Christopher Thomas Robinson, *Brasenose college*; William Lloyd, *Brasenose college.*

The whole number of Degrees in Lent Term was—*D.D.* two; *D.C.L.* two; *B.D.* four; *B.C.L.* one; *M.A.* forty-five; *B.A.* forty-nine. *Determiners*, 231; *Matriculations*, 115.

April 17.

BACHELOR IN MEDICINE.—George Freer, *M.A.* and *Student in Medicine, Christ Church college.*

MASTERS OF ARTS.—Daniel Harson Collings, esq. *Queen's college, grand compounder*; William Deedes, *fellow of All Souls college*; rev. Francis Clerke, *fellow of All Souls college*; rev. John Frampton, *Exeter college*; Joseph Loscombe Richards, *fellow of Exeter college*; rev. William Hiley Bathurst, *Christ Church college*; rev. Thomas Gronow, *Brasenose college.*

BACHELORS OF ARTS.—Henry Duncombe, *fellow of All Souls college*; Thomas Jones, *Wadham college*; Henry Aubery Veck, *Magdalen college.*

March 16.

Richard Harrington, esq. *B.A.* of *Christ Church*, was elected *fellow of Brasenose college.*

March 29.

Mr. Edward Ness, of *St. Mary hall*, and Mr. Henry Edward Vaux, of *Exeter college*, were admitted *Craven scholars* as *Founder's Kin*; and Mr. John Parry, of *Brasenose college*, was elected a *scholar* on the same foundation.

April 6.

Owen Owen, esq. *M.A.* of *Jesus college*, was admitted *fellow* of that society.

April 12.

John B. Otley, *B.A.* of *Oriel college*, and John Henry Newman, *B.A.* of *Trinity college*, were elected *fellows* of the former society.

April 17.

This day in full convocation, the rev. John Moore, *M.A.* of *Worcester college*, was admitted senior Proctor; and the rev. Thomas Sheriffe, *M.A.* and *fellow of Magdalen college*, was admitted junior Proctor: and the senior Proctor nominated the rev. Thomas Grantham, *M.A. fellow of Magdalen college*, and the rev. Richard Lynch Cotton, *M.A. fellow of Worcester college*, his Pro-Proctors; and the junior Proctor nominated the rev. Henry Jenkins, *M.A.* Domy, and the rev. Zacharias Henry Biddulph, *M.A. fellow of Magdalen college.* his Pro-Proctors, who were all admitted.

April 18.

Mr. William Ralph Churton, and Mr. Edward Field, of *Queen's college*, were elected scholars of that society on the Mitchel's foundation.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred March 22.

HONORARY DOCTOR IN CIVIL LAW.—The right hon. lord Henniker, of *St. John's college.*

HONORARY MASTER OF ARTS.—The hon. John Henniker, of *St. John's college*, eldest son of lord Henniker.

MASTER OF ARTS.—Robert Dalzell, esq. of *Trinity college.*

Bachelor in Civil Law.—The rev. Joseph Stanfield, of *Trinity college.*

The following is a list of Inceptors to the degree of *Master of Arts* on Friday last:—

William Sidney Walker, *fellow of Trinity college*; Henry Southern, of *Trinity college*; rev. George Miles Cooper, *fellow of St. John's college*; William Mackworth Praed, *fellow of St. John's college*; rev. William Richardson, *St. John's college*; Samuel Frederick Milford, *St. John's college*; Charles John Helyar, *St. John's college*; rev. Charles Smith, *fellow of St. Peter's college*; Joseph Cape, *fellow of Clare hall*; rev. Wm. Farley Wilkinson, *fellow of Ben't*; John Holroyd, *fellow of Catharine hall*; Joshua King, *fellow of Queen's college*; Edmund Glyn Hamond, *Jesus college*; Edward John Ash, *fellow of Christ college.*

April 18.

Bachelors of Arts.—Samuel Tate Benyon, *Trinity college*; Benjamin Ifill, *Trinity college*; William Penry Lendon, *Trinity college*; John Hampden Thelwall, *Trinity college*; George Ramsay, *Trinity college*; Martin Stapylton, *Trinity college*; George Whitefoord, *St. John's college*; Thomas Nayler, *St. John's college*; George Tomlinson, *St John's college*; James Wollen, *St. John's college*; T. Charles Boone, *St. Peter's college*; John Penrice, *St. Peter's college*; George Ware, *St. Peter's college*; George James Berrey, *Emmanuel college*; George Blake, *Emmanuel college.*

April 24.

Doctor in Divinity.—Rev. Frederick William Blomberg, *St. John's college*, residentiary of *St. Paul's.*

Masters of Arts.—John Elijah Blunt, *Trinity college*; Alexander Malcolm Wale, *fellow of St. John's college*; James Samuel Upton, *Catharine hall.*

Bachelor in Civil Law.—Ralph Bagot, *St. Peter's college.*

Bachelors of Arts.—Evan Nepean, *Trinity college*; Thomas Hutton Croft, *Trinity college*; Francis Thomas Atwood, *Trinity college*; Joseph Scott, *Trinity college*; William Henry Barkworth, *Trinity college*; Robert Agassiz, *Trinity college*; Henry Blanch Rosser, *Trinity college*; Henry Crafts, *St. John's college*; Gilbert Elliot, *St. John's college*; Augustus Granville Stapleton, *St. John's college*; Henry John Earle, *St. John's college*; John Thornton, *St. John's college*; Henry Stebbing, *St. John's college*; William Pashley, *St. John's college*; Thomas Newte Stevens, *St. John's college*; John Steward, *Pembroke hall*; Thomas Dale, *Corpus Christi college*; John Dodsworth, *Queen's college*; John Doughty Hepworth, *Queen's college*; Charles Blathwayt, *Queen's college*; John Charles Williams, *Catharine hall*; Thomas Cook Fowler, *Jesus college*; John Robert Hopper, *Christ college*; Henry John Pye, *Magdalene college*; Charles Wright, *Emmanuel college*; George Brooks Legrow Hesse, *Emmanuel college*; Perry Nursey, *Sidney Sussex college*; William Tilden, *Sidney Sussex college*; William Butt, *Downing college.*

March 22.—J. F. Isaacson and Edward Wilson, of *St. John's college*, were elected University scholars on Dr. Boll's foundation.

March 26.—The election of a librarian of this University, in the room of the late Dr. Clarke, took place on Tuesday last. The two candidates nominated by the heads of Houses were, the rev. John Lodge, *M.A. fellow of Magdalen college*, and the rev. James Clarke Franks, *M.A.* chaplain of *Trinity college.* At the close of the poll the numbers were, for

Rev. John Lodge	139
Rev. J. C. Franks....	113
Majority in favour of rev. J. Lodge..	26

March 29.—H. N. Coleridge, esq. *fellow of King's college*, was admitted *Bachelor of Arts.*

Lord Pelham, eldest son of the earl of *Chichester*, is admitted of *Trinity college.*

ORDINATIONS.

The following gentlemen were ordained by the Lord Bishop of Ely, at St. George's church, Hanover-square, on Sunday, March 31.

Deacons.—Robert Beehoe Radcliff, *B.A. King's college, Cambridge*; Henry Hannington, *B.A. King's college, Cambridge*; George Fred. Nicholas, *M.A. King's college, Cambridge*; Thomas Cadogan Willatts, *M.A. Downing college, Cambridge*; Thomas Stratton Codrington, *Brasennose college, Oxford*; John Frewen Moor, *B.A. Brasennose college, Oxford*; James Webster Huntley, *B.A. St. John's college, Cambridge*; Lord John Thynne, *M.A. St. John's college, Cambridge*; Thomas Horatio Walker, *B.A. Oriel college, Oxford*; Thomas Meyler, *B.A. Pembroke college, Oxford*; John Tupper Connor, *Emmanuel college, Cambridge*; Frederick Edward Pegus, *B.A. St. John's college, Oxford.*

From the Bishop of Salisbury.

Robert Wood, *B.A. Clare hall, Cambridge*; Thomas Quarles, *B.A. Exeter college, Oxford.*

From the Bishop of Norwich.

Thos. Jeffery Bumpsted, *B.A. Queen's college, Oxford*; Henzell Gough, *B.A. St. John's college, Cambridge*; George Cummins, *B.A. St. John's college, Cambridge.*

From the Bishop of Bath and Wells.

Priests.—Thomas Smith Turnbull, *M.A. Caius college, Cambridge*; Charles

Porter, *B.A. Caius college, Cambridge*; William Greenwood, *M.A. Bene't college, Cambridge*; Joseph Dewe, *B.A. Queen's college, Cambridge*; John James Blunt, *M.A. St. John's college, Cambridge*; George Skinner, *M.A. Jesus college, Cambridge*; Joseph Studholme, *M.A. Jesus College, Cambridge*; William Twigg, *M.A, Trinity college, Cambridge*; Robert Abercrombie Denton, *B.A. King's college, Cambridge*; Rich. Jenkin Stone, *Jesus college, Cambridge*; Charles Eckersall, *B.A. Corpus Christi college, Oxford.*

From the Bishop of Bath and Wells.

James Babb, *B.A, Wadham college, Oxford.*

From the Bishop of Norwich.

The following gentlemen were ordained by the right rev. the lord Bishop of Chester, at St. Marylebone's church, on Sunday, March 31.

PRIESTS.—Henry Crewe Boutflower, *B.A, St. John's college, Cambridge*; Wm. Thresher, *B.A. St. John's college, Cambridge*; Charles Craven, *B.A. St. John's college, Cambridge*; Simeon Clayton, *B.A. St. John's college, Cambridge*; John Henry Breynton, *B.A. St. John's college, Cambridge*; Samuel James Allen, *B.A, Pembroke hall, Cambridge*; Wm. Harbur, *B.A. Christ college, Cambridge*; Thomas Jones Crakelt, *B.A. Trinity college, Cambridge*; George William Craufurd, *B.A. King's college, Cambridge*; John Carysfort Proby, *B.A. Trinity college, Cambridge*; James Lowther Senhouse, *M.A. Trinity college, Cambridge*; Anthony Plimley Kelly, *B.A. Caius college, Cambridge*; Thomas May, *B.A. Christ college, Cambridge*; Edw. Whiteley, *B.A. Jesus college, Cambridge*; H, Ch. de Crespigny, *B.C.L. Trinity hall. Cambridge*; Joseph Harling, *B.A. Magdalen hall, Oxford*; Charles Mille, *M.A. Merton college, Oxford*; John Stoupe Wagstaffe, *B.A. Lincoln college, Oxford*; John Venables Vernon, *B.A. Christ Church, Oxford*; George Ernest Howman, *M.A. Baliol college, Oxford*; James Acland Templer, *B.A. Merton college, Oxford*; Robert Temple; James Metcalfe; Samuel Stanley Paris; Thomas Bruce.

DEACONS.—John Edmund Carr, *B.A. St. John's college, Cambridge*; James Bruce, *B.A. St. Peter's college, Cambridge*; William Oliver, *B.A. St. John's college, Cambridge*; John Hanbury, *B.A. St. Peter's college, Cambridge*; Thomas Chapman, *B.A. St. John's college, Cambridge*; James Wollen, *B.A. St. John's college, Cambridge*; John Edmund Serres, *B.A. Queen's college, Cambridge*; Henry Alford, *B.A. Sidney Sussex college, Cambridge*; John Nicholas Palmer, *B.A. Pembroke hall, Cambridge*; Francis Thomas Atwood, *B.A. Trinity college, Cambridge*; George Ware, *B.A. St. Peter's college, Cambridge*; Charles Simmons, *B.A. Trinity college, Cambridge*; John Fendall, *B.A. Magdalene college, Cambridge*; Thomas Hope, *B.A. University college, Oxford*; William Henry Cartwright, *B.A. Trinity college, Oxford*; John Clarke Jenkins, *M.A. Lincoln college, Oxford*; Hen. Reg. Chandos Pole, *M.A. St. Mary's hall, Oxford*; William Bownas, *B.A. Lincoln college, Oxford*; Henry Richards, *B.A. Exeter college, Oxford*; Richard Child Willis, *B.A. University college, Oxford*; John Dixon; Thomas Benn; George Wilson; Richard Ebenezer Leach; James Pearson; William Owen.

April 14.

At a private Ordination, held by the Lord Bishop of Hereford, in the chapel of *Winchester college*, the following gentlemen were ordained:—

DEACONS.—E. P. Stock, *B.A. Magdalen hall, Oxford*; T. E. Duncomb, *B.A. Exeter college, Oxford*; F. D. Williams, *B.A. Queen's college, Cambridge*; J. Robley, *B.A. Trinity college, Cambridge.*

PRIEST.—Rev. J. Crowther, *B.A. Jesus college, Cambridge.*

The following gentlemen were ordained by the Lord Bishop of Lincoln on the same day, in the church of St. Marylebone, London.

DEACONS.—James Burdakin, *B.A. fellow of Clare hall, Cambridge*; Henry Gordon, *M.A. Exeter college, Oxford*; Charles Jepson, *B.A. Trinity college, Cambridge*; William Kaye Hett, *B.A. Lincoln college, Oxford*; George Gould, *B.A. University college, Oxford*; Robert Fleetwood Croughton, *B.A. Jesus college, Cambridge*; George Maclear, *B.A. Trinity college, Dublin*; Thos. Woodcock Brown, *B.A. St. John's college, Cambridge*; William Mason, *student of Queen's college, Cambridge*; John Powley.

From the Bishop of Winchester.

Henry Locking, *B.A. St. John's college, Cambridge.*

From the Archbishop of York.

Edward Palmer; William Maysmor.

PRIESTS.—Edmund Melvill, *M.A. Trinity college, Cambridge*; Charles Edward Kendal, *B.A. Trinity College, Cambridge*; Peter Walthall, *B.A. St. John's college, Cambridge*; John Conington, *B.A. Jesus college, Cambridge*; William Thompson, *B.A. Trinity college, Cambridge*; William Green, *B.A. Queen's college, Cambridge*; William Dodsworth, *B.A. Trinity college, Cambridge.*

From the Bishop of Exeter.

George Tucker, *S. C. L. Wadham college, Oxford.*

From the Archbishop of York.

Thomas Thomas.

From the Bishop of London.

William Bullock.

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April 26.

BACHELORS OF DIVINITY.—Rev. Chas. Wightwick, *M.A. fellow of Pembroke college*; rev. Wm. Morgan Kinsey, *M.A. fellow of Trinity college.*

MASTERS OF ARTS.—John Ogle, *fellow of All Souls' college*; rev. John Merewether, *Queen's college*; Edward Dickinson Scott, *taberdar of Queen's college*; hon. William Lennox Lascelles Fitzgerald de Ros, *student of Christ Church*; rev. Henry Gipps, *fellow of Worcester college.*

BACHELORS OF ARTS.—Charles Corkran, *Christ church*; George John Serjeantson, *Christ church.*

April 23.—The venerable Charles Goddard, *D.D.* of *Christ church*, archdeacon and prebendary of *Lincoln*, and chaplain in ordinary to his Majesty, was unanimously elected to the lectureship founded by the rev. Canon Bampton, for the ensuing year.

Mr. Owen Anwyl Owen, of *Jesus college*, was elected scholar of that society.

MISCELLANEOUS INTELLIGENCE.

BUCKS.

Married.—The rev. Richard Tomkyns, *rector of Great Horwood, Bucks*, and late *fellow of New college, Oxford*, to Louisa, daughter of the rev. James Preedy, of *Winslow.*

DERBYSHIRE.

Died.—In the 69th year of his age, the rev. George Bossley, *M.A.*

DORSETSHIRE.

Married.—At *Yetminster*, the rev. James Ayres, to Sarah, eldest daughter of Samuel Partridge, esq. surgeon.

ESSEX.

Married.—The rev. William Walford, *rector of St. Runwald's, Colchester*, to Mary Anne, second daughter of the rev. H. Hutton, *rector of Beaumont.*

Died.—At *Ardleigh*, aged 67, the rev. M. Lugar.

Died.—The rev. Edward Conyers, *vicar of Epping*, and of *Walthamstow, Essex.*

Died.—The rev. W. Wilson, *B.D. rector of Moreton, Essex*, and formerly *fellow of St. John's college, Cambridge.*

GLOUCESTERSHIRE.

Married.—The rev. Charles Davenport, of *Welford, Gloucestershire*, to Caroline, daughter of the late C. Johnson, esq. of *Birmingham.*

Married.—The rev. W. J. Gilbert, *M.A.* to Amelia Anne, youngest daughter of the rev. H. Quartley, *M.A.*

Died.—The rev. James Watkins, 43 years vicar of *Marshfield*, and formerly *fellow of New college, Oxford.*

HANTS.

Died.—At his residence in *St. Thomas-street, Winchester*, the rev. Carey Gauntlett.

Died.—The rev. John Williams, *vicar of Tested, Hants*, and *lecturer of Chiswick church* for nearly twenty years.

HEREFORDSHIRE.

Married.—The rev. G. William Curtis, *vicar of Leominster*, to Caroline Georgiana, daughter of the rev. J. D. Perkins, *chaplain* in Ordinary to his Majesty.

KENT.

Died.—At *Gillingham, Kent*, in his 84th year, the rev. H. Radcliffe, *D.D.*

LANCASHIRE.

Married.—At Walton church, the rev. S. W. Perkins, *M.A.* of *Wadham college, Oxford*, to Elizabeth, daughter of William Perry, esq.

LINCOLNSHIRE.

On the 17th of April the rev. Felix Laurent, *A.M.* was unanimously elected *master* of the *Grammar School*, at *Alford, Lincolnshire.*

Died.—In his 63d year, the rev. Charles Wakeman.

MIDDLESEX.

Died.—In Seething-lane, London, aged 60, the rev. W. V. Ireson.

Died.—Aged 42, the rev. Charles Gerard, *curate of Allhallows, Lombard-street*, and *lecturer of St. Faiths.*

NORFOLK.

Married.—The rev. E. J. Howman, of Hockering, Norfolk, to Margaret, third daughter of the late Nathaniel Davison, esq.

Died.—At Weasenham, in the 83d year of his age, the rev. Chas. Campbell.

Died.—In the 62d year of his age, the rev. George Boldero, of *Martin Rainham, Norfolk.*

Died.—At the advanced age of 89 years, the rev. Anthony Barwick, *vicar* of *Neatished* and *Horning.*

NORTHAMPTONSHIRE.

Married.—At *Cranford, Northamptonshire*, the rev. J. Lamb, *M.A. master* of *Corpus Christi college, Cambridge*, to Anne, third daughter of the rev. B. Hutchinson, of the former place.

Died.—At *Begbroke rectory, Northamptonshire*, Henry Bagshaw Harrison, esq. *B.A. student of Christ church Oxford*, and eldest son of the rev. Dr. Harrison.

OXFORDSHIRE.

Married.—The rev. John Warburton, to Henrietta Anne, youngest daughter of Sandford Palmer, Esq.

Died.—At Weston-on-the-Green, in his 66th year, the rev. James Yalden, *vicar* of that parish.

SOMERSET.

Married.—At Southstoke, the rev. F. C. Johnson to Emma Frances, daughter of Thomas Brooke, esq.

Died.—At Bath, the rev. Edmund Butcher, late of *Sidmouth, Devon.*

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SUFFOLK.

Died.—At Wortham, aged 70, the rev. G. Betts, *LL.B.*

Died.—At Claydon, aged 82, the rev. C. M. Haynes, *LL.B.* 56 years *vicar of Damerham, Wilts.*

WARWICKSHIRE.

Married.—The rev. Henry Moore, of *Tachbrook, Warwick*, to Rebecca Harriet, youngest daughter of the late L. Huntington, esq.

WILTSHIRE.

Died.—At the vicarage house, *Mere*, in the 33d year of his age, the rev. R. W. Howell, *M.A.*

MONTHLY LIST OF PUBLICATIONS.

A Letter to His Grace the Lord Primate of Ireland, on the Manner in which Christianity was taught by our Saviour and his Apostles. By George Miller, D.D. M.R.I.A. Rector of Derryvoylan, and Master of the Royal School of Armagh. 8vo. 2s.

A Necessary Doctrine and Erudition for any Christian Youth. Set forth in a Series of Sunday School Lectures, with a Catechism or Preaching Conference on the Doctrine and Principles of the Church of Christ, adapted to each Lecture. To which is prefixed, a View of the Progress of popular Education from the Reformation to the present Time. By J. Trist, A.M. Vicar of Veryan, Cornwall. 4 vols. 12mo. 1l. 4s.

Sermons on the Public Means of Grace, the Fasts and Festivals of the Church, on Scripture Characters, and various practical Subjects. By the late Right Rev. Theodore Dehon, D.D. Rector of St. Michael's Church, Charleston, and Bishop of the Protestant Episcopal Church in the Diocese of South Carolina. Together with some Account of the Author, and a Sermon preached on Occasion of his Death. 2 vols. 8vo. 1l. 1s.

An Inquiry whether the Disturbances in Ireland have originated in Tithes, or can be suppressed by a Commutation of them. By S. N. 2s. 6d.

The Broad Stone of Honour, or Rules for the Gentlemen of England. 12mo. 7s. 6d.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

Hortus Anglicus; or, the modern English Garden: containing an easy Description of all the Plants which are cultivated in the Climate of South Britain, either for Use or Ornament, and of a Selection from the established Favourites of the Stove and Greenhouse; arranged according to the System of Linnæus; including his generic and specific Characters: with Remarks on the Properties of the more valuable Species. By the Author of the British Botanist: will soon be ready.

Eighteen Sermons, intended to establish the inseparable Connection between the Doctrines and the Practice of Christianity, are now printing in a small Volume, and will appear in a few Days. They will be dedicated, by Permission, to the Bishop of St. David's.

The Sixth Part of the Encyclopædia Metropolitana will be published in June.

POLITICAL RETROSPECT.

THE attention and curiosity of our politicians has been forcibly excited by the question of peace or war between Russia and Turkey; and the news of the last month threatens to incline the scale in favour of those who think hostilities inevitable. It is probable, that a war once commenced, will spread, and that every nation in Europe will be compelled ultimately to take a part in it: the anxiety manifested upon the subject is not unreasonable.

For our own parts, however, we are still very sanguine in our hopes of a protracted peace, and those hopes rest upon the very circumstance which would make war alarming. Its effects would be so extensive, so complicated, and so doubtful, that every portion of the great republic would run a formidable risk, and none could anticipate certain advantage.

Supposing monarchs to be as unprincipled as their greatest enemies have represented them, what have they to gain by involving the continent in war? Russia cannot suppose that she will be allowed to extend her European territories unless she purchases the acquiescence of Aus-

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tria and Prussia. Austria could not maintain her Italian provinces for a twelvemonth if the French declared themselves in favour of independence. And whatever may be said by croakers about the exhausted state of this country, her power is known and dreaded all over the world, and the Emperor of Russia himself would be very unwilling to provoke her. If, therefore, we should admit that war is called for by two powerful advocates, the ambition of a despot, and the blind fury of a mob; on the other hand, we must remember that it is deprecated by more mediators than we have leisure to enumerate. The great and the small powers of *old* Europe are equally desirous to keep the peace. Their people have not recovered from the last encounter; their treasuries are empty; their armies disbanded; and pacific pursuits have been encouraged, and are beginning to prosper. Is it possible that all this should be upset and changed by the ungovernable temper of a Muscovite and a Turk?

The principal domestic topics of discussion to which the last month has given birth are the state and prospects of Ireland, and the reform which has been proposed in the House of Commons. On the first subject, we were happy to find more unanimity than usual among the senators who take a leading part in Irish business. But the pleasure is of course materially abated by hearing that such men agree in their descriptions of the sister island; and are unprepared with any measure for immediate relief. Ireland does not merely stand in need of new laws, but she wants new men to execute them. She wants noblemen in every county, who possess the same power and influence, and exert them with the same discretion, as the English Lord Lieutenants. She wants our sheriffs, and our leading country gentlemen, who are always at their post, and are neither to be frightened or bribed. She wants our ordinary justice of peace, who administers the one and preserves the other without respect to party, politics, or private feeling. She even wants our parish constables, who are useful men in their way; and without whom we should find very formidable difficulties in the management of property, and the execution of the law. How necessary such persons are to the welfare of a free country, is known to every one; but how they are to be produced in a country where they are not indigenous, how they are to be *forced* into existence by Catholic Emancipation, is a secret which has not been discovered by Mr. Plunkett or Mr. Grant, and which threatens to be too difficult for Lord Wellesley himself.

We are glad to find that the general repeal of the Anti-Catholic statutes is not to be brought forward this year; and a legislative body, which admits the impolicy of granting the whole of what is asked, can never consent to deal out its favours in patches and shreds. Such a measure would at once expose us to all the danger, and prevent our receiving the least portion of the expected advantage. The hopes of the Catholics would be kept alive by what they obtained, and what was withheld would be a sufficient ground for their irritation.

Mr. Plunkett has characterized the present insurrection as a war against property, wheresoever it may be found. A similar description was adopted in this journal four months ago; but the inference which we then drew, and which still appears to be correct, was very different from that which is made by Mr. Plunkett. He contends that the war is not of a religious nature, *because* its object is the destruction of property. But if this property, in a vast majority of instances, be in Protestant hands, and the motive for destroying it be that it ought not to continue there, then the war against lands and houses, and the war against the Established Church, are carried on at one and the same

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time; proceed from the same motives, and tend to the same consequences. It is admitted that the Catholics still consider as intruders all those who are in possession of forfeited estates; and Ireland has been forfeited so many times over, that every farm in the country has been held by this unpopular title. These facts bear with great weight upon the Catholic claims. As long as there is a hope, even the slightest hope, among the Irish peasantry, of expelling the present proprietors, and recovering what they still think their own, there must be danger in encouraging the religion for which the property was sacrificed.

One fact asserted by Mr. Ellis, and confirmed and explained by Mr. Plunkett, appears to deserve more attention than it attracted. A Catholic Priest was present at a shocking outrage and murder, and can identify several of the offenders; but it is not thought expedient to call for his evidence, because, in the first place, it would endanger his life; and, in the second, it would deprive him of all future influence over his flock. We do not deny that there may be circumstances sufficient to justify such a proceeding—but they must be of the strongest and most alarming nature. What would be said in England, of suffering a Teacher to go unquestioned upon such or upon any other pretence?

Lord John Russell's motion for Parliamentary Reform attracted a full house, and was supported by the whole strength of the opposition. It cannot be denied that his lordship's plan, brought forward with temper, and urged as useful, rather than necessary, gives rise to a very different question from the Annual Parliaments and Universal Suffrage of former days. But the scheme, nevertheless, is completely *felo de se*. Lord John proposes to abolish boroughs, and multiply county members, in order to strengthen the aristocracy, and pare away the monied and mercantile interest. It happens, somewhat unfortunately, that the borough system is aristocratic from beginning to end. And if his lordship destroyed his father's snug seats for Tavistock, and gave him two new ones for Bedfordshire in their stead, it seems to us that he would leave matters much as he found them. He cannot intend to annihilate no rotten boroughs but those which are supposed to be in the market. He cannot intend to clip the treasury, and leave the Duke of Devonshire and Lord Fitzwilliam untouched. He must know that a House of Commons, exclusively aristocratic and *countyfied*, is not exactly qualified to make laws for a nation which owes six hundred millions to the middling and lower classes of its own inhabitants. These would be the results of his lordship's scheme, and they afford us a pretty good security against its success.

NOTICE TO CORRESPONDENTS.

*; *H.*; *Sevi*; *B. C.*; *R.*; have been received, and are under consideration.

M *'s communication has not been forgotten, but upon second thoughts, we have doubted the expediency of inserting it.

The letters of *Catholicus* have been carefully considered, and we are convinced that he has mistaken the sense of the author on whom he comments.

The *Chardstock Case*, the *Parliamentary Proceedings respecting Church Briefs*, and several other articles, are unavoidably postponed.

Erratum.—In our last Number, page 209, *for* 1669 *read* 1599.

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THE

CHRISTIAN REMEMBRANCER.

No. 42.] *JUNE*, 1822. [VOL. IV.

RELIGION AND MORALS.

SERMON ON CHARITY.

1 COR. xiii. 13.

And now abideth faith, hope, Charity.—these three—but the greatest of these is Charity.

WERE we required to express in one word the effects of our most holy Religion, that word would surely be Charity; not as it is too commonly understood in the limited acceptation of alms-giving or acts of positive beneficence, but as it comprehends all those kindly and benevolent affections, in whatever way they may shew themselves, which constitute within us the principle of Love. For it may be worthy of remark, that wherever, in our translation of the New Testament, we meet with the words Charity or Love, the original is the same in both cases, and the two words are to be considered as equivalent, and are used indiscriminately for each other.

An early mention of this benevolent principle occurs in one of our Lord's last discourses with his disciples, wherein he makes it the distinguishing badge of a Christian's profession.

"By this, says HE, shall all men know that ye are my disciples, if ye have love one to another; and a new commandment give I unto you, that ye love one another."

It shone forth with peculiar lustre in the conduct of the early Christians, as we may learn from that lovely and interesting picture, which has been left of them by the pen of their inspired historian.

"They continued stedfastly in the the Apostles' doctrine and fellowship, and in breaking of bread,"—(an expression considered to be equivalent to their receiving of the Lord's Supper)—"and in prayer; and all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need."

It is thus magnified by the Apostle Paul in his Epistle to the Romans.

"Owe no man any thing but to love one another,"—i. e. let this be your chief consideration, the main duty that you have to perform, to love your fellow-creatures; "for he that loveth another, hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore" resuming his former assertion, he concludes, "Love is the fulfilling of the law."

The same language is used, the same exhortation given to the other Churches.

The Galatians are reminded, that

"in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith, which worketh by *love*."

The Ephesians are exhorted to "walk worthy of their vocation, wherewith they were called, with all lowliness and meekness, with long suffering, forbearing one another *in love*."

To the Philippians he writes, "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same *love*, being of one accord, of one mind."

For his Colossian, and the same for his Thessalonian converts he offers up his hearty prayers, and thanksgivings, for that he had "heard of their faith in Christ Jesus, and the love which they had to all the Saints."

To Timothy he repeats the declaration that he had before made to the Romans, "the end of the commandment is Charity—out of a pure heart, and a good conscience and faith unfeigned."

And in the rules that he sends to Titus for the government of the Cretan Church, he specifies Charity as an essential qualification of the aged:

"That the aged be sound in Charity."

St. Peter holds the same strain, and calls upon the Christians generally, to "love one another with a pure heart fervently,"—and "above all things," says he, "have fervent charity among yourselves"—adding thereunto this strong encouragement, "for charity shall cover the multitude of sins:"—shall, through the merits of your Redeemer, procure for you the forgiveness of your trespasses, as it has led you to overlook and forgive the trespasses, the personal injuries, that you may have received from your brethren.

From the Epistle of St. John it would be idle to extract the numerous passages that inculcate the duty of love. The whole of his first Epistle is almost one continued exhortation to this effect; grounding our love of the brethren on nothing less, than "the love that God has manifested towards us."—An exalted source this! and, when duly considered, the highest possible encouragement that could be offered!

"Herein," says this aged Apostle, "is love"—love in its highest perfection; "not that we loved God;"—far otherwise—for we were in enmity with him through our sins, "but that he loved us, and sent his Son to be the propitiation for our sins." "Beloved,"—it is in this affectionate manner that he addresses his Christian brethren; that in the very act of admonishing, he might be an example of what he taught—"Beloved, if God so loved us, we ought also to love one another."

Interesting, however, as this Epistle is, (and possibly on none of the sacred writings do we dwell with more delight than on those of this Apostle), and full on the subject of our present consideration, still must it yield to that more detailed account of the comparative excellence, and nature, and duration of Charity, which the Apostle Paul has given us in the chapter from which the text is taken.

The Apostle was writing to the Corinthian Church, who appear to have been favoured beyond every other, with a profusion of spiritual or miraculous gifts for the advancement of the Gospel.

"Ye come behind," saith he in the opening of his Epistle, "in no gift; in every thing ye are enriched by him in all utterance and in all knowledge." In the 12th chapter he specifies these several gifts. "To one is given by the Spirit, the word of wisdom,"—a full and accurate comprehension, through the immediate revelation of God, of the mysteries of the Gospel; "to another the word of knowledge by the same Spirit"—knowledge of those antient prophecies and writings of the Old Testament, which may tend to the

conversion of the Jews; "to another faith,"—or a firm belief, and deep and accurate understanding of the general scheme of the Gospel, the result of a careful examination of its evidences, and a diligent attendance on the preaching of the Apostles; "to another the gift of healing;" "to another the working of miracles;" "to another prophecy"—in its largest sense, as it contains the ability to preach, as well as the prediction of future events; "to another discerning of spirits"—that is, of the thoughts and hearts of men, no less than of the truth of their pretensions to be inspired; "to another divers kinds of tongues with their interpretation."

And, answerably, as it would seem, to these, the Apostle goes on to enumerate the several officers which it had pleased the Almighty to place over his Church; "Apostles" endowed with the wisdom that was from above; "Prophets," duly informed in the full import of the sacred Scriptures, and ready to turn the weight of antient prophecy to convince their Jewish brethren; "Teachers" accurately taught themselves, and able to instruct others in the whole scheme of the Christian faith; "Miracles," or persons invested with the gift of working miracles; "Healers," corresponding to the gift of healing; "Helps," or assistants in the ministry, to the gifts of prophecy; "Governments" to the discerning of spirits; and lastly, diversities of tongues," or persons miraculously impowered to speak or interpret different languages, as the necessities of the infant Church might require.

Under such signal marks then of the peculiar favour of God, what should have been the feelings of the Corinthians? None of these gifts were of their own procuring by any wit or study of theirs: they were altogether the free and unmerited communication of that "one and the self-same Spirit, who divided to every man severally, as he pleased." The smallest was as undeserved and as much above the utmost stretch of human power as the greatest, No individual could reasonably boast over another; for he had nothing which he had not received, and the same hand that gave, might in a moment withdraw the gift. What then should have pervaded the Corinthian Church, when assembled in the full exercise of their several gifts, but one intense feeling of thankfulness to God, who had so honoured and blessed them; and of love towards one another, selected as they thus were, to work together for the advancement of one common end?

But the case was far otherwise. "It hath been declared unto me of you, saith the Apostle, that there are contentions among you." Dissatisfied with the gifts that had been severally bestowed on themselves, the individuals of this divided Church were envying the endowments one of another. What course then does the Apostle take to heal these unhappy differences?

"I admit,"—we may thus expand his argument,—"that the gifts differ in their value; that the best gifts are a laudable object of your pious ambition and earnest prayers; nay, I would say to you, 'covet,' desire earnestly 'the best gifts;' but yet 'shew I unto you a more excellent way' to obtain them, than you seem to be aware of; and what is in truth far better and more lasting than them all. You wish to be active ministers of the Gospel, and enriched with the most glorious of those miraculous gifts with which it has pleased the Almighty to assist the weakness of his infant Church. It is a praiseworthy desire: but in the indulgence of this desire have you not forgotten your distinguishing badge as Christians?"

"Though I speak," says this energetic Apostle—and he puts the case in his own person, that he might give the less offence,—"though I speak with the tongues of men and of angels," though I possess the

miraculous power of speaking every language on earth, and even the language of the angels in heaven, "and" yet, forgetting my private duty as a Christian, "have not Charity;"—the love of God and man working within me, "I am become as sounding brass, or a tinkling cymbal," giving out as these do, a sound under the agency of a higher power, but myself the meanwhile as unanimated in a spiritual sense, as these material substances are in a natural.

And though I should be so pre-eminently inspired with the gift of "prophecy," as to "understand" clearly and fully "all" the "mysteries," that are hid under the law of Moses, "and all" the "knowledge" God has declared by the mouth of his Prophets from the beginning of the world even till now; and though from a diligent examination of the character of my blessed Master, and the purity of his religion, and the amazing power of his miracles, and the exact fulfilment of every prophecy in his person, I "should have" arrived at the highest possible degree of "faith," so that in the strength of this faith I could perform the most difficult work, even (to use a proverbial expression) to the removal of mountains "and yet" with all this, "have no Charity, I am nothing:" I may be very useful as a preacher of the Gospel, but as a Christian myself with the conditional hope of heaven before mine eyes, "I am nothing"—of no worth whatever in the sight of God, and without any chance of attaining, through Christ, to the kingdom of heaven.

"And though" in the magnificence of my heart, or out of a love of the praise of men, or with a view to the advancement of my temporal interests, "I bestow all my goods to feed the poor," and in my tenacity to the opinions that I may have espoused, or out of a shame to retract, or a vain-glorious boast of continuing to the end, "I give my body to be burned; and yet" am uninfluenced by the spirit of "Charity," the glory of my martyrdom, the abundance of my alms, the greatness of my faith, the extent of my knowledge, and the power of speaking with the tongues of men and angels, "will profit me nothing." And wherefore? Because in the pursuit of the means of advancing the cause of religion, I have, in my conduct, forgotten the substance of religion itself. For what is Charity but the substance? Look at its fruits, and acknowledge its great and comprehensive excellence.

Like forbearance, it "suffereth long," and avengeth not itself; but rather giveth place unto wrath, remembering the Scripture, "vengeance is mine, I will repay, saith the Lord."

Like mercy, it is "kind," and tender-hearted, forgiving as it hopes itself to be forgiven.

Like contentment, it "envieth not," but rejoiceth with them that do rejoice.

Like discretion, it "vaunteth not itself,"—is never over-bearing, but singularly cautious of inadvertently wounding the feelings or interests of its brethren.

Like humility, it "is not puffed up, or rendered wise in its own conceit."

Like modesty, it "behaveth not itself unseemly," but renders to all their dues; to its superiors respect, to men of low degree condescension and regard.

Like generosity, it "seeketh not its own" to the exclusion of the welfare of another; yea, rather shaping its conduct by that admonition of the Apostle, "in honour prefer one another."

Like meekness, it "is not easily provoked."

Like simplicity, it "thinketh no evil,"—Like godliness, it "rejoiceth not in iniquity, but rejoiceth in the truth."—Like kindness, it "beareth," or rather covereth and keeps out of sight, (where duty requires

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not the publication), the faults of its neighbours.

Like faith, it "believeth in the veracity of his protestations."

Like hope, it "hopeth" in the sincerity of his amendment, and

Like patience, it "endureth" all things, as well the injuries and provocations of man, as the wholesome chastisements of God. In a word, it is the crown, and sum, and principle of every other virtue, entering into and adorning, and sanctifying every other. It is like that "wisdom from above," of which an Apostle speaks—"first pure," as its source; "then peaceable, gentle, easy to be entreated, full of mercy, and good fruits, without partiality and without hypocrisy."

And as its nature is thus excellent, and its operation comprehensive, so is its continuance lasting beyond every other gift. "Charity never faileth,"—but "whether there be prophecies, they shall fail," when the Church shall no longer require miraculous instruction; "whether there be tongues, these shall cease" when study shall have supplied their place; "whether there be knowledge" of the ultimate and spiritual intention of former dispensations, "it shall vanish away" before that blaze of evidence which shall shortly unfold to every eye the full mystery of the Gospel. For what is the knowledge, of which you boast, but as a single ray to enlighten the faithful? And what is this prophesying but a channel after all of partial instruction? "We know" but "in part, and prophesy in part;" but when that, which is perfect, is come, and the Gospel shall have been fully established by the aid of these miraculous helps, "then that which is in part shall be done away." "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." And the same process shall be observable in the ages of the Church. In its present infancy, when its doctrines are unknown, and their effects untried, and the obstacles to be encountered great and appalling, these miraculous gifts are suited to its exigencies; but in its maturer years, they shall be put away.

And if this shall be their fate in this world, how much more in that higher and more perfect state which awaits the Christian in the heavens? Where will then be the need of your gift of healing, when God shall have wiped away the tear from every eye, and death and sorrow, and crying and pain shall be no more? Where your opportunity of working miracles, when this world with all its objects shall have passed away? Where your knowledge of tongues, when saints and angels, with one heart and one voice, shall sing the song of the Lamb? Where your privilege of unfolding mysteries and interpreting prophecies, when every prophecy shall have been accomplished, and every mystery unfolded? "Now, indeed, we see as through a glass darkly," enveloped, as we are, with the veil of this weak and corrupted flesh; "but then face to face"—fully and clearly—"now" at the best, "we know but in part," however rich or extensive our endowments may be, "but then shall we know, even as we are known."

Amid this evanescence, however, of every other gift, shall Love be equally transient? Is this but the ornament of the Church in her infancy, and to be laid aside in her maturer years? "Now"—through every period of her existence "abideth Charity," grounded on "faith," and encouraged by "hope." These three the Church can never lay aside, without ceasing to be the body of Christ; these three must be the constant attendants on her earthly pilgrimage. And yet among these "the greatest is Charity;" for in its effects it is more beneficial; in its nature more allied to the divine image—(for 'God,' saith the Apostle, 'is Love')—and in its duration eternal.

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Faith and hope benefit indeed the individual possessors of these graces, but Charity benefits others; faith and hope rest on God; Charity would imitate him. The time shall come, when faith shall be lost in sight; for we shall behold our Lord as He is; and hope swallowed up in enjoyment, for we shall be in heaven; but love shall then become more lovely, for we shall be in the presence of the Beloved—of Him, who is the God of Love, and who has loved us with an everlasting love, and we shall be ourselves knit together, with angels and archangels, in one indissoluble and everlasting bond.

I have thus endeavoured, by a careful induction of particular passages out of the discourses of our blessed Lord, and the writings of his Apostles, to establish and enforce the peculiar importance attached, in the Holy Scriptures to the gift of Charity, "the very bond of peace" (to adopt the language of our excellent Liturgy) "and of all virtue, without which, whosoever liveth, is counted dead before God." Neglect not then, I beseech you, as you value your everlasting salvation, to cherish this sacred principle within your breasts; banish, by God's grace, every rancorous, and revengeful, and selfish feeling—and "put on, as the elect of God, holy and beloved, bowels of mercies" towards the poor—"kindness" towards all men,—"humbleness of mind,"—"meekness" under every provocation,—"long-suffering" however offended; "forbearing one another, and forgiving one another" "if any man have a quarrel against any; even as Christ forgave you, so also do ye."

"And above all things put on Charity, which is the bond of perfectness; and let the peace of God rule in your hearts, to the which also ye are called in one body in Christ Jesus our Lord."

C.

SCRIPTURE CRITICISM.

To the Editor of the Remembrancer.

Sir,

You will probably think, that it is a refined and fastidious scruple, which I have often felt in reading the allusion to the case of Judas in the first exhortation in the Communion Office. I am free to own that it is an objection, with which I am not aware that others have been perplexed, and which I should therefore have concealed within my own bosom, if I was not persuaded after mature consideration, that it is capable of a satisfactory solution.

It is on the following words that my objection is grounded: "Repent you of your sins or else come not to that holy table, lest *after the taking of that holy Sacrament the Devil enter you as he entered into Judas*, and fill you full of all iniquities and bring you to destruction both of body and soul."

It is the plain import of these words, that if a person comes to the Lord's table without the necessary preparation of repentance, his unworthy celebration will open a passage by which the Devil may enter into him, and fill him full of all iniquities, and bring him to destruction both of body and soul. It is a sentence of strong and earnest admonition on the great peril of the unworthy receiving of the Lord's Supper; but does the allusion to the case of Judas imply that *he* is an example of the sin and danger of such unworthy celebration, or that the Devil entered into him, because he partook of the bread and the wine at the last Supper, of which he was unworthy to partake?

The words in question before the last Revision, formed part of the third exhortation at the time of the celebration, but although their position is changed, their meaning was always the same, and they were always liable to the same objection.

Comber after many just observations on the discipline of the Church, and the necessity of exact and rigorous caution in warning and deterring impenitent offenders, adverts to the history of Judas and to the awful example which his history exhibits.

"We appeal to every man's conscience, and set before them the danger of coming with wicked purpurposes for so they imitate Judas, who notwithstanding that plain caution, Matt. xxvi. 24. set down with a heart full of treachery and covetousness; John xiii. 26, 27. but instead of being a partaker of Christ, Satan did enter into him and confirmed his wicked purposes, so that he came to destruction both of body and soul. Repent therefore O you profane wretches being warned by so terrible an example or else your judgment is inevitable; for if you continue in these damnable sins you die, and if you think to find favour by laying hold of Christ's body you are mistaken, for you profane the mystery, violate God's covenant, trample on the blood of Christ, to which you have no right, so long as you live in open defiance to his laws; and if you come thus, you give Satan more power over you, both to corrupt you and to ruin you; yet if you stay away you cannot escape unless you do repent; and if you would do that, after awhile you might be received: However we have delivered our souls by giving you this warning, do not cast away yours by despising it."

In this paraphrase the learned Commentator affirms, that Judas "sat down," as he unquestionably did to the feast of the Passover, and he insinuates that instead of being a partaker of Christ, Satan did enter into him; but Satan entered into him before the institution of the Lord's Supper; and it is yet to be proved that Judas was present at that Supper, and that he could in any sense be a partaker of Christ, with reference to that Supper. Dr. Bennet, as he is quoted by Bishop Mant in his useful Annotations on the Common Prayer, proceeds with more caution, and leaving it uncertain whether Judas did partake of the Supper of the Lord, maintains that our Church does not compare Judas and the unworthy Communicant as Communicants, but in the effect produced upon the aggravated sinfulness of each. His words are:

"The Church does not here affirm, that the Devil entered into Judas after he had received the holy Eucharist, but only that he entered into Judas, whether he received the holy Eucharist or not: and she exhorts her members to take care, that their unworthy participation do not cause the Devil to enter into them. The circumstance of receiving therefore is no part of the comparison, for the comparison goes no further, than the entering in of the Devil."

This appears to be the true meaning of the Church, the order of whose words would otherwise have been, "lest the Devil enter into you as he entered into Judas, after receiving that holy Sacrament." As the exhortation is at present ended, the taking of the Sacrament is the peculiar offence of the unworthy Communicant; the entrance and energy of the Devil are alone common to him and to Judas.

This may be shewn to be the true order of the Evangelical History. Bishop Sandford in his "Lectures upon the history of the Week of the Passion of our Lord and Saviour Jesus Christ, which at this season will engage and reward the attention of the Christian Scholar, thus arranges in correspondence with Dr.

Hales, the events which accompanied the treachery of Judas, and his conduct before the last Supper.

"Jesus checked the impetuosity of Peter by predicting that 'before the cock should crow twice he would deny him thrice.' But 'He who knew what was in man' had a heavier and more mournful lesson still to teach them how false may sometimes be the semblance of Enthusiasm. 'Verily, verily, I say unto you, that *one of you* shall betray me,' were words to moderate the ardour of profession and to mortify the confidence of courage yet untried! They heard with deep dejection. 'Lord, is it I?' was the only question their anxious hearts suggested or their trembling lips could frame. 'And he answered and said unto them; he that dippeth his hand with me in the dish, the same shall betray me.' Judas in his turn now asked, 'Master, is it I?'—'*Thou hast said*,' was the affirmative reply. But this was probably uttered in a low tone by Jesus, and not heard by the other disciples. Thus far I follow the account given by St. Matthew. St. John adds some further circumstances, in which his was the principal share. 'The disciples' he says, (probably not having heard the answer to Judas) 'looked on one another, doubting of whom he spoke.' Then Peter gave a sign to John, whose situation at the table, next to Jesus, gave him the opportunity of making the inquiry, to ask who was intended. Jesus answered in an under voice, 'He it is to whom I shall give a sop when I have dipped it.' It was the custom, at the second course, which they were now eating, for the master of the house to dip a piece of unleavened bread into the sallad of bitter herbs, and distribute to the guests. To Judas Iscariot was the sop delivered. And after the morsel Satan entered into him again, and took full possession of his heart. For finding that he was now detected by his master, and conceiving himself marked out to the whole company by this significant act, rage and fear impelled him to put his premeditated treachery into immediate execution. So he rose from the table, as we may conjecture from our Lord's words to him, 'What thou doest, do quickly.' Thereupon he immediately went out, 'and it was night.' But none of the disciples knew why Jesus thus spake to him, and even John does not appear to have collected, that the act of which our Lord had given notice was to be immediate. Thus had the traitor full opportunity from the time at which he left the table, and the absence of all suspicion in his brethren, to concert his plan with the chief priests."

"Judas being departed our Lord proceeded to the third course of the Paschal feast; but here he laid aside the Jewish ritual and uncovering the bread, which as master of the family he had set apart beneath the napkin, he was pleased to institute the Sacrament, which was henceforth to supersede the typical and prefiguring observance, and by a commemorative representation to preserve the memory of his precious death till he come again." Lecture III.

This arrangement plainly agrees with the narratives of St. Matthew, and more especially of St. John, and sufficiently shews that Judas was not present at the institution and first celebration of the Lord's Supper, and that the Devil entered into him immediately *after* he had received the sop, and *before* our Lord proceeded to establish the memorial of his death. But can the absence of Iscariot be reconciled with the record of St. Luke, in whose Gospel our Lord is reported to have said, as in a continuous speech: "This cup is the New Testament in my blood, which is shed for you, but behold the hand of him that betrayeth me is with me on the table." It is obvious to ask, how could the hand be present,

if the person were absent? For the resolution of this difficulty, it will be of importance to consider, in what sense St. John uses the word *immediately*, when he says that Judas "having received the sop went out immediately," and whether there is a necessary dependence and connexion in the words of St. Luke.

There can be no doubt, that the word *immediately*, may be used in a larger and a stricter sense; but in the present case if it is not used in the strict sense, it is altogether redundant. The short interval between the celebration of the Passover and the apprehension of our Lord, rendered it necessary, that Judas should quickly leave the table; St. John is very distinct in describing the time, saying, that he went out immediately, that when he went out it was night, and that when he was gone, Jesus used the remarkable words: "Now is the Son of Man glorified, and God is glorified in him." The words of St. John therefore I conceive must be strictly interpreted.

But is it lawful to separate the words of St. Luke, so as to make them harmonize with those of St. John, thus strictly interpreted. St. Luke is not remarkable for observing a precise and distinct order in his report either of discourses or of facts, of which his arrangement will be found to vary materially from those of the other Evangelists. In the present text, he does not himself connect the two sentences, which he delivers in succession, by the conjunction *and* or *but* (και, δε, τε, or αλλα) but by the adversation particle, *nevertheless* (πλην) which Schleusner translates *præterea*. Clarke in his paraphrase, separates the twentieth and twenty-first verses, introducing the latter as a new paragraph. Neither does St. Luke in the latter verse use any verb, indicative of time past, present, or future: for the verb *is* in the authorized translation, is an interpolation properly printed in the Italic character. St. Luke uses the interjection Behold; to attract attention to something wonderful, and extraordinary; and his words literally translated are: Nevertheless, (or furthermore) behold, the hand of him that betrayeth me is with me on the table. Now if it shall be conceded, that these words are not necessarily connected with those which precede them, it may also be admitted, that Iscariot was not present when the former words were delivered, i. e. at the first celebration of the Sacrament. If this connexion and dependence shall be insisted upon, then the ellipsis of the verb in the twenty-first verse may be supplied by a verb in the past tense. Behold that at such a time, when I am shedding my blood for you, the hand of the traitor should have been at the table with me. And truly the Son of Man goeth, as was determined, but woe unto that man by whom the Son of Man is betrayed. In either case, it is not necessary to infer, that Judas was present at the institution of the Sacrament, or that he was a partaker of the mystical body and blood of Christ. In the more exact method of St. Matthew, the words of the twenty-first verse were delivered before the institution of the Supper: and the inquiry concerning the traitor, which in St. Luke immediately follows the delivery of these words, is in St. Matthew the occasion of introducing them. St. Luke's narrative will not therefore sustain the presence of Judas at the first Eucharist: nor can his presence be inferred from the words in which our Lord says in reference to the number of his Apostles, "Ye shall sit upon twelve thrones judging the twelve tribes of Israel," for it is far more plain, that Judas fell from that office, than that he was ever designed to fulfil it.

It is obvious to observe the critical exactness of our Church, in

her cautious and general allusion to the case of Judas: He is represented not as an example of an unworthy communicant, but as an example of the aggravated guilt and danger, and punishment of unrepented sin: as an example which such as are unworthy to receive the Lord's Supper will improve, not by absence from the table which he never polluted because he never attended, but by avoiding in a spirit of sincere and earnest repentance those judicial complications of sin, which were the consequences of his impenitence and hardness of heart. A. M.

To the Editor of the Remembrancer.

Sir,

I KNOW not whether the following remarks on an obscure text, Jude v. 9. will be thought worthy of insertion in your excellent Miscellany.

"Yet Michael the Archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee."

Here is an allusion to Zech. iii. 1, 2.

"And he shewed me Joshua the High-Priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee, O Satan: even the Lord, that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

The angel of the Lord, before whom Joshua stood, and the Lord, who spake unto Satan, are one and the same, namely, the Logos, the second person of the Trinity, mentioned Zech. i. 11. and it is well remarked by Lowth, that by the words, "the Lord rebuke thee," God the Father, the first person of the Trinity is indicated; so that the text is parallel with Gen. xix. 24. and proves, that a distinction of persons in the blessed Trinity was a doctrine contained, although obscurely, in the Old Testament. But the learned Bishop Horsley has delivered it as his opinion, that by Michael the Archangel in Dan. x. 13. the Messiah himself is meant, in his "character of champion of his faithful people against the violence of the apostate faction and the wiles of the devil." "Michael, one of the chief princes, came to help me," are the words in Daniel: Michael was superior to Gabriel, for he comes to help him in the greatest difficulties; "one of the chief Princes, or one of the capital Princes, or one of the Princes, that are the head of all; for this is the full, and not more than the full import of the Hebrew words. Now the princes, that are first, or at the head of all, are clearly no other than the three princes in the Godhead. Michael, therefore, is one of them, and which of them, there can be no doubt. In perfect consistence with this description of Michael in the book of Daniel is the action assigned to him in the Apocalypse, in which we find him fighting with the old Serpent, the deceiver of the world, and victorious in the combat. That combat who was to maintain? in that combat, who was to be victorious but the seed of the woman?" Such are the comments of Bishop Horsley. If then the passage in Jude be compared with Zech. iii. 1, 2. and Dan. x. 13. as illustrated by these eminent commentators, a very close parallelism between the Prophet Zechariah and the Apostle may be traced: and could we venture to suppose, that for "the body of Moses," St. Jude originally wrote the body of Joshua, the reference to Zech. iii. 1, 2. would be very precise.

But what interpretation is to be given to the words, "the body of Moses?" The interment of the Jewish lawgiver is mentioned, Deut. xxxiv. 6.

"And he (the Lord) buried him in a valley in the land of Moab over

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against Beth-Peor: but no man knoweth of his sepulchre unto this day."

From this passage compared with Jude v. 6. "we may collect," says the learned Dr. Hales, who concurs with Archbishop Tillotson and other divines, "that he was buried by the Ministry of Angels, near the scene of the idolatry of the Israelites; but that the spot was purposely concealed, lest his tomb might also be converted into an object of idolatrous worship among the Israelites, like the brazen serpent." It is very likely then, that St. Jude refers to some traditional report of a contest between Michael and Satan respecting the body of Moses, and that report may have been framed upon the passage in Zechariah already adverted to. The supposition is strengthened by the circumstance, that the Apostle quotes v. 14. the Apocryphal book of Enoch, some account of which is given in the first volume of the Christian Remembrancer. St. Paul also refers to some Jewish record, when he mentions Jannes and Jambres withstanding Moses, names not elsewhere mentioned in Holy Writ. 2 Tim. iii. 8. So curious have been the enquirers, who have exercised their ingenuity on this text of St. Jude, that there have not been wanting those who surmised, that the ground of the contest respecting the body of Moses was, that he had rendered himself unworthy of burial by excessive zeal and precipitance in the transaction recorded, Exod. ii. 11—15.

The words, "the body of Moses," may, however, be used metaphorically, and Dr. Hammond supposes, that they may refer to the rebuilding of the temple at Jerusalem, and the re-establishment of the Jewish religion and laws after the captivity; so that "the body of Moses" may signify the Mosaic institution in the same manner as "the body of Christ" is used for the Christian Church. 1 Cor. xii. 27. Eph. iv. 12. I conclude with the the learned Toup's brief hint on a passage in Longinus, "ὅλον τὸ σωμάτιον δραματικόν ὑπισχνεῖται. Hesychius, Ἰλιὰς τὸ Ὁμήρου σωμάτιον. Atque huc nescio an referendus D. Judas in Epist, v. 9. Sed de hoc viderint Theologi. (Toup. Long. sect. 9.)

The passage is admitted on all hands to be obscure; the words are introduced by way of illustration in argument; they do not contain any point of doctrine, nor are they likely to be wrested by the perverters of sacred truth: it may, however, be desirable in your Miscellany to present to the Theological Student such explanations, as a comparison of texts and philological researches suggest.

I am, &c.

CLER. GLOC.

To the Editor of the Remembrancer.

SIR,

WHEN I first took up my pen to oppose the authenticity of the Heavenly Witnesses, I was perfectly aware of going to place myself in the situation of one, who, having once planted his foot on a nest of wasps, must either be prepared to crush the whole swarm, or instantly expect to be stung to the quick. This opening remark will apply in a high degree to the petulance and flippancy of your angry correspondent, who has become my second antagonist; and who, it seems, has the honour to subscribe himself, Fred. Nolan. But, though I can readily imagine Mr. Nolan to be both a scholar and a gentleman; it would be acting with great insincerity on my part, were I for a moment to admit, that I thought him competent either to establish the authenticity of the disputed verse, or to disprove any one of my principal positions; for as to the commission of a mistake, since I do not profess to be infallible, so I shall always be

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most ready to retract an error, when once pointed out to me and sufficiently detected.

It had been my original wish, with whatever opponent I might be brought in contact, to argue the question in a mild and dispassionate manner; but Mr. Nolan, from the impotency of his temper, has left me no other alternative than to treat him as a peevish and virulent assailant; and to scourge him with that triple lash, which I cannot but see, was intended for my own back. In his first onset, I am directly charged with having stolen my display of learning from Griesbach; as being ignorant of the state of the Arian controversy; and as having obtruded myself into the present contest from no other motive than to make a shew of my reading. To these unmannerly reflections I shall, for the present, reply, that in the existing stage of the controversy of the Heavenly Witnesses, I am very sure, I shall be easily pardoned by the learned reader for any statement which I may seem immediately to have taken from Griesbach; whilst my opponent, on the other hand, will be as severely censured for not having made it his particular business to answer the stubborn objections of that celebrated critic, instead of bolstering up for arguments the figments of his own brain; arguments which have already failed, and must of necessity fail to make the least impression on the well-informed mind! That as to my knowledge of the state of the question between the heretics and the orthodox, however little that may be, it probably may be thought, by some at least, to be equal to that of my antagonist: but whether or not, the issue of the present contest will, ere long, determine, on which side of the two combatants the victory preponderates. That with respect to my motive for stepping forward in the existing dispute, I can conscientiously assure your correspondent, that I had no other design whatever than to prevent such smatterers in theological science as himself from impudently imposing on the Christian world for Scripture that which is not Scripture; and from further alleging, as the language of St. John, what by nineteen-twentieths of the learned at this day is known to be a palpably convicted and unquestionable interpolation.

But to descend to the conflict. In the prelude to his first attack, it is highly amusing to see with what admirable art he has endeavoured to throw dust into the eyes of your readers by premising, that to whatever account the testimony of other churches may be turned, in the classification of manuscripts, their evidence on any contested doctrinal point is wholly undeserving of credit: and that the principle which gives weight to that testimony, as far as it rests on the assumption, that the Witnesses are ancient and separate, supplies every person who is but moderately versed in the history of the Sacred Text, with meet subject of derision. This I plainly perceive is the only answer which we are likely to receive to that positive testimony against the disputed passage, arising from its non-existence in all the ancient versions. But I shall not allow our modest critic to drop his courtesy, and to retire in this manner. That the ancient versions, either in the decision of any doctrinal point, or in the elucidation of any difficult and obscure original text, are not an infallible guide; is a truth of which none of your readers, I should think, can need to be informed. The tenour of my complaint, however, has nothing to do with the illustration of an obscure passage, or with the decision of a doctrinal point; but concerns the absence of a whole verse; a verse, too, comprised in such easy and familiar terms, that, had it been in the Greek originals from which those ancient versions were first made, it must have been understood and translated in all to the very same

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purport. Moreover, as to any trivial argument deducible from the artificial classification of the manuscripts, I am fully prepared to evince, from the intrinsic evidence of the versions themselves, that they must have been made from various manuscripts; or, to express myself more agreeably to the style of modern criticism, from manuscripts of distinct and different classes. Here, then, I plant my standard; and call on my opponent to dispute the ground with me. The strength of my position is simply this, that at the several periods of time in which those ancient versions were first made from the Greek, the passage of the Heavenly Witnesses did not exist in any of the Greek manuscripts; and, consequently, never had existed there at any time previous; a pretty large pill for those to swallow who maintain its authenticity: and, if Mr. Nolan should be resolved to close his eyes to the overwhelming force of this argument; there is no other cure for his obstinacy than that ridicule and contempt to which the pertinacity of his opinion must inevitably expose him.

In one place, indeed, he speaks of granting me every thing that I can desire, on points which no person now is disposed to contest. But if he would come to a fair and honourable balancing of the vouchers for and against his Heavenly Witnesses; and should permit me to take to myself my just portion of the heap; if I grant him a drachm, I must for that drachm demand to myself a whole pound of the evidence: and when that is done, I must further require of him to desist from publishing to the world, that in the just and even scales his solitary drachm is as heavy as my pound; or that his evidence for, is as weighty as mine against, the Heavenly Witnesses.

I now proceed to meet his first charge on one of my posts, the testimony of Facundus. To this evidence my opponent objects, that in no less than six different places of the context of Facundus, and that, too, in every manuscript of his works, the eighth verse is quoted with the words, *In terra*; which, according to my own principles of criticism, is to be accounted for only on the supposition, that its antithesis, *In cælo*, was in the verse preceding. But it has been already denied by Griesbach, that this spurious addition to the eighth verse occurs any where in the context of Facundus, save only in the text which is cited from St. John. He denies, that Facundus takes any notice of these two words, or makes the least allusion to them in any of his accompanying remarks; an occurrence which could scarcely have happened, had they really been a part of the original quotation; and, therefore, we are authorised to infer, that they are copied from the Vulgate. Indeed, I certainly did expect, that whoever might lay hold of this circumstance in favour of the disputed passage, would come prepared with something like an answer to the fair and reasonable suspicions of the German critic. His account of the first and only edition of Facundus is, that it was printed from a manuscript copy in the Vatican, which had been used by Baronius: and, though my opponent talks of this addition being found in *every* manuscript of that author; I strongly suspect, notwithstanding the swagger of his tone, that he has neither seen nor heard of any other manuscript, nor inspected any other copy of Facundus than that to which Griesbach had access; if he have, let him in a scholar-like manner produce his vouchers, and he shall have the full benefit of this circumstance in support of his falsified text.

But whatever may be the result of further researches into manuscripts, it is not the absence of the spurious part of the eighth verse; but the accommodation and application of this very verse to the Three Persons of the Godhead, on which I claim the testimony of Facundus, as to-

tally destructive of the authenticity of the Heavenly Witnesses. In his explication of the terms he evidently follows St. Austin; making the Spirit to stand for the Father, the Blood for the Son, and the Water for the Holy Ghost. But according to the general principles of interpretation, we are always at liberty to substitute the interpretation itself for the words interpreted, without detriment to the context. Let us then apply this rule to the case before us; and read the seventh with the eighth verse according to the gloss of Facundus. "For there are Three who bear record in Heaven, the Father, the Word, and the Holy Spirit; and these three are one. And there are three who bear record on earth, the Father, the Son, and the Holy Spirit; and these Three are One." Here we should have two verses, the one an exact repetition of the other, containing the same terms of Father, Son, and Spirit; the same predicates of testimony and unity; and differing in nothing except in the circumstance of place where the testimony is given; a most unscriptural and damnable distinction, wholly abhorrent from the style of the prophets and evangelists, who no where speak of God Almighty bearing testimony either in heaven or in hell; but only on the earth and amongst men, whose interest it is to hear and obey it. There does not exist, I am confident, one sober and judicious critic, who would so far insult the understanding of our African prelate, as to deem him capable of putting into the mouth of an Apostle such unintelligible and impious jargon as this; and, therefore, I shall here draw the certain conclusion, that whoever with Facundus, Eucherius, and Augustinus, expounds the eighth verse of the Trinity in Unity, at the same time supplies evidence destructive of the seventh.

To the argument which I had deduced from Eucherius my antagonist replies, that he cannot perceive by what process of induction I infer, that, because the verse is not in his works, it was not in his Bible; that in the printed copies and manuscripts of Eucherius, the disputed verse actually appears; and that, if it be absent in other copies where it ought to be present, or if the eighth verse be any where defectively written, the author must be reconciled to himself before any advantage can be derived from his testimony.

Now I have already observed, what cannot be contradicted, that Eucherius is one of those Fathers who expound the eighth verse of the Trinity in Unity; and if my opponent cannot yet perceive by what method of induction, I hence infer, that the seventh verse was not in his Bible; as he seems so mortal an enemy to repetition, I must request him to read over again what I have stated of Facundus. But to go to the bottom of the question concerning the discrepancy of the published copies of the *Liber Formularum* of Eucherius, I must again bring forward the critical Griesbach, whose information is, that the gross interpolation of those editions of the author which contain the Heavenly Witnesses, is proved not only from the contradictory manner in which the verse itself is cited; but likewise from the two first and different editions in which the verse is omitted. To corroborate his charge more strongly, he cites an interesting statement from Oudinus, who having alluded to a similar complaint made by Sixtus Senensis, of the many gross interpolations in this work of Eucherius, proceeds to observe, that on comparing the first edition (which wants the verse) with such and such manuscripts, he discovered, that the first edition was conformable to those manuscripts which were above six hundred or seven hundred years old; but that the second edition of the same work (which contains the verse) was about twice as large, having innumerable interpolations from later authors,

especially from Gregory the Great; and that he deemed it his duty to admonish the reader of this fact. To the above statement of Oudinus, Griesbach, adds another corroborative proof to the same effect; that in the *Liber Quæstionum*, which he shews to be a genuine work of the same Father, the eighth verse is quoted in the same pure and unadulterated manner as in the first edition of the *Liber Formularum*; so that there remains not the shadow of a doubt as to what may be the genuine testimony of the venerable Eucherius. This lucid and convincing detail of Griesbach, Mr. Nolan appears to possess neither the ability nor the inclination to controvert; but reasoning on the case before him more like a lunatic than a critic, requires of the objector, first to reconcile Eucherius with himself; as though nothing had been already done to determine that important question, and, as if no solid testimony could be drawn from an author, so long as an interpolated edition of one of his works should happen to be in circulation.

I have already noticed one demonstrative proof of the spurious verse being wanted in the Bible of Eucherius. There is a second to be deduced from the manner in which he quotes the eighth verse in the *Liber Quæstionum*, that is to say, without the addition of the words, *In terra*. For if the seventh verse, whether with or without the words, *In cælo*, should be prefixed to the eighth as furnished by Eucherius, the result would be such nonsense as would be insufferable for any man to write, but much more so for an apostle. I therefore hence deduce another general rule; that whoever with Eucherius, Dionysius Alexandrinus, Pope Eusebius, Pope Leo the Great, and St. Austin, cites the eighth verse, without the spurious addition, gives evidence at the same time that the seventh verse was not at all in his copy.

To the above is to be subjoined a third demonstration, already urged by Griesbach; that in his answer to the question, From what texts of Scripture can the Trinity be proved? Eucherius omits all mention of the Heavenly Witnesses. To this sturdy argument my opponent replies; that, as he has taken no notice of the Heavenly Witnesses, so neither has he taken any notice of his own manner of applying the earthly witnesses: as though there were any similarity between the two cases; the one being a plain and literal testimony of three divine persons of one substance, and containing the whole mystery of the Trinity in Unity, expressed in a nut-shell; the other being but a gloss, admitted by some of the orthodox, but disallowed by others; and wholly unknown to the Gallican Church before the times of St. Austin.

Before I proceed to the further vindication of what I have affirmed of Vigilius, I must correct a most wilful misrepresentation of my meaning in relation to the Confession of Faith, of which he is made the author. In stating, then, that he drew up that confession of Faith in the name of the African Bishops, I intended nothing more than that he composed it by the direction and with the concurrence of those prelates; whereas the ingenuity of my opponent has contrived to make me say, that he had actually forged the confession, together with the subscriptions of all the Bishops. So far from implicating either Vigilius or any other of those Latin Fathers, who first began to express in their works the sense of the seventh verse, I in a great measure acquit them of all blame whatever; and transfer the whole villany of the transaction on those, who, after the invention of printing, wickedly presumed to thrust it into the Greek original, into the Syriac, Armenian, and most of the modern versions; and on such as at this day, in defiance of the meridian sunshine

of sacred criticism, have still the effrontery to contend for its authenticity.

In assigning spurious and anonymous productions to their real authors, there must always be much room left for cavil and disputation. Whether I am right or wrong in ascribing to Vigilius the tracts which contain the spurious passage, cannot contribute in the slightest degree towards establishing its authenticity; for, if Vigilius was not the author of them, then his testimony is lost to the cause of the Heavenly Witnesses. Since, however, my opponent has had the arrogance to assert that my charge of Vigilius putting forth tracts under the name of Athanasius, with the verse inserted, is wholly destitute of foundation; and has dwelt at great length on this point for the purpose, if possible, of exposing my ignorance; I beg to have the opportunity of vindicating my own character, and of making manifest to your readers on which side of the dispute the ignorance lies. First of all, then, let me state, that the *Athanasii Opera* which I have, is the Latin version only, printed at Paris in 1608. In this edition of his works, and, I believe, in all others, there are extant certain Books, ad Theophilum, expressly ascribed to the pen of Athanasius; in the first and ninth of which the spurious verse is cited in the very same words; and, therefore, we may be sure, by the very same author. This author, according to the judgment both of Porson and Griesbach, was the same who composed the confession of Faith for the African Prelates; and the author of that confession of Faith is thought by Bengelius, Griesbach, and others, if not by my opponent himself, to have been no other person than Vigilius Tapsensis. This will be amply sufficient to shew, on what grounds I have charged Vigilius with having compose l certain tracts under the name of Athanasius, But as to the *Disputatio Athanasii cum Ario*, the long tract with which my antagonist has so highly diverted himself, and which, after having once made himself master of the judgment of the Benedictine editors, he rises up like a scholar armed fully prepared to vindicate as the production of Vigilius; I certainly am bound to congratulate him on the possession of a treasure to which both I and the editor of my Athanasius appear equally strangers; and hope, it may be of some future service in extricating him from some of those difficulties and perplexities in which the precipitancy of his conduct has already involved him.

I next proceed to the consideration of what he is pleased to call his plea on record; and on the strength of which he bars all the pretensions of the African Fathers, as well from deriving the contested verse from St. Cyprian, as from fabricating it themselves. The differences, we are told, that set the parties at variance which divided this Church, as they are stated by Facundus, and confirmed by Vigilius, were these; while the orthodox contended for the Son of God in two natures; the heretics disputed for the Word of God in one simple nature; that is, with the good leave of my opponent, in one simple substance; for with the Latin Fathers, when discoursing of the Godhead, nature and substance were equivalent terms. The plea being thus put on record, he continues to point out how well such a verse as that of the Heavenly Witnesses, must have served the purpose of the heretics; and how absurd it must be in any critic at this day to imagine, that any of those African Prelates should fabricate a passage which would be ruinous to their own cause in a conflict with their adversaries.

To most readers of the Remembrancer, I should think, this extraordinary definition of heresy, coming as it does, from the pen of an Ox-

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ford divine, must have occasioned some little perturbation of spirits, whether in this case they themselves must not always have been heretics; without being conscious, that any such poison had been lurking in their tenets. For what heresy, I pray, can there be in maintaining the one simple nature or substance of the divine Word; or what orthodox professor ever contended for two natures in the Word any more than those heretics described by my opponent? I regret being obliged to say, that I have not at present by me a copy of Facundus to ascertain by what fatality he has been led to hazard so ignorant and garbled a statement of the heresy in question; but I have ample means of demonstrating, that he must have reported a falsehood. What those heretics really asserted was, that the Word subsisted in one simple nature or substance not only before, but *after* he beame flesh. They made no proper distinction between the Word simply considered, and the Word incarnate. To them the orthodox, in asserting two natures in Christ, appeared to maintain not a trinity, but a quarternity in unity; as they were either unable or unwilling to comprehend, how the Word incarnate, with the Father and the Holy Spirit, could be declared in the creed to be *consubstantial* and *one* God; unless the human nature should have been so far swallowed up and lost in the divine, as to leave the Son still of the same simple and uncompound substance with the Father and the Spirit. Nay to such a pitch did Eutyches carry his contradiction to orthodoxy, that he asserted in Christ two natures before his incarnation, but only one after it; a dogma at once so perverse as to render the account almost incredible, were it not too well corroborated as well by other vouchers, as by Pope Leo the Great in his celebrated Epistle to Flavian of Constantinople. Such, I affirm, was the heresy with which the orthodox of that age had to contend respecting the mystery of the Word incarnate; and if any of your readers will look into the Epistle of Athanasius to Epictetus of Corinth, into a short tract or two, falsely ascribed to the same pen, and headed with the words, *Quod duæ naturæ in Christo*; and into the conclusion of the ninth book to Theophilus; he will be able to trace it, in the Western Church, from Auxentius, the metropolitan of Milan, down to the very times in which Facundus himself flourished.

The nature of the heresy in question being thus fully developed, the necessity and expediency of using the term, Verbum, rather than the term, Filius, in expressing the Trinity in Unity, must be apparent to the least discerning. The term, Filius, being generally used for the Christ in two natures; or for the Word, after he became flesh; might have afforded to the Arian and Eutychetian heretics a ready pretence to cavil, had it been incautiously adopted by the orthodox in affirming of the three divine persons an identity of substance; but to the term, Verbum, there lay no such exception, it fully explaining itself. Hence in the beginning of the ninth book to Theophilus, ascribed by Griesbach and others to the pen of Vigilius, the heretic is made to ask, what was meant by God and the Son? To which Athanasius is made to reply, God and the Word; being well aware of the infinite trouble he must have had with his Arian disputant, had he simply and absolutely designated the second person of the ever blessed Trinity by any other term than, *Verbum*. What my opponent means by the *heretical* term *Verbum*, I know not; but this I will say, that he himself ought to be denounced a heretic for having asserted and maintained in the Remembrancer so heretical a distinction.

But, perhaps, a regard to the

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heresies of the day was not the only reason for preferring *Verbum* to *Filius* in expressing the Heavenly Witnesses. If we well consider the context of this part of the Epistle, we shall instantly perceive, that the divine testimony here afforded, is to Jesus Christ being the Son of God; but if one of these three witnesses were absolutely to be expounded of the Son incarnate, that would be making Christ bear testimony to himself; a consequence easily to be avoided by introducing the term, Verbum; for then it must needs be the divinity, to the exclusion of the humanity of his person, that will furnish the testimony to the divine mission of our Lord; and of this testimony we have the record in the Gospel, when he suffered upon the cross.

Nor is this all. There can be little doubt, that our African Fathers, in the framing and wording of the Heavenly Witnesses, had a particular eye to the eighth verse as expounded by St. Austin. But if we attend to St. Austin, in his third book against Maximinus, we shall immediately see, that when he proceeds to shew on Scriptural grounds, in what manner the Son, the second person of the Trinity, may be signified or denoted by Blood; he contents himself with that testimony of St. John, *The Word became flesh:* that, as the Spirit might well designate the Father, in that God is called a spirit; and the water the Holy Ghost, in that water in the Gospel is figuratively used and expounded of the Holy Spirit; so the blood might very well designate the Son, in that the Word became flesh; where it is observable, that unless the Word may be substituted for the Son, and the flesh for the blood, the parallel must fail in respect of the second witness. For this reason, and no other, it is, that the forger of the two Epistles of Popes Hyginus and Joannes II. in which the Heavenly Witnesses are expressed, has not only taken care to have the term *Verbum*, in the seventh verse; but has fairly thrust out *sanguis*, and substituted *caro* instead of it in the eighth verse, in order that this illustrated text of St. John might be more consonant to the rest of Scripture, and wholly conformable to the language of St. Austin.

The tables being thus turned against my antagonist, and a clear road made on which to advance, I find myself at full liberty to dismiss three or four of his arguments with very little ceremony. First of all I deny, that there is any absurdity in deriving the allegation of *Pater, Verbum, et Spiritus Sanctus*, from that of *Pater, Filius, et Spiritus Sanctus*; because in every expression of the Trinity in Unity, the *Filius* of the one, must of necessity be expounded by the *Verbum* of the other. I deny, moreover, that Fulgentius, in confronting Cyprian with St. John, marks any distinction or difference whatever, between their words. He alleges, indeed, the seventh verse in due form; and by bottoming it on the cited testimony of St. Cyprian, affords an opportunity to my opponent to mark out to the readers of the Remembrancer the verbal difference between the two terms; but he takes no notice of any such discrepancy himself: nor did he so much as suspect, that there was any real difference between them.

There is much stupidity in charging either on myself or on the African Fathers the absurd consequence of being obliged to make the Spirit, the Water, and the Blood, three persons of one substance; as from the manner in which I suppose St. Cyprian to have construed the Greek, and from the way in which St. Austin has unquestionably expounded the Latin, we all equally declare, that the three witnesses of the eighth verse are not the Spirit, the Water, and the Blood; but the three divine witnesses of Christian

baptism, of whom it may be truly said, that the three are one. It was doubtless the peculiarities of its grammatical construction, which first led these two Fathers to a theological exposition of the eighth verse; but by thrusting in the seventh, and leaving the other to shift for itself, we do nothing but interpolate the Scripture for the purpose of confusing it.

In one instance, however, your correspondent has kindly seized me by the hand, where I was by no means prepared for his friendly grasp. That Vigilius, says he, was thoroughly acquainted with the disputed passage, and has expressly quoted it, is a point on which we are mutually agreed. Now, if by *quoting* it he means, that the author took it from any manuscript of the Epistle of St. John, we are by no means agreed: as the tenor of my argument is, that both Vigilius and Fulgentius, and every other author, who first began to express in due form the Heavenly Witnesses, had the verse to make as they wrote; or, what amounts to the same thing, were content to repeat it from those by whom it had been already made and fitted to their hands. That they actually framed it from the exposition of St. Austin, and, that they have even signified so much, I shall abundantly prove in the next letter which I may have the honour to transmit.

In the mean time, I would intreat your critical correspondent to write as intelligibly as he can; there being some passages in his communications which I have not as yet, been so fortunate as to comprehend; and it is far from my wish to pervert the sense of his language. In his last paper, which exhibits a finer specimen of critical mummery than I have beheld for some time, he has occupied, I see, not less than sixteen or seventeen columns of the Remembrancer on the authenticity of the Prologue to the Canonical Epistles; a circumstance not to be passed over in silence, in that he had the civility to represent my own short paragraphs as trying your patience.

I beg to remain,
Your obedient Servant,
JOHN OXLEE.

Stonegrave, May 9th.

To the Editor of the Remembrancer.

Sir,

IN renewing the subject of the Prologue to the Catholic Epistles, my principal inducement is to consider the arguments, which have been advanced to disprove its authenticity. The fiercest assailant which the text of the Heavenly Witnesses has found, has directed his main force against this point, as presenting the side in which he believed the Latin Vulgate most vulnerable; and the most zealous of its advocates who are disposed to maintain the last hold in its defence, have abandoned this point as untenable.

"— neque quisquam ex agmine tanto
Audet adire virum, manibusque inducere cœstus."

Before I venture to lay hand on the gauntlet of so redoubtable a champion, I entreat a few minutes parley, while I proceed with the defence of a cause, which it may be rashness to contest, but would be weakness to abandon without a struggle.

After determining the order of the Epistles, according to the Greek canons, the first point which is discussed in the Prologue respects the unfaithfulness of the Latin interpreters, "particularly in that part of St. John's Epistle, where the unity of the Trinity is mentioned." In this place, as it proceeds to observe, "the variety of the expression impugned itself;" and by the observation at once identifies the real author, in specifying St. Jerome's mode of proceeding in the correction of the Latin version. His plan, as

described in the Prologue to the Gospels, was to collate the Latin copies, and when "a variety in the expression impugned" the correctness of a passage, as "that could not be true which varied," to apply an emendation.

In proceeding to verify these principles, in the remains of the old Latin version; as the translation of the Catholic Epistles is not extant, the only idea which can be attained of that part of the old Italic is in some of the early translations. In an early French version, which was apparently made by the Waldenses, and which corresponds, in the text of the Heavenly Witnesses, with their Confession of Faith, we consequently discover all that is necessary for bringing those principles to the test. As this version substitutes "the Son" for "the Word," and omits the final clause of the eighth verse, if we suppose, that some copies having these readings, and some corresponding with those of the modern Vulgate (as attested in the Prologue,) were before St. Jerome, nothing can more appositely illustrate the declaration of the Prologue, relative to the variations of the Latin version; "neither would they have created ambiguity to the reader, nor would the variety of the expression have impugned itself." As the substitution of the term "Son," and omission of the clausule are important variations, which directly affect the unity of the Trinity, they are obviously calculated, as impeaching the integrity of the text, to awaken the doubts of the reader, respecting the doctrine.

When a variety occurred in the translation, St. Jerome's plan of correcting, as described in the Prologue to the Gospels, was "to seek the true reading in the greater number of Latin copies," or, "reverting to the Greek, to correct the translation by the original." But here, if I am right in my notion of Eusebius's edition, the latter canon failed in its application; as the Greek, not less than the Latin impugned itself by the variety of the copies. The defect in the translation, was of course repaired by an application of the former canon, and the old reading of the Latin, as preserved in the greater number of copies, having been accordingly *retained*, nothing is stated respecting a correction. Had a sophisticator taken the work in hand, he would have boldly appealed to the Greek; for, it is absurd to suppose, that this was a length to which he who would fabricate the Prologue and passage dared not proceed; as St. Jerome has well observed, on a like occasion, "qui hoc ausus est facere, quid aliud non audeat?" The silence of the Prologue on this point, while it conveys a further proof of the identity of the real and reputed author, adds the strongest confirmation to the hypothesis, which asserts the defalcation of the Greek, in Eusebius's edition.

But we are further informed, by the Prologue to the Gospels, that in St. Jerome's mode of correcting the Latin, another test of the true reading was implied. While the corruption of the Greek is acknowledged, in premising the possibility of detecting it, by "the translations made of the Scriptures into the languages of different nations," that preface "promises only the four Gospels, amended by a collation with the Greek." Though in this declaration, St. Jerome implicitly avows, that the Greek alone was accessible to him, at the time of revising the Gospels, the means of inquiry into a subject in which he was not incurious, were considerably extended at the time of composing the Prologue to the Epistles. After some years residence among the Syrians, after a long and intimate acquaintance with the Egyptian monks, he could not have been ignorant of their versions of the Scriptures. He who was so well versed in the Chaldee, could not have been unacquainted with the Syriac; he has, indeed,

given some proofs of his skill in this language, and is addressed, as a proficient in it, by Marcus Celedensis. His familiarity with Greek opened the means of communicating with the Nitrian monks whom he visited in person, and who had been occupied, since the period of Eusebius's revisal of the Greek, in translating the Scriptures, into the Sahidic and Coptic, which declare their descent from his edition by retaining his sections. The result of the information, which may be thus conceived within St. Jerome's reach, is accordingly communicated in the disputed Prologue; "in which epistle," the author subjoins, "I find also, that a great error is committed, against the true faith, by unfaithful translators, who set down the names only of three, that is, the Water, the Spirit, and the blood, and omit the testimony of the Father, the Word, and the Spirit." While a line is here distinctly drawn between the Latin and other translators; the observation is fully verified, by a comparison of the French and Oriental versions; as the latter insert only the earthly witnesses. And the present view of this passage in the Prologue is confirmed by the opposition marked by the terms "interpreters" and "translators;" it being most consonant to St. Jerome's practice, in opposing these words, to apply the former to a version made into a vernacular tongue, the latter to one made into an acquired language. While this information, relative to those versions, corresponds with the state of the case, and is recognized by the correspondent Prologue, as agreeing with the scope of St. Jerome's inquiries; its recondite nature at once identifies him as the author of the production.

But while St. Jerome's manner is thus identified by learned allusions to subjects which were inaccessible to subsequent writers; his modes of thinking are at once recognized in the remote consequences to which they are prosecuted. As the determination of the order of the Catholic Epistles arose from his common custom of prefixing a Prologue, this being the object with which his prefaces were usually written; his mention of the text of the Heavenly Witnesses naturally springs from his desire to preserve the principle, on which that order had been determined. The digestion of the subject mainly consisted in retaining St. John, at the close of the Epistles, as well as of the Gospels; that Apostle having written, with the view of supplying what was defective in his inspired predecessors, and having consequently delivered his sublime theology, by a progressive disclosure, closing with the revelation of the highest mystery. To omit the verse, in which this mystery was most fully disclosed, was to frustrate the object of that digested order, which St. Jerome, after Eusebius, has ascribed to St. John as its author; this consequently furnishes the grounds, on which he excepts against the unfaithful translators. The connexion between the Prologue to the Gospels and the Epistles which inculcates the same mode of arrangement is thus maintained by a secret link; the subject which is barely suggested in the former, being thus brought to its consummation in the latter. In this nice connexion of the subject, by marks, not obtrusively forced upon the attention, but dicoverable only on a close observation, which are not drawn from the formal avowal of the author, but deducible from his habits of acting and thinking, the authentic work infallibly distinguishes itself from the counterfeit and surreptitious.

This observation admits of being carried even to a greater length. The author of the Prologue, in vindicating the true reading of the contested verse, exhibits a desire not merely to maintain the order, but to assert the doctrine of the Epistles. He opens the subject, with a declaration in favour of

"those Greeks who were sound in their opinion, and followed the right faith;" he closes it by an expression of his zeal for the maintenance of "the Catholic faith, and the doctrine of one substance of the Father, Son, and Holy Spirit." These were subjects, not only predominant in St. Jerome's mind, at the time when this prologue professes to be written, but were forced on his attention by the object and tenour of the subject which it discusses. In accounting for the variety of the Latin copies, in the earlier prologue to the Gospels, he traces it to its source, and refers it to the edition of the Greek, which was published by Hesychius, and which was generally received in Egypt. In this country, particularly among the Nitrian monks, a defection, from the Catholic faith to the errors of Origen, had prevailed not long previously to the period of writing this prologue; and St. Jerome had fallen in some measure, under the imputation of favouring their errors, by the insinuations of Rufinus. This subject had been brought home to his attention by his friend Pammachius, who called upon him "to confute what was contrary to the Catholic rule, or had been unskilfully expressed by his opponent, to purge the suspicions of men, and convince his accusers, lest by dissembling, he might seem to acquiesce." The Bishop of Alexandria, by whom the Origenian heresy had been opposed, pressed him more urgently with "the observance of the ecclesiastical Canons;" calling upon him "to participate in the reward of his own exertions, by labouring to reclaim those who had been deceived;" and stating the determination which he himself possessed, "to preserve the Catholic faith and the Canons of the Church, with the people committed to his charge, to the suppression of all novel doctrines." As the heaviest charge brought by St. Jerome himself against the Origenists convicts them of degrading the Son and Holy Ghost into the order of angels; the contested prologue, addressed to Eustochium, gives a direct reply to the demands of her brother Pammachius, and answers the claims of Theophilus, Bishop of Alexandria. In vindicating the credit of the contested verse, it opposes the strongest authority furnished by Scripture, to the fundamental error of the Origenists; and while it places the author's opinion of the ecclesiastical Canons and the Catholic faith above every suspicion, sustains the part which St. Jerome took in that controversy, with a degree of consistency which challenges a competition with any other of his genuine prologues.

But the structure of the language in which the prologue is expressed, as composed of the phraseology of St. Jerome, gives rise to an additional train of evidence identifying its author. This evidence will be placed in the most succinct and conclusive form, by extracting from the prologue its remarkable phrases, and confronting them with others collected from the undisputed prologues. With a view to facilitate that comparison, which will lead to the conviction that they have proceeded from the same hand, I shall dispose them in parallel columns. The general tenour of the expression possesses a sufficient comment in the similarity of the contrasted passages; on some of the remarkable and characteristic phrases, I shall particularly remark in the sequel.

Phrases of the disputed Prologue.

Non idem est ordo apud Græcos...epistolarum septem, quæ *Canonicæ nuncupantur, qui* in Latinis *codicibus* invenitur. Sed sicut Evangelistas *dudum* ad *veritatis lineam correximus*, ita has proprio *ordini*, *Deo* nos *juvante reddidimus*. Est enim prima earum *una* Jacobi, Petri *duæ*, Johannis *tres*, et Judæ *una*. Ab *interpretibus* fideliter in Latinum *verterentur eloquium*...ab infidelibus *translatoribus multum* erratum esse *a fidei veritate* comperimus....nec sermonum sese *varietas impugnaret*. In prima Johannis epistola *positum* ....trium tantum *vocabula* in sua *editione ponentibus*. *Testimonium* omittentibus, in quo *fides* Catholica *roboratur*....una divinitatis substantia *comprobatur* .... Lectoris prudentiæ *derelinquo*. Sed tu *virgo Christi Eustochium*, a me impensius Scripturæ *veritatem* inquiris, meam senectatem *invidorum dentibus corrodendam* exponis, qui me *falsarium*, *corruptoremque* Sacrarum Scripturarum pronunciant. Nec *æmulorum* invidentiam *pertimesco*, nec Sanctæ Scripturæ veritatem *poscentibus denegabo*.

Phrases of the undisputed Prologues.

Non idem est ordo duodecim prophetarum, *apud* LXX. *qui* in Hebraica *veritate* continetur (*a*). . .in *Canonica* [Petri] *epistola* (*b*). . .*codices* a Luciano *nuncupatos* (*c*). Psalterium Romæ *dudum* positus emendaram, et juxta LXX. *interpretes*....cursim *correxeram* (*d*), linguæ *lineas* servare (*e*) nos mensuræ metri versibusque *reddidimus*, præterea *ordinem* visionum ad pristinam fidem *correximus* (*f*) *juvante* Christo (*g*) adjuvante *Domino* (*h*). Scripsit ad Romanos *unam*, ad Corinthios *duas*, ad Ephesios *unam*, ad Philippenses *unam*, etc. (*i*). Post Septuaginta *translatores*,.... Judæos veteris legis *interpretes* (*k*). . .in nostrum *vertit eloquium* (*l*)....*multum* a *veritate* discordet (*m*)...*fidei* tollerent *veritatem* (*n*)...inter se trifaria *varietate compugnat* (*o*). Multa *ponuntur* de veteri textu (*p*)....non *vocabula* hominum (*q*).... *ponam* de Vet. Testamento (*r*)...ejus *editio* non *multum* distat ab Hebraico (*s*). Quæ ad nostram *fidem* pertineant *roborandam* (*t*) ....maledicorum *testimonio comprobatur* (*u*). Relectoris arbitrio judicium *derelinquens* (*w*). Cogis me *virgo Christi Eustochium* (*x*)....semper *invidis* respondemus (*y*)....qui canino *dente me rodunt* (*z*) ....corrector vitiorum *falsarius dicor* (*aa*). Exordia *æmulorum* maledicta confutant (*bb*) ...nec vituperationes *expaviscemus*...minas hominum penitus *non timemus* (*cc*)...hos libros Eustochio virgini Christi *negare non potui* (*dd*).

(*a*) Præf. in Joel. (*b*) Com. in Is. lxv. p. 184. (*c*) Præf. in IV Evan. (*d*) Præf. in Psalt. (*e*) Præf. in Dan. (*f*) Præf. in Hierem. (*g*) Præf. in Esdr. (*h*) Præf. in Ezek. (*i*) Cat. Scrip. Eccl. (*k*) Præf. in Esdr. (*l*) Ep. lxxv. adv. Vigilant. (*m*) Præf. in Esdr. (*n*) Ep. lxv. ad Pam. et Oc. (*o*) Præf. in Paralipom. (*p*) Præf. in Esdr. (*q*) Præf. in Paralipom. (*r*) Adv. Pelag. l. iv. (*s*) Præf. in Ezek. (*t*) Ep. lxxiv. ad Marcel. (*u*) Præf. in IV Evang. (*w*) Præf. in Dan. (*x*) Præf in Is. (*y*) Præf. in Micah. (*z*) Præf. in Paralipom. (*aa*) Præf. in Job. (*bb*) Præf. in Micah. (*cc*) Præf. in Esth. (*dd*) Præf. in Jos.

In the phrases which are here collected from sources the most various and remote, we recognize every distinctive mark which characterises the diction of an author whose style is formed. The same thoughts are clothed in the same language, while some shades of difference distinguish each piece from a mere imitation, the whole colouring exhibits that similarity of tone which characterises the hand of the same master.

As much of the learning of the disputed Prologue is adopted from a language, the stores of which were inaccessible to any later writer among the Latins; it must convey no trivial evidence of the source from whence it has proceeded, that the expression of the Greek should be copied with the information which it imparted; and it is not less curious than convincing, that some phrases extracted from the disputed prologue approach much nearer to the usage of that language, than those collected from the genuine Prefaces. Thus, in the short phrase "Deo juvante," while both terms are recognized, in the separate parts of "adjuvante *Domino*," and "*juvante* Christo," extracted from different sources; the disputed Prologue approaches nearest in the phrase which it employs, to Θεοῦ

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δηδύλος, used on a like occasion, by Origen, from whose commentaries the expression has obviously passed into the Prologues of Jerome. The manner of enumerating the Catholic Epistles is besides purely Greek; the form of expression having been adopted with the order of the Epistles from the acts of the Council of Laodicea; for, the passage, "Jacobi una, Petri duæ, Johannis tres, Judæ una," is a literal translation of Ιακώβου μία, Πέτρου δύο, Ιωάννου τριῖς, Ιούδα μία, in the sixtieth Canon of that Council. And while this form of expression is corroborated by the usage of Jerome, who in as literal a translation of the same canon, adopts it, in his enumeration of the Pauline Epistles, it was obviously not to be acquired, through the medium of the Latin. In the translation of the acts of that Council, by Dionysius Exiguus, the sixtieth canon is, in compliment to the Latin Church, wholly omitted: and in that of Isidorus Mercatorius it is rendered, with an interpolation,—"Petri duæ, *prima et secunda*, Johannis tres, *prima, secunda et tertia*," &c. Had this version been followed, it would have either been adopted without any change, or if altered, would have been abridged by rejecting the terms "una, duæ, tres &c." as this alteration is suggested by the tenour of the sense, and is accordingly followed, in the context, by the translator, who thus ennumerates the Pauline Epistles,—"ad Romanos, ad Corinthios prima et secunda, ad Galatas, ad Ephesios, ad Philippenses, ad Colossenses, ad Thessalonisenses prima et secunda, &c."

To proceed to examples which lead, by a different line of proof, to the same conclusion, it is again to be observed, that some general expressions of the disputed Prologue, when collated with correspondent phrases in the undisputed, acquire a just and determinate sense, by the comparison; each giving evidence of its descent from the same source, as referable to the same habits of thinking. Thus in the phrase "Evangelistas *dudum* ad veritatis lineam correximus," the term "dudum" marks no definitive period; but its meaning is defined by a short clause in the correspondent phrase, "Psalterium *Romæ dudum positus* emendaram;" and as the revisal of both works was made at the same time, it is used in the same sense in both passages. The phrase "nec sermonum sese *varietas impugnaret*" conveys an indeterminate sense to the ordinary reader, but it is at once fixed by the correspondent phrase, "inter se *trifaria varietate compugnat*: and as both expressions have originated from an observation of the diversities of the classes, into which the sacred text is distributed by St. Jerome; both lay equal claim to originality, in using a verb which is differently compounded, according to the circumstances of its application; the former adapting the composition to the case where two texts were contrasted, but the latter to the case where three were compared together. The short clause subjoined to the first-cited passage, "ad *lineam* veritatis correximus" gives equal evidence of its true descent, as it is derived from an image which was familiar to St. Jerome: and is accordingly introduced in the prologue, from which the correspondent phrase "linguæ *lineas* servare" has been adduced, though it is given a differet turn, suitably to the occasion of its introduction, "me cogitis (ô Paula et Eustochaium) ut *veluti quodam novali*, scissum jam arvum exerceam, et *obliquis sulcis* renascentes spinas eradicem."

Even in the embarrassment of the structure, from whence the most formidable objection has been raised to the disputed prologue, it seems not impossible to deduce some evidence of its authenticity; without making any allowances for the circumstances under which it was dictated by a person who might plead in the words

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of Theophrastus, βιβλιαρα ἐτη ἑξαμήκοντα ἑπτά. The objection almost exclusively affects two clauses, in which the embarrassment of the structure bears internal marks of having grown out of a correction; and seems to have originated in an effort to give greater emphasis to the sense, as it occurs in two points, where the author is employed in enforcing the main object which he undertakes to establish. Thus, if we suppose him, with this object in view, to have first declared, "ut primæ sint Petri epistolæ in ordine cæterarum," but on perceiving the necessity of a qualification, to have added "quia Petrus primus est in numero Apostolorum;" the two propositions, which are wholly unexceptionable when taken apart, implicated the construction, on being combined in the phrase, "ut quia Petrus primus est numero Apostolorum, primæ sint etiam ejus epistolæ in ordine cæterarum." Again, if we suppose "proprio ordini reddidimus" to have been connected with "Jacobi una, Petri dua, Johannes tres, Judæ una," but the interjected phrase, "est enim prima earum," to have been added, in order to enforce the main purpose of the author, who assigns the precedence to St. Jerome's Epistle; we may form a just idea, how the structure has become embarrassed, in the phrase, "Est enim prima earum una Jacobi, &c."

Having taken so much pains to enable the oppugners of the disputed prologue to understand it, I am exempted from the weary task of entering with equal minuteness into the objections, by which they have laboured to pervert its object and meaning. In proceeding to give them every consideration which they can be thought to merit, I shall take them, as collected and methodised by Mr. Porson. His professed object, in entering on so beaten a topic, was "to collect what is scattered through many works, to dispose it in a better order, or set it in a clearer light;" in acquitting himself of which profession, he is not to be denied the praise of having performed what he undertook, with that accuracy, clearness, and spirit, which will be in vain sought in any other, of the disputants, by whom the question has been agitated.

As a leading objection to the prologue, it is observed, that as "Jerome revised the Latin translation at the command of Pope Damasus, if he replaced the three Heavenly Witnesses at this revisal, why did he not then write his preface to inform the world of his recovered reading?" p. 289. Had the Preface, in which St. Jerome records this request, and states his compliance with it, been read with but moderate attention, it would have anticipated this objection by the short answer, "hæc præsens Præfatiuncula pollicetur *quatuor tantum Evangelia*." From the correspondence of Jerome (Vide Epp. cii. ad Marcel, xxviii. ad Lucin. lxxxviii. ad Augustin) "written after Damasus was dead," it appears that the first part of the work, containing merely the Gospels, had been given to the world, and that the indifferent reception which it had met, had determined its author to withhold the remainder.

But the request made by Eustochium to Jerome, "once more to revise the Catholic Epistles and correct them from the Greek," is "a story that carries its own condemnation upon its forehead." p. 289. As a sufficient cure for the scepticism of the objector on this point, it is merely necessary to prescribe the exercise of reading the Preface to the Psalter, where he will find the request distinctly made; Paula and "Eustochium, after Pope Damasus was dead," requiring him "once more to revise the translation, and correct it from the Greek," as new errors had grown up, by the culpability of transcribers. It is almost needless to observe, that Eustochium, who is represented as

"a young lady, at once devout, handsome, and learned," was the only surviving part of a family, which traced its descent from the Cornelii and Gracchi, and which had taken St. Jerome under their patronage, on the death of Pope Damasus, and placed him over a monastery, which they founded in Bethlehem. But it ought to be stated, that, with as much youth as may be charitably allowed to a lady of forty-five, and as much beauty as is bestowed on her by this wag of a professor, she presided over a monastic institution, which originally had been founded, and was for twenty years governed by her mother; that while invested with these honours, she received, in various Prologues, the dedication of the several parts of the Commentary on Isaiah and Ezechiel; and to crown the whole, that the Prologue to the Catholic Epistles affords no countenance to the assertion, that she made any such request to St. Jerome, as is ascribed to her by the objector.

Again it is specifically objected to the Prologue, that "a great majority of the MSS. omits St. Jerome's name" in the title;—which gives evidence of its authenticity, by the omission. If it errs in this respect, it errs in good company; as this is often observed to be the case, with the genuine Prologues; viz. with those prefixed to the book of Joshua, of Kings, of Job, of Ezra, &c. Of the different titles prefixed to the unquestioned Prefaces, the shorter, which omit the name, have internally this evidence in their favour; that from them we most easily account for the varieties of the readings collectively considered: and criticism has prescribed no better principle than this, for determining which is the best among a number of various readings. The transcriber who found in his Bible, those short inscriptions, "the Preface to the Book of Joshua, the Prologue to the Books of Kings, &c." would find, in his knowledge of the author, sufficient justification for prefixing Jerome's name, by the infallible authority whereby he added its common appendages, "the holy, the god-like;" but no transcriber would be justified, in striking it out, had the author himself inserted it in the original. The same conclusion is borne out by the only external evidence which is adduceable on the subject; for it happens to be the case, that Rufinus, in his "Invectives," transcribes, at large, some of the Prologues of Jerome. But while he preserves the titles, he omits the name of the author; though precision in marking them as quotations, seems to have required its introduction. And had not the objection admitted of this satisfactory reply, the futility of deducing any conclusion from such equivocal principles might be shewn, from the communication made to Augustine by Jerome, on the subject of the title of his work, "On the ecclesiastical writers." From their correspondence, it appears, that this work had received, even in the life of the author, three different titles, one of which was imposed "by unskilful emenders."

It is further observed, that "some of the MSS. call the epistles *Canonical* in the title, and all in the prologue, whereas Jerome would have called them *Catholic*." p. 293. The true reading of the title I therefore conclude to be the term "Catholic," of which the term "Canonical" is merely a various-reading, which has been transferred from the text to the title, in a laudable endeavour to fit a heading to the piece which was suitable to its subject. Whether the author has so wholly mistaken his object, as to have written "nuncupantur canonicæ," where St. Jerome would have written "nominantur catholicæ," is a question which can be decided, in the affirmative, only by proving the difference to exist in cases somewhat similarly circumstanced. But the phrases which are opposed to establish the

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discrepancy have really nothing similar in sense or application to warrant a comparison. The former merely signifies, "are commonly called Catholic," the latter properly means, "are solemnly declared canonical;" the former is used by St. Jerome in specifying St. Peter's epistles, in a short sketch of his works, where it would have been absurd to use the term "canonical;" the latter, by the author of the prologue, in enumerating the seven epistles, where it would have been not less so, to have informed the reader, they were formally styled "Catholic." The objection has therefore no force or meaning, if it does not go to the length of asserting, that it was "the perfection of absurdity," or was at least inconsistent with St. Jerome's manner to have informed Eustochium that "the seven epistles were solemnly declared canonical." But this will hardly be affirmed, as a grave council, not many years previously, had been at the pains to inform the Christian world, that "uncanonical books ἀκανόνιστα βίβλια were not to be read, but only the *Canonical* ἀλλὰ μόνα τὰ κανονικά," directly inserting a Canon, which contains "the seven Catholic epistles, one of James, two of Peter, three of John, and one of Jude." As this last piece of information has been transferred, by a literal translation, into the prologue, it at least justifies a suspicion that both the terms, "catholic" and "canonical," which, by so lucky a chance, take their proper places in its title and text, have passed into it from the same source. And as St. Jerome has made some display of his knowledge on this subject, in informing us, that "the book of Tobias and the Pastor of Hermas are not in *the Canon*," a conjecture which happens to be right; as he has likewise quoted the second epistle of Peter under the simple title of "a canonical epistle," though its claims to this title were long disputed; the possibility at least may be admitted, that his was the hand which has so skilfully transplanted both terms into their respective places. But nothing more than a bare possibility on this head, and that of the lowest kind, is necessary for the subversion of the objection.

"If a prologue," it is continued, "containing such important information, had been constantly known and read, it must have been quoted." p. 296. I would gladly be informed where Jerome's prologues, or indeed any prologues to the Bible, have been quoted, unless in the controversy with Rufinus? But to estimate the value of this remark the objector has only to be heard to the end. With respect to "the important information" which it conveyed, on the main point in dispute, the text of the Heavenly Witnesses, we are first informed, that the author "is afraid to affirm that it was *in the Greek MSS.*" (p. 298.); we are next assured that "it is apparent" from the prologue, "that most of *the Latin copies wanted* 1 John v. 7." (p. 303.) and a direct charge is indeed brought in it, against "the unfaithful translators who *omitted* the witness of the Father, the Word, and the Spirit." Is it on these points, I would ask, that the prologue challenged quotation, while the text might be quoted from the Bible itself, without any impeachment of its authority deduced from the Greek or the Latin? But with a superior knowledge of Bede's predilections, it is enquired, "if universally acknowledged for Jerome's, how could Bede overlook it?" May I again ask, if the slight which is cast in it on the Western Church, in determining "the proper order" of the epistles, against her sentence, by an appeal to the authority of the Eastern,—if this insult, which was so keenly felt and resented by Martianay and Vallarsius, was that which recommended it to the notice of so stubborn an advocate of the pre-eminence of the former Church as the venerable Bede; who was, it may be added, so impartial and adequate a

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judge of her pretensions, as to have believed, for her sake, in "the Recognitions of Clement?" As "the important information" ascribed to the prologue consists neither in the support afforded by the Greek or the Latin to the Heavenly Witnesses, nor in the order ascribed to the epistles, where, may we beg to be informed, is it then to be discovered? But to ascertain what a reception it would have met had it presented itself from any quarter, in the form of a quotation, we have again only to attend to the objector. After having acknowledged, that it is appealed to by the Sorbonne Correctorium, in the ninth century, upon the only point on which a Latin could find a decent pretext for quoting it, he thus deduces his conclusion: "this author seems to have been overburthened with judgment, for he says 'here *some of the Greek MSS. are corrupted*,' as St. Jerome observes."

Again, we are informed, "the style alone would determine this prologue not to be Jerome's," whose "language is always spirited and perspicuous." (p. 297.) After receiving the benefit of this conjecture of the professor, let us now take, on the same point, the sense of the author. Having, at the time of writing this prologue, assured us in one place, that "as he has often attested he could not bear the labour of writing with his own hand;" and in another, that he would "endeavour to write by the hand of his notaries, that nothing might be wanting in the sense, though much was wanting in the language;" he thus expresses himself to Eustochium in the prologue to the twelfth book of the Commentary on Isaiah, "this short preface I have dictated in confused language, *tumultuario sermone dictavi*, that what is contained in my papers may be disclosed, but the full emendation left to the reader."

The objector proceeds after the style, "to consider the reasoning and connection," informing us, that "the real Jerome could never have indulged himself in so silly a parallel" as that expressed between correcting the Gospels, and "such a trifle" as arranging the Epistles, that "he might have said, and ought to have said, *ita et has, Deo juvante, Græcæ fidei reddidimus*; which would have been a proper subject for his joy and piety." (p. 297.) All this is worthy of its proposer, whose prerogative as the prince of verbal critics, far be it from a dull divine to question. But as some rebels against the authority of those literary monarchs are obstinate enough to suppose, that the epithets chosen by the professor are happily suited to the task of collating letters and syllables; and that to consume a life in such labours, is, at best, περὶ μίκρα σπουδάζειν; we who may claim a preference for "such a trifle" as that of digesting the doctrine, by adopting a better arrangement of the epistles, are not without authority to justify us in so "silly" a predilection. And whatever may have been Jerome's partialities on this subject, enough has been said elsewhere to evince that had he chosen the present place to express them, he must have imparted a secret of which Eustochium was long possessed, and which every reader might find in the preceding preface.

Of the same stamp with the preceding is the next exception to the reasoning and connexion; "that there is another ridiculous opposition" between the translators in rendering, and the Apostles in digesting the original: nor could the objector "believe that Jerome would have used such language as *Neque sermonum sese varietates impugnarent.*" (p. 299.) The full value of which objections, as proving the care and perspicacity with which this prologue has been reviewed, in its connection and language, may be easily found, on reverting to what has been already stated on both subjects.

But with some foresight of the result to which all his labour must

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come, he seems resolved in the last stroke to make sure of his man, and without any view to a substitute, levels it direct at the principle:—"If ("such a piece of news as is told in the prologue") *were false*, Jerome would have *affirmed it* no less boldly, and *called God to witness* no less solemnly, than when he attested the miracle of his being whipped by angels," (p. 299.) Let it be premised that the text on which we are here presented with a comment, is a description of the consequences of protracted abstemiousness, of the effects of a fever produced by watching and fasting, and ending in mental abstraction. The reader who is thus informed, if he happens to have heard of the habits and propensities of Professor Porson, will not, I believe, dispute, that all this is in character, and that the subject is suited to the derision of the scoffer and drunkard;—who, without the insinuating address, possessed the obtrusive meanness of the parasite, which scarcely any insult could drive from the table, that he failed not to disgust with his low and swinish propensities.

Having gone thus minutely into the evidence which may be advanced in favour of the disputed prologue, and which has been urged against it, I have only to observe, that the sophisticators of antiquity have performed their work so rudely as to be exposed to immediate detection. Of the compilers and editors of Jerome's works none have possessed the moderate share of skill necessary to dispose them in a proper order. His life is detailed without any regard to the natural succession of events, his correspondence disposed without respect to the chronological arrangement. The fabricator of a piece, professing to come from his hand, must have consequently found himself destitute of the means of executing even a tolerable imitation. And every thing which presents itself with such pretensions is answerable to this description, without any internal mark of Jerome's hand, and wholly destitute of manuscript authority. Let us suppose some fortunate sophisticator possessed of address to surmount the former difficulties, and by what lucky accident can the latter be conceived to be placed in his power? Let us suppose he has succeeded in the composition of the piece; and how are we to account for its general reception in the copies of the author's works? How account for its admission into the copies of the Bible? If this be considered impracticable with a text which favours the partialities of a Church, how is it to be reconciled with a piece which violates its prejudices? For that the disputed prologue has been attended with this consequence is obvious, from its effects on Martianay, Vallarsius, and Vitali, whom it has converted into oppugners, while they possessed the means of vindicating it from every objection. The reluctance which Cassiodorus manifests to enter into its doctrine respecting the arrangement of the epistles, sufficiently proves at how early a period the sense of the Western Church prevailed against it; and how widely this feeling has operated may be collected from the conduct of Dionysius Exiguus with respect to the Canons of the Council, from which the doctrine is adopted. In his translation of the acts of that Council, the sixtieth Canon, which is followed by the prologue, is wholly omitted: with what other object than in deference to the Latin Church, cannot be imagined. Yet over these prejudices the prologue has triumphed, and while the Canon is omitted in the collection of the Councils, it maintains its place in the Vulgate.

I have the honour to be, &c.

FRED. NOLAN.

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BIBLICAL ILLUSTRATIONS.

(Continued.)

Exod. xxxv. 25.

"And all the women that were wise-headed did spin with their hands, &c."

Prov. xxxi. 10, 11. 13. 15. 19.

"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her. She seeketh wool and flax, and worketh willingly with her hands. She riseth also, while it is yet night, and giveth meat to her household, and a portion to her maidens. She layeth her hands to the spindle, and her hands hold the distaff."

LET our virgin daughter, who is now marriageable, begin the weaving part along with the maids, that when carried home to her husband she may not disgrace us her parents. Besides, you ought to know that they who love spinning, and the business of the loom, are distinguished by their chaste and modest conduct.—*Alciphon's Epistles*, B. 3. Let. 41.

Full fifty handmaids form the household train,
Some turn the mill, or sift the golden grain;
Some ply the loom; their busy fingers move
Like poplar leaves when Zephyr fans the grove.
Not more renown'd the men of Scheiras isle,
For sailing arts, and all the naval toil,
Than works of female skill, their women's pride,
The flying shuttle thro' the threads to guide:
Pallas to these her double gifts imparts,
Inventive genius, and industrious arts.
Odyssey, B. 7. L. 132.

Did not the Sun, thro' heav'n's wide azure roll'd,
For three long years the royal fraud behold?
While she, laborious in delusion spread
The spacious loom, and mix'd the various thread:
The work she ply'd: but studious of delay,
By night revers'd the labours of the day.
While thrice the Sun his annual journey made,
The conscious lamp the midnight fraud survey'd,
Unheard, unseen, three years her arts prevail;
The fourth, her maid unfolds th' amazing tale.
We saw, as unperceiv'd we took our stand,
The backward labours of her faithless hand.
Then urged, she perfects her illustrious toils,
A wondrous monument of female wiles.
Odyssey, B. 2. L. 101.....117.

Ecclesiastes x. 1.

"Dead flies cause the ointment of the Apothecary to send forth a stinking savour."

It is clear from this verse, that a preparation of dead flies in the composition of ointments was in use in the time of Solomon. The fly in most frequent use is the Meloe Vesicatorius. It is, however, supposed that the insect used by the ancients, and which is still constantly used by the Chinese for blisters is the Meloe Cichorei of Linnæus. Hasselquist mentions it as one of the insects met with in the Levant. As a further confirmation of the above text, it is worthy of observation that many of the insects of this genus have a power of exuding an oily liquid of a strong and often fœtid smell.

Genesis xxx. 14.

"And Reuben went in the days of the wheat harvest; and found mandrakes in the field, and brought them unto his mother Leah."

Solomon's Song vii. 13.

"The mandrakes give a smell."

Concerning this plant of which so many fabulous tales have been circulated, it may not be uninteresting to give Maritis's Account, Vol. 3. p. 146. of his travels.

He found them in May, which was the season of wheat harvest in Palestine, and the reader who consults his work will find a singular coincidence between the opinions of

the earliest ages as inferred from Genesis and of the modern Arabs respecting certain qualities ascribed to them.

"At the distance of a mile from the village of St. John we found among the hills, a great many plants of the mandragora or mandrake, which the Arabs call jabrohak. The greater part of them were covered with ripe fruit, which were of the size and colour of a small apple; they were exceedingly ruddy, and had a most agreeable odour. One of our Arabs thought to pay us a particular compliment by dismounting from his horse, and collecting several of these fruits, which he presented to us in order that we might eat them. We Europeans, however, did not find ourselves disposed to receive his favor, as we apprehended that they might have some narcotic quality, and be on that account prejudicial to the health. Our interpreters told us that the Arabs are remarkably fond of them, because they find their spirits elevated after they eat them; but I have often remarked, that their joy was for the most part succeeded by a deep melancholy. This plant is known also in Tuscany, and particularly in the Alps of Pistora. It grows in a low form like lettuce, to which its leaves have a resemblance, except that they are of a dark green colour. The flowers are purple, and the root is for the most part forked.

Various fables are related of the mandragora, some of which are still common in the Levant, but as they are unworthy of notice, I shall only observe, that I was told in Palestine, that some people endeavouring to dig up this plant from the earth, were affected by so powerful a smell, that their heads became quite giddy. In Cyprus, I have often, in company with various friends, pulled up this plant, but I was never sensible of any such smell, nor experienced the least disorder in my head. I must here add, that in all my travels, I never saw this plant with fruit on it, except in the neighbourhood of the village of St. John. In Cyprus, where it abounds, I have every year seen it in flower, but never bearing fruit.

In the country of the Pawnawnees, a nation inhabiting some branches of the Messorie river, it is said that mandrakes are frequently found, a species of root resembling human beings of both sexes; and that these are more perfect than such as are discovered about the Nile in Nether Ethiopia.—*Cawer's travels in North America*, vol. i. p. 118.

ECCLESIASTICAL HISTORY.

SKETCHES OF THE ECCLESIASTICAL HISTORY OF GREAT BRITAIN.

No. VI.

THE Schools of learning which were instituted by Anglo-Saxon Prelates in the seventh century, will be tried by a very unfair test, if we compare them either with the academies of Greece and Rome, or with the colleges and universities of modern Europe. The teachers, and the scholars, and the lessons were all so completely different, that justice cannot be done to any one of the three without adverting to the circumstances by which they are remarkably distinguished.

The missionaries who first preached Christianity to the Saxons, were not acquainted with the literature of the Augustan age; but lived at a time when every thing that was purely Roman, had been corrupted by repeated mixtures with the

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Gothic invaders. Pope Gregory, the immediate patron and encourager of Austin, was no friend to classical learning, nor did he even adhere to the more imperfect models of the early Christian Fathers. As a sacred critic, he loved nothing so much as allegories: his eloquence consisted of forced conceits, and his character as a scholar as well as a Prelate, is not badly sketched by Foxe, who declares him to be as inferior to those who went before, as he was superior to most who followed him. The first circumstance therefore to be noted in the Anglo-Saxon schools, is, that their founders and teachers were falling rapidly into a state of barbarism and ignorance: their taste was vicious, their general knowledge was of the most confined and superficial character, and their reasoning powers were either totally neglected, or exerted after an absurd fashion upon absurdities and trifles.

The scholars were not placed in a more favourable situation; they had every thing to learn. The very language in which the lessons of the missionary were conveyed, was unknown to the pupils whom he came to teach. The habits and manners of the country were rude and uncivilized. The laws were simple, and depended in great measure upon the will and power of the ruler. War was the great business of men of rank and condition; and literature was only resorted to for the purpose of recording the valour of heroes, and stimulating their descendants to emulate or surpass them. The inhabitants of such a nation cannot have been well prepared for the reception of learning and science, and it is a matter of some surprise that they studied or profited at all.

The first thing they had to learn, as has already been observed, was language; and a language so entirely different from their vernacular tongue, that much pains must have been bestowed upon the acquisition of it. And when the Saxon youths were masters of the corrupted Latin which was recommended to them, they used it in perusing a library, which with the single exception of the bible, was as ill calculated as possible to serve the cause of learning and letters. The grammarians of the later ages of Rome, the lawyers, and Church historians, and canonists, and commentators, were the writers with whom the more eminent endeavoured to become familiar; and to transcribe the opinions of earlier times, to extract and methodise the sentiments of St Augustin or some other father, was the height of critical ambition. If these facts are steadily borne in mind, the reader will easily estimate the real progress of learning among our Saxon fathers; and understanding why its amount was so inconsiderable, and so fruitless, he will not subscribe on the one hand to the opinions of the Romanist, or the Antiquarian who would persuade us that the seventh century was distinguished by the number of its philosophers and scholars. Nor on the other hand, will he be persuaded that the monks have no claim to our regard; or that in civilizing and instructing the barbarous inhabitants of this island, they performed an easy or unimportant task. The subject however will be discussed, and comprehended with more facility after some notice has been taken of the principal scholars of the time.

Theodore, Archbishop of Canterbury, is entitled to the first place. He was a native of Tarsus in Cilicia, and was consecrated at Rome, by Pope Vitalian, in the year of our Lord 668. Egbert, king of Kent had sent *Wigard* to Rome to receive ordination. But Wigard died of the plague which raged at that time in the city, and the Pope seized the opportunity of appointing Theodore to the vacant see. Not secure however of the orthodoxy, or perhaps the obedience of one who was born and bred in Greece, Vitalian or-

dered Adrian, a Roman monk to accompany Theodore into England, and to take care that he introduced no practices into the Saxon Church which were at variance with the Latin rules.

The first present which the new Primate conferred upon the country was a copious and splendid library of books, in the Greek and Latin languages. *Parker* especially mentions a *Homer* which he considered as still extant, and which was more beautiful than the best printed editions of his day. The works of Chrysostom and Josephus are spoken of in the same terms. Theodore is also believed to have founded a school at Cricklade in Wiltshire, where Greek was first taught to the Saxons; and from which place, in a subsequent age, Oxford received its original students. But what is more certain is, that the fame of Theodore's great learning procured him the acknowledged primacy of all England, an honour which none of his predecessors in the see of Canterbury had actually enjoyed—and so far was he from forgetting his obligations and allegiance to the Pope, that he introduced the Latin form of worship into all the churches and monasteries, and even proceeded to depose several of his suffragan bishops upon a charge of being uncanonically consecrated.

An undertaking more to his own credit, and to the advantage of the Church of England, was the assembly of two general Synods, the one at Hertford, and the other at Cliff, near Rochester. At the first the bishops and clergy pledged themselves generally to celebrate Easter according to the Roman cycle, to observe the ancient canons of the Church, to confine themselves each to his own peculiar district, to respect the rights and property of monasteries, to take measures for increasing the number of bishops and clergy, to prohibit their converts from marrying more than one wife, or from divorcing her for any cause except adultery; and that no bishop should claim individual superiority over his brethren, but all be content to rank according to the date of their consecrations. The second Synod was principally occupied with the subject of the Trinity, respecting which new heresies were now springing up in the East. The Saxons, under the direction of Theodore, professed their faith in the Catholic doctrine, as it is now received, and adopted the confessions and resolutions of the five general councils of Nice, Constantinople, Ephesus, Chalcedon, and Constantinople the Second. And the acts of this Synod were immediately transmitted to Rome, by John, Abbot of St. Martin's, and Precentor of St. Peter's. This John was the most celebrated church musician of his age, and it is from his arrival that we may date the introduction of the Latin Cathedral service into England. Much importance was then attached to the art of singing or chaunting, and John and the pupils whom he instructed, are always mentioned with the greatest respect by Bede and other early writers.

Theodore died in the year 690, and expressed his sincere contrition for the harshness with which he had treated Wilfrid and other bishops. His principal work was *The Penitential*, the idea of which he borrowed from the Greek writers, and was the first to introduce into the West of Europe. He has since had many imitators. He drew up likewise some extracts from the Canons and other ecclesiastical writings; and whatever may be thought of the extent of his learning, or his genius, it must be admitted that in his person the Pope had the honour of sending us our first instructor in ancient literature, as he had previously in the person of Austin sent our first teacher of Christianity. The success in both cases may have been inconsiderable, but the primary difficulty was overcome, and the foun-

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dation was solidly and securely laid.

The next in rank to Theodore among the early English sages was *Aldhelm*, a Saxon of noble birth, who was committed in his youth to the care of Adrian, and made an extraordinary proficiency in the learning of those days. He studied philosophy in the monastery of *Meldun* (afterwards Malmesbury) which had been recently founded by a Scotchman named Meildun, and his talents were duly estimated both by his countrymen and by foreigners. William of Malmesbury tells us that Aldhelm was a good writer and a poet in his native tongue, that the common people were delighted and improved by his recitations, and that at the same time, he was respectfully consulted by the more eminent scholars of other countries; especially *Arcivilus*, a Scotch prince, who submitted his compositions to Aldhelm, *ut perfecti ingenii limâ eraderetur scabredo Scotica.* He was a great master of the Roman law; and excelled also in Grammar, astronomy, music, and metre. He wrote a defence of the Roman mode of celebrating Easter; and three books, one in prose, and two in verse *De virginitatis laude.* There are extant also, says Malmesbury, a thousand verses of his *de ænigmatibus*, divided into ten chapters: the first and last letters of the preface to each chapter forming this verse: Aldhelmus cecinit millenis versibus odas. He also composed treatises upon the number seven, upon brotherly love, and upon various grammatical and poetical niceties. Malmesbury gives the following curious account of his style. "Sermones ejus minus infundunt hilaritatis quam vellent ii qui rerum incuriosi verba trutinant; judices importuni qui nesciant quod secundum mores gentium varientur modi dictaminum. Demque Græci involute, Romani splendide, Angli pompatice dictare solent. Id in omnibus antiquis cartis, est animadvertere, quantum quibusdam verbis abstrusis ex Græco petitis delecten tur. Moderatius tamen se agit Ald helmus nec nisi perraro et necessa rio verba ponit exotica. Allegat ca tholicos sensus sermo facundus, vio lentissimas assertiones exornat colo rhetoricus. Quem si perfecte legeri et ex acumine Græcum putabis, e ex nitore Romanum jurabis et e pompâ Anglum intelliges." Th charge of speaking *pompatically* i fully borne out by the quotation with which Malmesbury has furnishe us—but when we remember the situ ation of the Saxons before the coming of Austin, there is more reason t wonder that Aldhelm could write a all, than that his erudition was no adorned by simplicity and good taste He died in the year 709, having been Abbott of Malmesbury fo thirty-four years, and Bishop o Sherborne or Salisbury for five. It is reported that he was consecrated at Rome; and that he took that opportunity of remonstrating with the Pope upon his luxurious manner of living.

The last and the greatest of the worthies now to be mentioned is Bede, whose Ecclesiastical History is the most precious relic that has descended from his time to ours, and whose character appears to have been as blameless as any upon record.

He was born in 672, near the mouth of the river Tine; was educated in the monastery of St. Peter, at Weremouth; and is not known to have travelled beyond the precincts of that immediate neighbourhood. His life, therefore, is particularly barren of incidents; but the careful observer of past events will find ample food for curiosity and speculation in remembering that in that obscure corner of the world, Bede made himself master of all the learning of Greece and Rome, became intimately acquainted with the Fathers of the Church, and an adept in the most abstruse sciences, while at the same time he set his contemporaries an example of umblemished purity and piety, and composed little less

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than an hundred volumes for their instruction. The patient, persevering industry which produced such effects is of itself entitled to the highest praise, and the success of the monastic system, and the excessive influence which was subsequently obtained by the ecclesiastical order, are accounted for in a satisfactory manner by the virtues and attainments of these primitive monks. What invaluable assistance must have been afforded to our early legislators and judges by such men as Aldhelm and Bede. What authority must they have obtained over the uninformed minds of the Saxons by their virtuous, although to a certain extent misapplied, self-denial, and their devoted adherence to the cloister which they raised and adorned. We may borrow the words of the poet in a recently published work, and say, that Bede and his associates afford a profitable lesson to all succeeding ages of the Church.

" But what if one, through grove or flow'ry mead,
Indulging thus at will the creeping feet
Of a voluptuous indolence, should meet
The hovering shade of venerable Bede,
The saint, the scholar, from a circle freed
Of toil stupendous, in a hallowed seat
Of learning where he heard the billows beat
On a wild coast—rough monitors to feed
Perpetual industry. Sublime Recluse!
The recreant soul that dares to shun the debt
Imposed on human kind, must first forget
Thy diligence, thy unrelaxing use
Of a long life, and in the hour of death
The last dear service of thy parting breath*."

Wordsworth's Ecclesiastical Sketches, xxiii.

It is certain however, that no great effect was produced upon the body of the people, either by Monkish industry, or Monkish talent. A servile reliance upon the decisions of preceding writers, a disposition to cultivate the memory in preference to the understanding, and a habit of addressing very ignorant men, may explain the inconsistencies of the wise, and teach us why the greater part continued in their folly. For instance, Bede's History contains a very perspicuous narrative of the events which he undertakes to describe—and his observations upon the character and conduct of his principal personages, are not more remarkable for the love of virtue and honour than for the practical good sense which they exhibit. Yet the moment that he enters upon the chapter of miracles and mysteries, he talks the most unqualified nonsense†. Would not this have been prevented by mixing more freely with the world, and is it not obvious that the absurdities which could subjugate the understanding of a Bede, would take a still stronger hold of the common herd of Monks? Great part of their time was consumed in learning by heart and repeating the ritual of the Church of Rome. As soon as they were themselves perfected in the task, they devoted a second portion of their lives to the initiation of their younger brethren into the same secrets; and lessons which would have

* He expired in the act of concluding a translation of St. John's Gospel.

† An instance of this may be found in Bede's History, V. 22. He gives and extolls a long letter from Ceolfrid, Abbot of the Monastery of St. Peter and Paul, respecting the two great controversies of that age, the time of keeping Easter, and the form of the clerical tonsure. On the former Ceolfrid argues with great acuteness from the Bible, and the astronomical tables, but concludes by offering a mystical proof —and it is this—By the British and Scotch computation it will occasionallyhappen that Easter is kept before the Equinoctial full moon—and as this full moon is a type of Christ, the heretics, who do not wait for its appearance, must believe that they might have been justified before or without Christ's coming, and may now be saved before or without preventing grace!! The tonsure is settled in the same manner—For St. Peter shaved his head in a circular form, and exhibited a complete crown, an emblem of true righteousness and heavenly joy. But Simon Magus was the author of the semi-circular fashion, and it is a fit representation of his hypocrisy and destruction.

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sufficed for the improvement of a whole kingdom were confined within the precincts of a single convent. They took little or no part in worldly affairs, and they were imperfectly acquainted with human nature. At times they found it convenient to stop the mouth of an objector by a sophistical argument or a fabricated miracle—and eventually they deceived not only others but themselves. The savage who saw and admired the sanctity of their manners, was satisfied with any reason they condescended to adduce: and the perpetual warfare in which he was engaged prevented him from acquiring knowledge enough to detect the imposture. The conversion of the Saxons was still incomplete when the Danish invasion commenced. One distraction succeeded another for upwards of three centuries. To the repeated assaults of the barbarians by which this age of the world was distinguished, the Monks both in Britain and on the Continent opposed a feeble and wavering but unquenched light. With the Gospel in their hand, they might have done more—but much that was important they did perform; they kept alive a spark of truth and science, and enabled their more fortunate successors to kindle the flame.

MISCELLANEOUS.

To the Editor of the Remembrancer.

SIR,

AMONG the ebullitions of exaggerated zeal, there is one, which, as far as I recollect, has not been noticed in the pages of your excellent Miscellany. I allude to the practice prevalent among enthusiastic travellers, of showering down religious tracts from their carriage windows on the wondering peasants or labourers, who may be engaged in their occupations by the road side, as the whirling equipage rolls along. Such an out-pouring of "divinity most rare," was lately noticed in my neighbourhood, and one of the papers, which on this occasion was wafted from a coroneted coach, amidst a groupe of masons and labourers has been put into my hands.

"Cast thy bread upon the waters, for thou shalt find it after many days," is an injunction which we should all obey; and which has not been in vain inculcated on the Christians of our age. But then it behoves us to enquire into the quality of the bread which is thus cast: whether it be nutritive, unadulterated, wholesome food; or whether it be crude, indigestible, rather fitted to cause a surfeit, than to preserve or promote the general health.

The paper before me is entitled "Friendly Advice to all whom it may concern," and printed for the Religious Tract Society, being numbered No. 65. An earnest and serious exhortation to faith in Christ is couched in strong and impressive language. Repentance is then mentioned, and the following passage succeeds. "In short, your whole heart must be changed; you must become quite *a new creature;* you must be *born again.* You have hitherto loved the world, self, and sin; now you must love God, his word, commandment, house, and ordinances. You have hitherto neglected your soul; now you must be ever looking to Christ for pardon, grace and glory. Thus, "except you be born again, you cannot enter into the kingdom of heaven." You are not to suppose that you are born again in baptism: baptism is an outward work upon the body, performed by man; the new birth is an inward work upon the soul, wrought by the Spirit of God. Oh! do not

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rest till you have got some pious Christian to instruct you further in the nature of the new birth. When you understand the true nature of every man who is born into the world, as set forth (Rom. iii.) you will be better able to see the necessity and benefit of the new birth, spoken of in John iii.

Here we find the old confusion of terms; regeneration and renovation interchangeably misrepresented; the sacrament of baptism degraded into a mere ceremony; the new birth predicated of some vague and varying operation of the Spirit, undefined as to time, place, or character. That there are many serious and thinking persons who hold these opinions, is but too true; but, I would ask, are the itinerating dispensers of these tracts, in which they are set forth,—are those, who scatter these Sybilline leaves with undiscriminating eagerness, and fond self-complacency,—are they quite sure that they are disseminating the true doctrine, and in the true way? Have they so minutely weighed the conflicting arguments on these mysterious and intricate points, as confidently to take their stand on ground not occupied by the Sages of our Church, and to range themselves under the guidance of the new lights? I cannot but figure to myself the tract in question falling into the hands of some well-intentioned but weakly judging peasant or handicraftsman. Full of the adventure, which placed him in possession of the New Homily, he sits down to con it over, when he returns from his labour to his cottage fire-side. He is pleased with the earnestness of the address, led captive by the kindness of heart manifested in the liberal dispersion of these little good books, and prone to believe what he finds in print, and what is largely interspersed with references to Holy Writ. Baptism and the new birth have, indeed, been differently represented to him in the sermons of his Minister: but then the Parson is an old-fashioned man, and the treasured tract, which occupies his attention, coming recommended by so much, that attracts the imagination, does not refer the reader to the "discreet and learned Minister of God's Word," nor to the Common Prayer Book, as the proper expositor and commentary on the texts which are cited. Were the cottager, indeed, to consult his Prayer Book, the whole tenor of the baptismal service would be found in opposition to the brief but authoritative assertions as to baptism and the new birth quoted above. But the chances are greatly against a reference either to the Common Prayer Book or the Parish Priest: the tract points to "some pious Christian," and every neighbourhood affords many "reformers" in religion, who would strive to effect a "radical" change in the opinions of the uninitiated, whenever an opportunity of biassing their minds or inculcating peculiar doctrines may occur.

Once again, then, I would ask, is it right or considerate to sow by the way-side such seed as may spring up into the weeds of dissatisfaction, misplaced enthusiasm, or dissent? In plainer language, is it excusable to intrude into the authorized Minister's province, and there by possibility incline the lower classes first to doubt the soundness of the doctrine of their Pastor; then to deviate into rash and crude speculations, and at last to end in forsaking the Church of their forefathers, and the sound tenets in which they have been brought up?

I am, Sir,

Your obedient servant,

CLER. GLOC.

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REVIEW OF NEW PUBLICATIONS.

A Summary of Christian Faith and Practice, confirmed by Reference to the Text of Holy Scripture; compared with the Liturgy, Articles, and Homilies of the Church of England; and illustrated by Extracts from the chief of those Works, which received the Sanction of Publick Authority, from the Time of the Reformation, to the Final Revision of the Established Formularies. By the Rev. E. J. Burrow, D.D. F.R.S. and F.L.S. 3 vols. Rivingtons.

THE mind of a religious Christian is never more usefully or delightfully employed, than in surveying the solid foundations of his faith, as restored to him at the Reformation, and in observing how all the parts fitly joined together, contribute to the stability, consistency, and perfection of the whole. No dissonance nor contrariety appears in its materials or its construction, no *untempered mortar*, nor fortuitous combination. All is the result of a well-digested plan, and well-concocted materials, derived immediately from the fountains of Truth, and wrought by workmen who laboured under their immediate guidance. Thus it is, that our Jerusalem is built as a city that is at unity in itself, all the parts in exact correspondence with each other, that the more accurately her foundations *which are on the Holy Hills* are examined, however *well* the friend or the enemy *mark her bulwarks*, the more perfect they appear, and that an admirable consistency and uniformity of design are visible, which declare that its builder and maker, is God. The doctrines of the Liturgy, the Articles, and the Homilies, are in perfect unison amongst themselves, and their truth is confirmed by references to every part of that great original on which they are founded.

The author of this work informs us that his attention having not long since been directed to a close investigation of the principles of the Reformers of the Church of England, and of the state of public opinion relative to certain points of theological inquiry, at the different dates, subsequent to the Reformation, which form so many eras in the ecclesiastical history of the kingdom, he was desirous to impart to others the satisfaction and instruction he had himself received, in observing the perfect unanimity, which prevails between those reverend martyrs, by whose judicious, persevering, and well-expended labour, the foundation of the Protestant Church was actually laid, and their eminently learned and pious followers, who perfected the plan, and raised the present goodly superstructure. The principles and opinions of these great and exemplary men, he proceeded to compare with the one unerring standard of Truth, the Holy Scriptures, and with the Doctrines of the Liturgy. With these materials before him, he began to exceed his original intention. Having never met with any book that afforded a connected and compendious view of Christian Faith and Practice upon the principles of the English Church, resembling the work put forth by authority in the Church of Scotland, comprehending a Confession of Faith, a larger and shorter Catechism, directions for public and family worship, and a form of Church Government; such a work had frequently appeared to him a great desideratum, and to supply that deficiency is the object of the present undertaking.

"The author is not vain enough to flatter himself, that he has so far succeeded according to his wishes, as to have his labours considered of any great importance to his clerical brethren, but it is his wish that his Compendium may not be

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altogether useless, even to them as a book of reference. They will find at once the greater part of the passages of Scripture, relating to each particular head of doctrine, arranged together; they will find all the ecclesiastical authorities which they can require for common purposes; they will find much, very much to admire in the forcible simple phraseology of the early Catechists.

"His object has been not to discuss, but to state concisely what the author believes to be the right interpretation of the Church of England, as it is to be learned from a comparison of her authorized formularies, and the public writings of her founders, with the Standard of Scripture, to which she desires to be referred: and in the next place to furnish the student in Divinity with a concentrated digest of much that is necessary for him to acquire before he is invested with the sacred functions of the minister of Christ, which yet is scattered widely through works not always accessible to this class of readers; and he hopes that the many extracts he has made from the Scriptures, the Liturgy, and the works of the reformers, may form an useful manual, and save much time and trouble to those whose every moment ought to be held most precious; that it may give them a clear connected view of all the great doctrines of our holy faith, that it may enable them to observe in the parallel writings of men who have been in their day the light and ornaments of their profession, the same tone of pure exalted piety, the same anxious zeal in establishing the firm principles of evangelical morality, and the same spirit of Christian love by which the English Church is so eminently distinguished.

"Another object has been to compile such an explanation of essential truths as may be edifying to the less educated classes of society. They are, and ever must be, the subjects of peculiar interest and vigilance to the conscientious parish priest; but no instructions either from the pulpit or in private, can be so comprehensive as to embrace all things which may be considered as matters of great moment amongst the unlearned in the present day. If, however, their legitimate teachers have not opportunity to impart all the required information upon doctrinal, and even speculative questions, they will assuredly meet with some one who perhaps is little qualified for the office, to satisfy their thirst for theological knowledge, according to his ideas of sacred truth—ideas, often much at variance with the declarations of the Church of England. It may be useful to put into the hands of such persons some book which shall shew them, what the Church really does hold as truth, and what she does not acknowledge."

The following is the order which Dr. B. has observed in the arrangement of his materials. A distinct chapter is appropriated to every prominent point of doctrine, according to the series suggested by the successive articles of the Apostles' Creed, the Commandments, and the Lord's Prayer. In each of these chapters, stands first the original matter; this is followed by texts from Scripture confirming and authorizing it, by extracts from the Book of Common Prayer, by one or more of the Thirty-nine Articles, and by notices from the two books of Homilies: to these succeed quotations from works of minor authority, but still of great value as establishing the true interpretation of Scripture, and explaining and corroborating the articles of religion. These are arranged in the chronological order in which they were published; and consist of "The Sum and Content of the Holy Scripture" prefixed to some of the earliest authorized Bibles, after the work of reformation had commenced in this kingdom; a preface to the Bible by Archbishop Cranmer, a Catechism edited by Cranmer, Edward the Sixth's Catechism, Jewell's Apology, a Preface to the Bible, by Archbishop Parker, Nowell's Catechism, and lastly, a work intitled, "*Reformatio Legum Ecclesiasticarum, &c.*"

Such of our readers as have not met with any of these curious documents, may be pleased with our author's account of them.

"THE SUM AND CONTENT OF THE HOLY SCRIPTURE, was prefixed to some of the early English Translations of the Bible, was revised by Cranmer, bore his name, and was used in churches by authority, in the reigns of Edward VI. and Elizabeth. This Bible may be considered as one of the foundation-stones of the re-

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formation, being the first publickly used by royal authority, and free from the errors of Popery, which were not expunged from other works at the same period. This short treatise, and the *Preface* or *Prologue* to the Bible, which latter first appeared in 1540, have been quoted as curious specimens of the progress which had been made in the promulgation of the Protestant Faith, under Henry's wavering auspices.

"CRANMER'S CATECHISM, or '*A Shorte Introduction into Christian Religion, for the synguler Commoditie, and Profyte of Children and young People, set forth by the Mooste Reverende Father in God, Thomas, &c.*' was printed in 1548, and though not acknowledged by any publick act of the legislature, claims every attention on account of its editor, its patron, and not less of its own merit. Plain and explanatory, it is not only calculated to convey the rudiments of Christianity to the young and uneducated, but to furnish much valuable information to the theological student. The custom which formerly obtained of uniting the two first Commandments, and dividing the last into two is preserved.

"EDWARD THE SIXTH'S CATECHISME, or '*Playne Instruction, conteynynge the Summe of Christian Learninge, sett fourth by the King's Maiesties Authoritie, for all Scholemaisters to teach,*' received the sanction of Convocation, at the same time (in 1552) with the Forty-two Articles, and in 1553, was published with them by the Royal Authority, and having been assented to by the Convocation, is carefully to be perused by the inquirer into the state of religious opinion at the termination of Edward's reign. It is brief, but clear and forcible in its expositions, and is therefore every way fitted for the use made of it in these volumes.

"JEWELL'S APOLOGY, intitled in the original Latin, '*Apologia Ecclesiæ Anglicanæ, Authore Joanne Juello, Episcopo Sarisburiensi,*' was published in 1562, by the Queen's authority, and with the sanction of the Convocation; and it soon acquired such great celebrity as to be considered the national confession of faith.

"ARCHBISHOP PARKER'S PREFACES, were prefixed to the Old and New Testaments in that famous edition, published in 1568, which is called the Bishop's Bible. This version of the Scriptures, and the treatises attached to it, cannot but be regarded with great interest, when it is recollected that about the time of its publication, there was a greater dissonance of opinion in some most important questions, than perhaps at any other, and that there was a constant struggle to establish as the sense of the Church of England, tenets incompatible with the views of the first reformers.

"About the same time came forth, (1570) NOWELL'S CATECHISM, Dean of St. Paul's, written as he asserts in his address to the Archbishops and Bishops, with not less careful attention to the Latinity, than to the doctrine, in order that the youth might obtain an acquaintance with pure classical language, as well from books of Christian piety, as from the profane, fictitious, sometimes impious and impure fables of the poets.

"The last work referred to, is intitled '*REFORMATIA LEGUM ECCLESIASTICARUM, ex authoritate primum Regis Henrici 8. inchoata; Deinde per Regem Edvardum 6. provecta, adductaque in hunc modum, atque nunc ad pleniorem ipsarum reformationem in lucem ædita,* 1571.' Much presumptive authority, but no positive sanction, either of the Legislature, or of the Church, is to be ascribed to this important compilation, nor is it to be doubted, that the statutes of which it consists, would have passed into laws, if the life of the king (Edward) had been spared a little longer."

These are 52 in number, and embrace equally subjects of doctrine, ecclesiastical laws, and church discipline.

Dr. B. adds, as a consummation to his account of these works of the reformers, an English version of that great document from which it is easy to trace not only the substance, but the very words, of many of our Articles of Faith, the CONFESSION OF AUGSBURG; the first in point of date, and perhaps too the first in excellence, of all the Protestant Confessions that appeared between 1530, and 1586. Our own reformers never lost sight of the sound principles in which it was composed, while engaged in the arduous task of preparing a national Confession for the Church of England.

This work which is likewise denominated the *Augustan* Confession was presented to the Emperor Charles V. at the memorable Diet

of Augsburg, by the noble Protestants of Germany, in 1530. It consists of 21 articles, evidently the prototypes of those, and of the Canons, which were adopted for the Church of England.

The first of the three volumes before us, is divided into two parts; of which, the former consists of seven chapters: 1. Of Religion and the Scriptures; 2. Of the Nature and Attributes of God; 3. Of the Trinity; 4. Of God the Father; 5. Of Creation; 6. Of Providence; 7. Of the Fall of Man and Original Sin. The latter, of six; 1. Of the Covenant of Grace; 2. Of Jesus Christ the Son of God; 3. Of the Incarnation of Christ; 4. Of the Names and Offices of Christ; 5. Of the Humiliation of Christ; 6. Of the Exaltation of Christ.

The second volume is also divided into two parts, the former of which consists of eleven chapters: 1. Of the Holy Ghost; 2. Of Predestination, Election, and Reprobation; 3. Of Vocation; 4. Of the Gospel; 5. Of Faith; 6. Of Justification; 7. Of Adoption; 8. Of Sanctification; 9. Of Good Works; 10. Of Repentance; 11. Of Perseverance. The latter, of four; 1. Of the Church; 2. Of the Sacraments; 3. Of Baptism, Regeneration, and Renovation; 4. Of the Lord's Supper. The third volume is divided into three parts, the first of which consists of eleven chapters: 1. Of the Moral Law, and the remaining ten of the Commandments in succession; the second, of two; 1. Of Prayer; 2. Of the Form of Prayer; and the third, likewise of two; 1. Of the Resurrection and Last Judgment; 2. Of Eternal Life.

Each of these subjects is discussed at such considerable length, that if we were to admit one entire article, we must exclude all mention of the rest. We shall therefore give an abbreviated extract from each volume, as a fair specimen of Dr. B.'s plan and its execution, selecting from the first, his discourse on the *Humiliation of Christ*, and the subsequent proofs and corroborations.

"1. *The state of humiliation* in which it pleased the Eternal Son of the Most High to effect the redemption of the fallen race of Adam, commenced doubtless with his Incarnation. All the circumstances of his life, some of which were most painful and distressing, exhibited the absolute submission which He had imposed on himself, as necessary to the performance of the mighty work he had undertaken; and it appears that from the Manger to the Cross, every incident of his life concurred, either directly or indirectly, to fill up the measure of his afflictions.

"2. As the ministry of our Lord drew towards its close, he went up for the last time to Jerusalem, at the Feast of the Passover. At his entry into the Holy City on this occasion, he allowed himself to be greeted as a sovereign. Still the humble style and unostentatious retinue of the meek and lowly Jesus, were sufficient evidence that his kingdom was not of this world, and that it was the triumph of a spiritual, and not a temporal potentate. The first act of authority which he exercised, was to drive from the Court of the Temple those who had dared to dishonour and defile it.

"3. The first stage of his humiliation may here be supposed to end; and the second, that of more intolerable suffering, and far deeper degradation, to begin. Having celebrated the Passover with his disciples, he went into the Garden of Gethsemane, where the first scene of his *Passion* was completed. His agony of soul was such as to produce the most violent effect on his corporeal frame, even so that the blood forcing itself through the distended veins, mingled with the sweat which fell in large drops from his throbbing brow. This Passion of our Redeemer, as it proved that he was subject to corporeal infirmities and pains, to mental anguish, grief, and apprehensions, affords us assurance that he is 'touched with the feeling of our infirmities.'

"4. Betrayed by Judas, he was conducted to the palace of the High Priest, and declared to be guilty of blasphemy, in asserting himself to be the Son of God. The Jews were not permitted, in consequence of their subjection to the Romans, to put any man to death. Jesus was therefore sent to Pontius Pilate the Roman Procurator, who ordered him to be scourged, to be arrayed in the ensigns of

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mock majesty, and to be crucified. At length, he was led forth, bearing his cross, so long as his tender frame could sustain it, to the Hill of Calvary. There he underwent the most painful and ignominious death which even the Roman law permitted. So lingering and cruel was the death by crucifixion, that the Romans inflicted it only on the vilest malefactors. Having endured for six hours, from nine o'clock in the morning till three in the afternoon, the ineffable torments of mind and body, to so great an extreme was he depressed by submission to the penal wrath of his heavenly Father as to exclaim 'My God, my God, why hast thou forsaken me?' His precious death was announced by supernatural phenomena, by the restoration to life of 'certain bodies of saints which slept,' and by the rending of the great veil of the temple.

"5. In order that the body of Jesus might not remain on the cross during the ensuing sabbath, the Jews begged of Pilate that it might be taken down as soon as it was ascertained that he was dead. A soldier pierced the side of Jesus with a spear, and from the wound flowed blood and water, physically demonstrating that death had taken place. Joseph of Arimathea, with Nicodemus, having requested the body, wrapped it in fine linen and spices, according to the custom of the richer Jews, and *laid it in his own sepulchre*, newly hewn out of a rock. A great stone closed the entrance to the tomb, and the Jews set a watch to prevent the access of any person to the spot. The burial was not permitted, till Pilate had been convinced that he was really dead, and had thus afforded unquestionable evidence of this most important fact.

"6. The soul of Jesus Christ, thus separated from his mortal body, *descended into hell*, the invisible place of departed spirits."

Of these facts and all the circumstances attending them, follow first the proofs from Scripture, in sections numerically referring to the above, copiously and industriously collected from all parts of the Old and New Testament; secondly, extracts from the Book of Common Prayer, viz.

"MORNING PRAYER. *Te Deum.* When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.

"We therefore pray thee, help thy servants whom thou hast redeemed with thy precious blood, &c.

"APOSTLES' CREED. I believe ... in Jesus Christ ... who ... suffered under Pontius Pilate was crucified, dead, and buried; He descended into Hell, &c.

"CREED OF ST. ATHANASIUS. For as the reasonable soul and flesh is one man, so God and man is one Christ; ....

"Who suffered for our salvation, descended into Hell, &c.

"LITANY. By thy Baptism, Fasting, and Temptation.

"By thine Agony and bloody sweat; by thy Cross and Passion, by thy precious Death and Burial, &c."

From the Collects for the first Sunday in Advent, and in Lent, &c. the Nicene Creed, and sundry other parts of the Communion Service, from the PUBLICK BAPTISM OF INFANTS, the CATECHISM, and VISITATION OF THE SICK: 3dly, from the Thirty-nine Articles, II. and III.; 4thly, from three of the Homilies which treat of the Misery of Mankind, their Salvation, and of the Passion; 5thly, from the SUM AND CONTENT OF HOLY SCRIPTURE, viz.

"In the New Testament therefore it is most evidently declared that Jesus Christ, the true Lamb and Host is come, to reconcile us to the Father, &c."

Sixthly, from Cranmer's Catechism, viz.

"For seeing that Christ was that most innocent lamb, that never was blotted with any spot of sin, and yet he suffered for us as a sinner, it is evident hereby that he died not for himself, but took upon him our sins, and bore for us the burthen which we should have borne."

Seventhly, from *King Edward the Sixth's Catechism*, from which we find it more difficult to extract a specimen than any other part of the work, so quaint and obsolete are the forms of expression between the *Master* and the Scholar, though doubtless the doctrine be sound and blameless.

"*Master.* All these foundations that thou hast said are most true. Now, therefore, let us go forward to those his doings,

wherein lieth our salvation and conquest, against that old serpent.

"*Scholar.* It shall be done, good master. After that Christ Jesus had delivered in charge to his apostles, that most joyful, and in all points heavenly doctrine, the Gospel, which in Greek is called *Evangelion*, in English, good tidings, at length was he sore scourged, mocked with pointing, scorning, and spitting in his face: last of all, his hands and feet bored through with nails, and he fastened to a cross, &c."

Eighthly, from JEWELL'S APOLOGY FOR THE CHURCH, viz.

"We say that man is born and does live in sin, and that no man can truly say his heart is clean, that no mortal can be justified in the sight of God by his own deserts, and therefore our only refuge and safety is in the mercy of God the Father by Jesus Christ, and in the assuring ourselves, that he has pacified all things by the blood of his cross. Now, if there be any who think that this sacrifice is not sufficient, let us go and find out a better. But as for us, because we know this is the only sacrifice, we are contented with it alone, nor do we expect any other; and because it was only once to be offered, we do not enjoin the repetition of it; and because it was full, and in all its members and parts perfect, we do not substitute to it the perpetual successions of our own sacrifices."

It is impossible to read this last sentence, without observing its direct denial of the perpetual sacrifice in the mass.

Ninthly, from NOWELL'S CATECHISM, which likewise consists of a Dialogue between a Master and Student; and lastly, from the REFORMATIO LEGUM, in which occurs a chapter *Of the Death or Sleep of Souls, and of the Resurrection*, thus commented on.

"Some impiously philosophize, that the souls of men departing this life, when once they have left the body, are either immersed in sleep, or return to nothing, till the day of the last judgment, and they will be aroused from sleep, or rise from death with their own bodies....For in like manner as Jesus Christ was recalled to life in an entire, true, and perfect body, nor did his soul perish or fall asleep; so we who are members of Christ live in the soul after death, but following our head shall rise again with souls and bodies at the last judgment."

The next specimen we shall offer is from the second volume. But we must considerably abbreviate it, presenting only the leading subjects of the seval sections. It is intitled, *On the Sacraments.*

"1. The word *Sacrament*, meaning originally an oath of allegiance, is now restricted to certain consecrated matter ordained by our Saviour to be an outward visible sign of an inward and spiritual grace. 2. Sacraments are *the signs and seals of grace.* 3. They are the signs and seals of the New Covenant, and memorials both to God and man, by which each signifies his adherence to his part of the covenant established; *a mutual act*, by which, God binds himself to impart salutary grace, and man promises to fulfil the terms on which it is conferred. Thus are God and man united by a mutual pledge! 4. *Sacraments are outward marks, by which Christians are distinguished* from all who are not members of Christ's body. 5. *It is necessary to a Christian Sacrament that it should be ordained by Christ himself.* 6. Christ has also appointed the persons by whom the Sacraments are to be administered, to those who are duly ordained to preach the word, *the ministers of the Gospel.* 7. *The first of the two parts of which a Sacrament consists, is the outward visible sign.* 8. *The second part is the spiritual grace, or the thing signified.* 9. The thing signified is not inherent in the sign: it is only *relative and sacramental*, the sign being the object of the senses, and the thing signified, of faith. 10. *The outward sign* is accompanied by the inward grace, but *is not the efficient cause* of it. 11. *The dispositions necessary to the due reception of the Sacraments are Faith and Repentance.* To those who do not rightly use them, the Sacraments are vain and fruitless. 12. The Church of England acknowledges *only two Sacraments, Baptism, and the Lord's Supper.*"

"Confirmatory Texts from Scripture."

"A portion of the Catechism."

"The 25th and 26th of the Thirty-nine Articles."

"The Ninth Homily."

"KING EDWARD THE SIXTH'S CATECHISM, in which the Sacraments are defined to be 'certain customary, reverent doings and ceremonies ordained by Christ

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that by them he might put us in remembrance of his benefits, &c.'"

"JEWELL'S APOLOGY OF THE CHURCH, in which they are called 'sacred signs and ceremonies, which Christ commanded us to use, that he might thereby represent to our eyes the mysteries of our salvation.'"

"NOWELL'S CATECHISM, which describes them to be 'an outward testifying of God's good will and bountifulness towards us, through Christ, by a visible sign, representing an invisible and spiritual grace.'" And the

"REFORMATIO LEGUM, which affirms that 'Great is their thoughtlessness, who so undervalue the Sacraments, that they wish them to be considered as mere naked signs and external tokens only, by which the religion of Christians may be known from others. A Sacrament is a visible sign instituted by God, by which the grace derived to us from the promises and merits of Christ, and the remission of sins set forth in these promises, are sealed.'"

Our last specimen is from the third volume, the article

"OF THE MORAL LAW. 1. What is meant by the Divine Laws in general. 2. It is necessary to distinguish those precepts which are peculiarly Mosaic from those which belong to the Law of Nature. 3. The Mosaic Laws of three kinds, Moral, Ceremonial, and Judicial. 4. Signification of the word Decalogue. 5. The Decalogue obligatory on all Christians. 6. Certain Rules in interpreting the Decalogue. 7. Tables of the Law. 8. Substance of the Ten Commandments."

This is followed as before, by correspondent sections, containing extracts of confirmation from every part of Scripture, from the Book of Common Prayer, from the Commandments, the Baptism of Infants, the Catechism, the Seventh Article, the Fifth Homily, Cranmer's, Edward the Sixth's, and Nowell's Catechisms.

The idea of this work is certainly new. We have never met with such an accumulation of authorities, sacred and secular, collected in so small a compass, confirming and elucidating the original doctrines. It must therefore, of course, be highly useful to the young student who is preparing himself for the sacred office, as well as to those who have entered the threshold, and wish to look back upon, and contemplate the sacred bases of their Faith, and the coincidence of their established formularies, with the doctrines of our immortal reformers, who drew from the living fountains their streams of health, unmixed with the extraneous matter which had for so many ages polluted it.

Neither must the *Introduction* pass without our commendation. To those who would obtain a correct knowledge of the gradual steps by which the Reformation was accomplished, from its earliest dawn under the *wavering auspices* of Henry VIII., to its completion under Elizabeth, together with much biblical information on the same subject, the Introduction will prove a valuable compendium.

But a principal merit of this work, consists in the excellence of its author's intentions.

"He who writes on common topics, has at stake his character for literary attainment or scientific research,—he has to dread the lash of criticism, which may justly, perhaps, inflict a severe punishment for ignorance, or for folly and presumption, in attempting to teach to others that with which he himself is unacquainted,—he has to apprehend the mortification of observing, that his volumes mildew on the shelf, unheeded or thrown aside by those for whose improvement they were designed. In addition to these causes for anxiety, a heavy burthen is laid on him who trusts himself to handle religious subjects: he has a much more arduous cause before him, in proportion as the weight of his responsibility is incomparably greater; as his freedom is more fettered; as the path is often intricate and dark, and as the danger of deviating from the one right but narrow way, is rendered much more formidable, by the chance of drawing others with him into perplexity and peril. He writes not for the entertainment, but for the instruction of his fellow-creatures; and assumes, therefore, in the very act, that he has ability to teach them. He awaits the sentence not only of man, but of God; not only of those

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who are his superiors in human learning but of the Supreme Being. If he lightly take in hand to explain the sacred text of the word of God, to exhort his brethren, to lay down the principles of sound doctrine and good conduct, without having thoroughly informed himself of all that is necessary, he is not only blameable, but he incurs no small risk of being accounted sinfully presumptuous in venturing to touch high and holy things without becoming preparation, in daring to sully their purity with unconsecrated hands. But more than this, he makes himself answerable for an injury to the present and eternal peace of his fellow-creatures, which through want of information that he ought to have acquired, and of caution that he ought to have exercised, he may be instrumental in producing.

"Under the influence of feelings arising naturally out of such reflections, deeply and solemnly impressed with the responsibility which he incurs, and painfully sensible of his own many deficiencies, the author is aware that the work in which he is engaged is of no small importance, for it embraces the entire scheme of human redemption, and the whole circle of religious obligations; and of no inconsiderable difficulty—for its province is categorically to affirm the truth with respect to questions, in which the wisest and the best of men have differed in opinion."

Dr. B. is so full of his subject, as sometimes to press into his service passages which have but a remote and slight bearing on the main point: but his anxiety to leave nothing untouched which might contribute to his purpose, may plead a very sufficient apology. He has discharged his task with conscientious fidelity, and brought together documents extremely interesting to those who are studious of our ecclesiastical history.

Six Discourses, preached before the University of Oxford. By Thomas Linwood Strong, B.D. of Oriel College, Oxford, Chaplain to the Lord Bishop of Llandaff. 158 pp. Rivingtons. 1821.

The unity and integrity of the Christian faith, the doctrines of the Atonement, and of Grace, and of Predestination, and the present state of the sacred text, are points upon which much doubt and misapprehension are wont to prevail, and which should at all times be clearly and rightly understood. They are points which originally belong to the investigation of the learned, by means of whose easy and familiar expositions, they may be accommodated to the capacities of unlearned men, and may be generally improved to the removal of objections to a public conformity with the established Church, and to the advancement of peace and consolation in the moments of private reflection.

These points are discussed by Mr. Strong in Six Discourses, preached before the University of Oxford, and now offered to the notice of well-educated men, to whose confirmation in a Scriptural faith they are well adapted, and by whom they will not be less appreciated or approved, because Mr. Strong modestly disclaims all pretensions to ingenuity, eloquence, or research. They are principally intended

"To invite the attention of the younger clergy, and more particularly of those who are candidates for ordination, to some matters of great consequence, which are often seriously misunderstood; and to warn them against certain errors, which have sometimes proved disgraceful to the clerical profession, and injurious to the Christian cause."

The importance of the topics, the vehemence with which they are brought into the discussion of every day, and the ease and perspicuity with which they are treated by Mr. Strong, will render the present volume an acceptable summary to all who are entering upon the study of theology, and are desirous of acquiring a competent knowledge of Christian truth, and have not the means of collecting, or the leisure for consulting, more voluminous and elaborate discourses.

The purpose of the first Discourse is to shew, that no countenance is given in the Apostolical writ-

ings to the propagation of discordant articles of faith. The mind of man has ever been too prone to form private conceptions of religious truth, and if none has been found to defend the innocence of positive error, many have maintained, that there is no offence in the varieties of religious belief. The Scriptures are quoted without hesitation in vindication of this latitude of religious opinion, and the example and authority of St. Paul are alleged in proof, that the peculiar doctrines which are taught are matter of little concern, if they are but collected from the word of God. The appeal is made to the difficult text of the Apostle to the Philippians, (i. 15—18.) and Mr. Strong has rendered good service to the Church in proving the irrelevancy of the appeal, by an exact interpretation of the passage, in its connexion with the general spirit and occasion of the Epistle. The substance of the exposition is thus recapitulated:

"The Apostle is speaking exclusively of the state of the Christian Church at Rome at a particular time, and the sentiments he expresses are, in all respects, worthy of himself and of that holy religion which he so firmly believed and practised. He describes the different motives by which different preachers were actuated, but does not intimate that any diversity of doctrine prevailed among them. The observation of Erasmus upon this passage appears both just and luminous: 'Non Paulus de his loquitur, qui docebant *hæretice*, sed qui *recte* licet animo parum sincero. Nec hos probat tamen: sed negat sibi discutiendum, quo animo id faciant, modo prosint.' The whole scope of the Apostle's discourse is confined to the character of the man. A contrast is drawn between two classes of preachers, who were then engaged in propagating the Gospel at Rome. One class was actuated '*by envy and strife*,' the other by '*good will*.' The one laboured '*in pretence*,' the other '*in truth*.' But as the pretensions of both were equally fair, the general congregation of Christians, to whom their instructions were addressed, did not perceive the hypocritical character of the former class; and, consequently, their preaching was productive of as much public benefit as if they had been truly influenced by the noblest zeal for religion, and as if they had been exempt from those base and malevolent passions which were, in fact, the main spring of their exertions. The words 'in pretence' and 'in truth,' on which the misinterpretation of the passage seems chiefly to rest, have no allusion to the nature of the doctrines preached, but relate solely to the private motive of the preacher. They who preached in pretence, as we have already seen, were the Apostle's personal enemies. They preached to others the unadulterated doctrines of the Gospel; but, at the same time, under pretence of a zeal for religion, they gratified those passions which religion especially forbids. The same persons are said, in the fifteenth verse, to 'preach Christ,' a phrase which is never applied, in Scripture, without some qualification, to any but the preachers of true religion. So, again, the words 'in truth' do not here mean sound doctrine, in opposition to false, but a pure and honest motive, in opposition to a corrupt one. If they are understood to signify purity of doctrine, the whole passage is thrown into confusion; whereas, the Apostle's discourse, according to the other interpretation, is perfectly clear and natural in all its parts." P. 11.

This interpretation is confirmed by the general analogy of the Scriptures, and especially of the writings of St. Paul, who was distinguished by his zeal in contending for sound doctrine and the unity of a settled faith, and in opposing in conjunction with the other Apostles, the progress of error and heresy. The same analogy of the Scriptures will confute another popular misapprehension of the text, in which it is arbitrarily brought in defence of the ministrations of private and unauthorized teachers, as if ordination to the ministry were a matter of indifference, or as if St. Paul had never recorded the pleasure with which he beheld the order of the Colossians, or had never warned the Romans to mark such as caused divisions and offences, contrary to the doctrine which they had learned. The conclusion of Mr. Strong is as applicable to schism as it is to dissent:

"If St. Paul had intended, in the language of my text, to represent uniformity of faith as a matter of indifference, he

would have contradicted himself and other inspired teachers of the Apostolical Church. But if the words be applied to the motives of the preachers, without reference to their doctrine, they will be found in perfect harmony with the general declarations of Holy Writ." P. 17.

It has been sometimes supposed, that the severe judgment pronounced upon unbelief, especially in the last commission of our Lord recorded by St. Mark, is irreconcilable with the mercies revealed in the Gospel, but it is shewn by Mr. Strong in the second Discourse, to be no valid objection to a revelation otherwise authenticated, and proved of Divine origin. The sentence in its just interpretation, is applicable to none but those who possess and neglect the opportunities of Christian knowledge; and, as in the preceding clause, obedience is implied in the promise made to such as believe and are baptized, so the condemnation of those who believe not, is founded on their deliberate and voluntary rejection of the truth. While Christianity thus considers the relative opportunities of its disciples, *we*, who have the opportunity of believing, are inexcusable in infidelity, and it becomes a question of the deepest interest and importance, what is the doctrine professed in baptism, of which the rejection incurs the judgment pronounced on unbelief? The obvious and only answer is, that it is the doctrine of the Trinity, which, as well as all other doctrines of the Gospel, it is necessary to preserve whole and undefiled. The Preacher is thus led to animadvert on the composition and spirit of the Nicene or Constantinopolitan and the Athanasian Creeds, to the former of which an anathema founded on the text (Mark xvi. 16.) was originally annexed, but formed no part of the Creed: the damnatory clauses, as they are called, of the latter, although equally authorized and sanctioned, have been the frequent occasion of cavilling and dispute:

"When our Saviour said, 'He that believeth not shall be damned,' he doubtless intended to denounce punishment on all who, with sufficient means of information, might reject, or wilfully corrupt the doctrines of his religion; but not on those who might be ignorant of the Gospel, or incapable of attaining a competent knowledge of its doctrines and conditions. It is clearly the perverse disposition of individuals, not the deficiency of their knowledge, against which his anger is denounced. So the language of the Athanasian Creed is intended to condemn all wilful depravation of the truth, and obstinate infidelity. In this sense it has always been understood by the most temperate and judicious writers of the Church of England; and it is, perhaps, worthy of remark, that the commissioners who were appointed to revise the Liturgy, in the first year of King William the Third, had resolved to prepare a rubric to this effect: 'the condemning clauses are to be understood as relating only to those who obstinately deny the substance of the Christian faith.' It is well known that the main object of this commission was at last abandoned; but the fact that such a rubric was prepared by the commissioners is a proof of the construction which they put upon the damnatory clauses of the Athanasian Creed. In attaching this sense to the clauses in question they acted in conformity both to Scripture and reason, and bequeathed a lesson of wisdom and moderation to the clergy of future times. Although the rubric which they proposed was not inserted in the Liturgy, it may tend to confirm our judgment and to produce much private satisfaction in a point of acknowledged difficulty. As our Saviour did not think it necessary to guard the strong language of my text, but has left us to understand it with such exceptions as common sense and the general principles of his religion might suggest, so we may understand these clauses of the Creed as a broad and general statement of an important truth, which applies, in different degrees, to different persons, and must, therefore, always be received in a qualified sense." P. 36.

The doctrine of the Athanasian Creed, is true, and is founded in the Scriptures, and was designed to counteract many pernicious heresies, with which we are not at liberty to compromise the faith of the Gospel, and which may at all

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times be disclaimed without incurring a charge of intolerance:

"It appears, then, that the language of the Athanasian Creed is not more severe than the language of our Saviour and his Apostles; and, moreover, that similar expressions were used by the Church in primitive times, not with a presumptuous intention of anticipating the decisions of almighty wisdom, but simply with a view of protecting the 'everlasting Gospel' from the errors of the weak and the designs of the wicked. On the same ground we are required to use the Athanasian Creed. It becomes us to recite that ancient formulary, not in a spirit of intolerance and pride, but with humility, charity, and faith; in the earnest hope that it may please God 'to have mercy on all Jews, Turks, Infidels, and Heretics; to take from them all ignorance, hardness of heart, and contempt of his word, and so fetch them home to his flock; that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord.'"—P. 40.

The doctrine of Universal Atonement, and the doctrine of Universal Grace, are argued in the third and fourth Discourses, with reference to the objections of the Socinians, whose confidence in maintaining their peculiar opinions, whose subtlety in the perversion of Scriptural truth, and whose endeavours to abate the sovereign authority of the Scriptures, render it necessary at all times to warn the young and inexperienced of their delusive arguments. The general doctrine of St. Paul concerning the Atonement, in Romans v. 7, 8. is too plain to be misunderstood, notwithstanding the variety and the difficulty of interpreting the particular expressions of a "just" and a "good" man, which are not unfrequently opposed in the Scriptures, and of which the first may be thought to respect the rigour of the Law, and the last the benevolence of the Gospel. Mr. Strong interprets the latter expression, of a benefactor:

"It is well known that the word αγαθος, which occurs here, is used not only in Scripture, but in the purest writings of antiquity, to signify a benefactor, a sense which appears to harmonize exactly with the general spirit of the text before us. According to this interpretation St. Paul's language may be thus paraphrased:—'Scarcely would a man die for the sake of a fellow-creature, in whose character the noblest qualities were combined. I will not absolutely maintain, however, that such a thing is impossible where especial ties of gratitude and love are added to that high veneration which a virtuous character naturally excites; but this is the utmost extent to which human benevolence and affection can be carried. Mark, then, how far the love of God towards men exceeds the most devoted attachment of man to his fellow-creatures. God commendeth his love towards us in that while we were yet sinners Christ died for us. Greater love hath no man than this, that a man should lay down his life for his friends. But the Son of God died for his enemies, for those who were in open allegiance to the prince of darkness, sunk in the abominations of idolatry, and utterly estranged in heart and mind from the knowledge and service of the true God." P. 52.

It was plainly the doctrine of St. Paul, and indeed of all the Apostles, that Christ died for a sinful world: and his death is both unequivocally called an Atonement, and may be demonstratively shewn to be an Atonement, from a comparison with the Mosaic sacrifices. In its benefits, the sacrifice of his death included not only the first disciples, but all mankind. These are certain truths in the judgment of the Christian believer, and the more they are perverted, the more necessary is it, that they should be explained. They are mysterious truths, but they are not therefore unreasonable; they have their evidence in our own hearts, and in the deep conviction of our own necessities.

In his address to the Jews on the day of Pentecost, St. Peter may be thought to have referred especially, and almost exclusively, to the miraculous effusion of the Holy Spirit, and to that event, and to the extraordinary powers of the Apostles, it

is known, that the Socinians would restrict the whole doctrine of the Holy Spirit of God. Mr. Strong, in a very luminous and satisfactory argument, refutes this opinion, by the citation of various predictions of the ancient Prophets, expressed in very full and general terms, which can hardly be understood of any other subject, than the effusion of Divine grace, on a scale much more extensive than can be applicable to the miraculous gifts of the Apostolic age:

"A well-known passage of Jeremiah may also be produced in confirmation of the same point. 'Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; but this shall be the covenant that I will make with the house of Israel: I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.' It would be difficult to give a consistent exposition of this passage, which is so frequently cited as a prediction of the Gospel, without especial reference to the influence of the Spirit bestowed upon mankind, under the Christian economy, for the ordinary purposes of salvation. For the prophet not only anticipates the superior holiness and efficacy of that dispensation which was to succeed the law, but alludes expressly to the more intimate communion which was then to subsist between the Deity and his creatures. 'I will put my law in their inward parts, and write it in their hearts.' In the New Testament the Mosaic covenant is called the 'law of a carnal commandment,' and the Christian 'the ministration of the Spirit.' The strongest expressions are also used to describe that holy intercourse which subsists between the Spirit of God and the souls of the faithful. 'He that is joined to the Lord is one spirit,—know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?—therefore glorify God in your body and in your spirit, which are God's.'" P. 76.

The concluding words of this prophecy of Jeremiah, are frequently repeated by the Prophet Ezekiel, and they are expressly applied by the Apostle to the communion of the Holy Spirit with the faithful: "Ye are the temple of the living God, as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people."

"It may be sufficient to produce one more testimony from the prophetic Scriptures. Ezekiel, having assured his countrymen that their own perverseness was the cause of all their calamities, comforts them with a distant prospect of divine mercy, and breaks forth into expressions which can only apply, in their full sense, to the times or economy of the Gospel. 'Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you. And I will take away the stony heart out of your flesh, and will give you an heart of flesh, and I will put my Spirit within you, and cause you to walk in my statutes.' Here, surely, is rather a description than a prophecy of the ordinary operation of divine grace upon the Christian Church, without any apparent reference to that special degree of illumination which was limited to the Apostolic age. A manifest allusion is also made to the sacrament of Baptism, by which the first portion of sanctifying grace is bestowed, and a principle of spiritual life implanted in the soul of man. It is impossible to read those words of the Prophet, 'I will sprinkle clean water upon you, and ye shall be clean,' without remarking how exactly they correspond with the language of the New Testament on the doctrine of Baptism. 'Arise,' said Annias to St. Paul, 'and wash away thy sins.' 'He saved us by the washing of regeneration and renewing of the Holy Ghost.' And in the verse immediately preceding my text, St. Peter thus addresses his audience: 'Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' To the same effect is that noble and spirited exhortation in the Epistle to the Hebrews: 'Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.'" P. 78.

These prophecies are sufficient to justify the inference, that the gifts of the Holy Spirit are commensu-

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rate with the death of Christ, and correspond in importance and extent with his atonement and mediation, as they are equally essential to our Salvation:

"As, then, we believe, on the surest warrant of Holy Writ, in the doctrine of universal redemption by the blood of Christ, so must we believe, on the same authority, in the universality of divine grace. These doctrines, indeed, even as distinct topics of contemplation, may well engage all the faculties of the mind while they correct and elevate the affections of the heart: but if we view them in connection, the mercy of God shines forth in brighter colours, and the whole subject assumes a higher degree of sublimity and importance. We then perceive more clearly that redemption, in the widest sense of the word, is not confined to families or to nations. No groundless or arbitrary distinctions are made between those who are children of the same parent. 'God hath made of one blood all nations;' 'he will have all men to be saved and to come to the knowledge of the truth.' In furtherance of this design he has established such a covenant and provided such means of grace as will comprehend all who are willing to embrace them. To different persons, indeed, in different ages of the world, he has assigned situations of greater or less advantage, with respect to the knowledge of his will. But this does not affect the main position. It is still true, that 'in every nation, he that feareth God and worketh righteousness is accepted with him,' and that, 'if there be a willing mind it is accepted according to that a man *hath*, and not according to that he hath not.'"—P. 83.

It is also true, that nothing but obstinate and wilful transgression, can deprive a man of this grace, which is diffused wherever the Gospel is revealed, and operates wherever it is not resisted or despised: which is not denied even to the wicked, until by their obduracy they have excluded themselves from all further participation of the gift, and which is vouchsafed as it is essentially requisite and necessary to every man, who is earnest in his endeavours to fulfil the sublime and arduous duties of Christian morality.

The doctrine of Universal Grace may be thought to conflict, as in truth it corresponds and is connected with, the doctrine of Predestination, a doctrine which it is of high importance to understand, and of which the true knowledge can only be acquired from a severe and diligent examination of the Scriptures. The great foundations of this doctrine are laid in the Epistles to the Romans and the Ephesians: in the former of which the Divine knowledge precedes the decree, and comprehends the means and condition, as well as the end or final result. In the Epistle to the Ephesians the same order is implied. Mr. Strong's argument is conducted on the hypothesis of a predestination of individuals to eternal life: we cannot conceal our preference of the exposition of Mr. Young, in his Sermon on Predestination; a Sermon, conducted on the soundest principles of Scriptural interpretation, most irrefragable in argument, and conveying the most powerful consolation to the perplexed and doubtful mind in a clear demonstration, that the purpose of God, according to St. Paul, respects the conversion of the Gentiles to the faith and privileges of the Gospel.

The doctrine of the Church of England, concerning this and every other religious truth, is founded in the Scriptures, and it is not possible to read the Discourse of Dr. Winchester on the Seventeenth Article, or the luminous analysis of that Discourse, annexed by Dr. Copleston to his Sermons on Predestination, without observing the scrupulous anxiety of the Reformers, upon whom the discussion was forced by the controversies of the day, to avoid all human exposition, and to adhere to the unsophisticated language of Scripture. The Seventeenth Article is, in fact, a compilation from the Scriptures, and whatever sense the Scriptures can be demonstrated to bear, that sense is the doctrine of the Church of Eng-

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land. The Article itself maintains: "*we must receive God's promises in such wise, as they be generally set forth in Holy Scripture:*"

"The word Predestination is not introduced in the Liturgy, for the best and most obvious reasons, but the doctrine itself is recognized in such manner as may produce a salutary effect on the minds of ordinary men, without exciting any groundless apprehensions, or drawing their attention to dark and mysterious subjects. In the Burial Service we pray that it may please God 'shortly to accomplish the number of his elect, and to hasten his kingdom.' Here we profess our belief that the character and conduct of all mankind, past, present, and to come, are so entirely open to the eye of God, that the very number of those who shall be saved is absolutely determined." P. 109.

"*The number of the elect*" is not a Scriptural expression: it occurs in the Epistle of Clemens Romanus, and however definitive *the number* may seem to be, *the elect*, in the language of that Apostolical father, is sufficiently comprehensive.

Mr. Strong's last Sermon is on the purity and integrity of the Sacred Text, and on the rules by which that purity and integrity may be ascertained. It is valuable as an elementary discourse on an important branch of professional study, and the remarks on the critical character of Griesbach and Wetstein will not be read without profit, if they preserve the reader from an unworthy deference to the authority of great names. The texts (Acts xx. 28.) has been most severely debated, and forms an useful praxis in a Discourse on Sacred Criticism, and affords, at the same time, an occasion of practical exhortation to the imitation of the Apostles, and the great Exemplars of our own Church.

There are three appendixes to these Discourses: of which, the first treats of the formation of a part of the Constantinopolitan Creed, and exhibits the ancient Creeds of Jerusalem and of Rome: the second briefly notices Calvin's doctrine of Predestination: the third relates to the authority of the Fathers in ascertaining the text of Scripture, and contains a brief, but curious and interesting, examination of those passages of the Fathers, to which Wetstein appeals in vindication of the reading of Κυριου, in Acts xx. 28., and which are shewn to be utterly irrelevant.

There is nothing in this little volume, of which theologians will not approve, or of which well-educated men should not blush to be ignorant.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING THE ENLARGEMENT AND BUILDING OF CHURCHES AND CHAPELS.

THE Anniversary Meeting of this Society was held on the 20th day of May, at the Society's Rooms, in Lincoln's Inn Fields, present, the Archbishop of Canterbury, in the chair; Bishop of London, Bishop of Chester, Bishop of Llandaff, Lord Kenyon, Dean of Carlisle, Archdeacon of Cambridge, Archdeacon Watson, Archdeacon Blomfield, Rev. Dr. Shepherd, Rev. Dr. Wordsworth, George Gipps, Esq. M.P. Joshua Watson, Esq. together with a large assembly of subscribers to the institution.

Report.—During the last year, the aid of the Society has been applied for in 68 cases, several of which are still under consideration. 54 grants have been made, and by this assistance, Church room has been provided for 16,891 persons; and this increased accommodation furnishes 12,764 free and unappropriated sittings, about three-fourths of the whole number. The grants made by the Society to promote this object, have amounted to £15,551.

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Statement of Contributions.—Donations, £60,321 16s. 10d. Annual Subscriptions, £626 10s.

The Committee have especial pleasure in reporting, that during the last year, the Society has received two anonymous donations of Five Hundred Pounds each.

During the two preceding years, warrants were issued for the payment of £13,212, the amount of 70 grants, and the sum of £11,140, the amount of 44 grants, has been paid during the last year, making the number of grants where the work has been completed 114, and the whole amount actually paid, £24,352. Other grants have been voted by the Society at different times, to the amount of £29,281 which will be paid upon the receipt of the usual certificates, that the works have been satisfactorily completed.

The mention of such places as the Island of Serk, the Scilly Islands, the Parish Church of Stapleton, and in that of St. George, comprehending the village of Pill, both in the populous neighbourhood of Bristol; St. Peter's, Nottingham, a town in which the want of Church room is most seriously felt; the Parish Church of Walsall, and Lane End Chapel, the one situated in the midst of the Iron works, and the other among the Potteries of Staffordshire, will probably be of itself sufficient to shew the inability of the respective inhabitants, to provide themselves with the additional Church room they so much wanted, without some foreign aid. That aid has been given by this Society, and in some cases to a very large amount, where the circumstances seemed not merely to justify but to demand it. In other instances, where the ability of the Parish was greater, and the contribution of the Society has consequently been less, its usefulness has still been as strongly manifested; for it has appeared by acknowledgments received, that without the impulse thus given, the increased accommodation would never have been procured.

These instances, coupled with the general statement of their operations, will serve to shew that the expectation and promise of aid have encouraged and enabled the inhabitants of various parishes to begin and complete the enlargement or improvement of their respective Churches and Chapels. Consequently, they shew the great utility of this Society, and the important results with which it has been mainly instrumental in producing. As far as its sphere of action can extend, it provides for the wants of an increasing population. It has already contributed to furnish in different Churches and Chapels of our Establishment more than 66,000 additional seats, of which nearly 50,000 are free, and unappropriated.

Consecration of Pancras Church.

On the 7th of May the new Parish Church of St. Pancras, the first stone of which was laid by his Royal Highness the Duke of York on the 1st of July, 1819, was consecrated by the Lord Bishop of London.

The Church is situated on the south side of the New Road, having its western front in Euston Square; and is so conspicuously placed, that it has attracted a good deal of public attention during the progress of its erection, by its unusual size, and peculiar style of architecture.

A short account of the building itself, and of the dedication of it to its holy purpose, may therefore be acceptable to our readers.

The doors of the Church were opened at ten o'clock, and at half-past eleven the Lord Bishop of London, and the Lord Bishop of Llandaff, entered at the great western door, where they were met by the ecclesiastical officers of the Diocese, the Vicar, Churchwardens, and twelve of the Trustees of the Church. The Bishop proceeded to the front of the altar, and there received from the Vicar, the Rev. Dr. Moore, the petition to consecrate, which was read by the Registrar. A procession was then formed, according to the usual order, which passed down the middle aisle, the Bishops and Clergy repeating alternately verses of the 24th Psalm, and returned up it to the altar rails, within which the Bishop of London, and his two Chaplains took their seats. The Vicar having presented the Acts of Parliament, and deeds of conveyance, which were laid on the communion table, the Bishop began the first part of the dedication service, at the end of which the sentence of consecration was read by the Chancellor, Sir C. Robinson, signed by the Bishop, and delivered to the Registrar.

The Morning Service, including the Psalms and Lessons appointed for the occasion, was then read from the desk by the Rev. Dr. Burrow, one of the trustees. The Communion Service from the altar, by the Bishop; the Epistle and Gospel, by his two Chaplains, Mr. Oakley and Mr. Jones. An Anthem was sung after the Second Lesson, and another after the Prayers, by the gentlemen and choristers of the Chapel Royal. The 100th Psalm before the Sermon, by the children of the St. Pancras National Schools, of whom, 600 were seated on each side of the organ.

The Sermon was preached by the Vicar, who took as his text Psalm xcvi. 9.; and the service was concluded from the altar by the Right Reverend Prelate.

The propriety with which all the arrangements for the detail of the Consecration had been made, and the exactness with which they were executed, entirely prevented any thing like disorder or interruption. The service, and the scene together were as affecting and as gratifying to the religious observer, as can well be conceived. The day of consecration of its Church will long be remembered in the Parish of St. Pancras, as a proud and happy day, and even by those who are not immediately concerned, with thankfulness to Almighty God, for having brought this work to its completion, to the honour of his name, and the support of the Church of England.

The new building, becoming on its consecration, the Parish Church, has been erected at the sole charge of the Parishioners, who with a most laudable zeal, and a liberality which redounds highly to their credit, have by the authority of a local Act of Parliament, constructed an edifice, which, with regard both to the valuable and substantial quality of the materials (the whole exterior being of Portland stone and Terra cotta, more durable than stone, and the interior of oak;) and to the provision for accommodating as large a number of the inhabitants as possible without exceeding the compass of the human voice, is not surpassed by any sacred structure in the metropolis, if indeed it be equalled by any. Such a building is not to be finished at a small expence: and it is a matter of no small praise to the parishioners, that they have cheerfully expended a very considerable sum upon an object so worthy of their generous exertions. It should be known, too, that a large Parochial Chapel is already begun at Camden Town, to be built under the provisions of the same Act, and to be paid for out of the same funds as the Church, collected by an easy rate upon the parish.

As the architectural design is very different from any thing to which the public eye has been accustomed in this country; and as it puts in a claim to consideration in consequence of its being the first attempt to introduce the principles of Grecian architecture, as distinguished from the Roman, into our ecclesiastical buildings of magnitude and importance, it may not be amiss to mention the authority which exists for the several parts of the building, and the manner in which the antient models have been adapted to the present purpose. The design of Mr. Inwood, which is now executed, was originally selected by the Board of Trustees as being more simple, more commodious, more accordant with the best standards of taste, than any other, out of the many which were submitted to them. The enormous expence of erecting a Gothic, or English Church, equal in durability and execution, to what might be effected in a less elaborate style, determined them against attempting to build a Church, which after all could only be a very humble imitation of the magnificent cathedrals which attest the endless resources of the hierarchy in the days of Roman Catholic ascendancy, but defy all competition in these more economical and unostentatious times. The plan adopted, therefore, was of a different kind; and the models to which it was determined to adhere, as closely as might be practicable, were taken from the spot where science once flourished in its greatest splendour. The Erectheum, the small Ionic Temple which still stands on the Acropolis of Athens, the eastern portico of which was dedicated to Erectheus, the sixth king of Athens; the western to Minerva Polias, the supposed protectress of the city; and the attached little fane, or southern wing, to Pandrosus, the grand-daughter of Erectheus, has been as nearly copied in the design of St. Pancras Church as difference of circumstances and destinations would allow.

It is understood that the Erectheum was completed about B.C. 400, having been in progress during a period of about forty years, in which the fine arts were raised to their highest pitch of glory by the taste and munificence of Pericles, and the skill of Phidias and Ictinus. It is to be expected, therefore, that the decorations and proportions of a building of that date should be of the first rank of art; and such the remains of the Erectheum are esteemed.

In a modern Christian Church it is impossible to adhere servilely to the precise construction of a Pagan temple; nor is it desirable that it should be attempted; but in following the proportions very nearly, and the decorations even minutely, in deviating from the forms and ornaments only where there is necessity—that is, in adapting whatever is admirable in the beautiful remnants of antient art to the character and purposes of a Church of England, all that can be done, is done, for the preservation of good taste. Whatever deviations from the model have been found necessary in St. Pancras Church, they have been

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made on the principles, as it would appear, of Grecian architecture. Thus, for example, the tower, or steeple, is deemed a necessary appendage to a Church, and therefore ought not to be omitted, however it may interfere with the style of those ages in which no such things were allowed to break up the long extended horizontal line. In submission to established custom, the tower of St. Pancras is raised to a considerable height, and it is composed, not copied, from the tower of the Winds, or Clepsydra, at Athens; a building, indeed, certainly of much later date, and consequently of less authority than the temple of Erectheus, but suitable in many respects (and the only one in Greece which is so) to the purpose of an English ornamental Campanulum. As we find in the Propylæa, or entrance to the Acropolis, that the portico is Doric, but the inner range of columns Ionic, most remarkably brought down to the simplicity of the Doric, by stripping them of their volutes; so here it seems to have been the intention of the architect to adopt the least decorated example of Corinthian, because it more nearly assimilated with the Ionic of the portico; by this means, very judiciously availing himself of the effect of gradual transition, rather than strong contrast. On the summit of the tower, which in the original supported a shifting vane, is planted the cross, the sacred symbol of our faith. On that elevated pinnacle it stands (and long may it stand!) an emblem of the triumph of Christianity, over the boasted influence of heathen superstition. It appropriately terminates the edifice, on the front stone of which is inscribed, in the character and dialect used when the Erectheum was erected,

Μακαριω φως Ευαγγελιω ητως αει φωτιξοι τους Εθνων αφανεις νεως.

With respect to the construction of the interior, it appears as if the great desideratum, facility of hearing and seeing in a large building, were really attained. The Church contains upwards of 2200 sittings, and yet simply by avoiding all obstructions to the voice, all heavy peers and angular projections, by leaving a free passage below the galleries, and a large uninterrupted area above them, it seems as if no difficulty would be experienced, on ordinary occasions, either by the officiating minister, or his congregation, as to speaking and hearing. Upon the whole, the simplicity which is characteristic of the style of architecture, and the excellence of the proportions, which diminishes at least one-third the apparent magnitude of the building, the beauty of the mouldings and ornaments, combined with the richness of the communion plate and hangings, presented on the day of consecration a fine architectural treat to those who are fond, and are capable to judge, of the niceties of the fine arts, applied to the best of purposes.

The exterior is not yet complete, and is therefore scarcely a fair subject for criticism. It is impossible to judge of the effect of the portico, till the capitals are placed upon the columns, or of the Mausoleum buildings, till the female figures, after the original, are fixed in their intended stations. From what is complete, however, we have reason to expect that every attention will be paid, and every endeavour used to render the whole as great an honour to the age, as the several parts are creditable to the individuals who have executed them.

Tyldesley Banks Church.

TYLDESLEY BANKS has attracted the attention of His Majesty's Commissioners for the Building of National Churches, and, with great propriety, they have determined to apply a part of the Funds, appropriated for the purpose of adding to the number of Churches, to the erection of one at this rapidly increasing town, which is situate in one of the most populous Manufacturing districts of this county, —and during the life of the present proprietor of the land, THOMAS JOHNSON, ESQ. has increased from two farm houses, by which the whole site of the present town was occupied on his inheriting the estate from his father, to upwards of 700 houses, and nearly 5000 inhabitants! The want of accommodation for this population in an Established Church, has been of late years, severely felt. A remedy is now in progress. For some time back a great number of workmen have been employed in preparation of the foundation, &c., and on Tuesday last, the 23d instant. on the commemorating day of St. George, the Patron Saint of England, and in honour of whom the Church is to be named, the chief foundation-stone was laid.

At one o'clock, the Ladies and Gentlemen of the town and neighbourhood, preceded by a band of music, moved from the residence of THOMAS JOHNSON, ESQ., (the donor of the land, for the Church and Church-yard) to the ground, where the ceremony commenced, by singing the old version of the 100th Psalm. The stone being elevated, by means of a triangle, &c. Mr. JOHN HUNTER, the superintendant of

the work, being presented with a silver trowel for the purpose, was requested to take upon himself the honour of laying the first stone, which was accordingly lowered, and, in its bed, covered a glass-case, containing various coins and medals of the reigning Sovereign. When the stone was fully adjusted, the Rev. JOSEPH HODGKINSON, M.A. Vicar of Leigh, in which parish the town of Tyldesley Banks is situated, put up to the God, to whose Worship the Church, in due time, will be consecrated, a most appropriate prayer, which he delivered in a feeling and impressive manner, as he implored the Divine Blessing on the pious work which was commenced. The ceremony was concluded by singing the National Anthem "*God save the King*," and by a general acclamation of "*Health and Long Life to King George the Fourth, Duke of Lancaster!*" which was followed by four times four most hearty cheers.

LAW PROCEEDINGS.

Right of Clergymen to controul the singing in Church; and the ringing of Church Bells.

Case submitted to Dr. Lushington, and his opinion thereon.

In consequence of the curate and churchwardens of the parish of Chardstock, Dorset, (a peculiar in the Church of Salisbury) having refused the bells to the ringers on the abandonment of the pains and penalties bill—the belfry door was forced open for three successive nights, and the ringers rung in defiance, and other tumultuous proceedings took place in the parish. The Rev. Thomas Babb, the licensed and resident curate applied to a justice of the peace, who on the 20th November last committed the ringers for refusing to find bail, (though gratuitously offered to them) to the next sessions to answer for a riot and forcibly breaking open the belfry door; and likewise bound over the curate and churchwardens to prosecute; who preferred a bill which was ignoramus'd by the grand jury. Some of the ringers formed part of the choir, the remainder of whom ceased from that period to sing. In consequence of which, Mr. Babb had the children of the sunday school taught to sing, and they began on the 25th December, and continued without interruption till Sunday afternoon the 14th January last, when the singers, namely Benjamin Dening, and eight others, including three of the ringers, (being the next Sunday after their liberation from prison) began to sing at the same time as the children, on which the latter desisted. The psalm selected was the 35th. new version; the first four verses and the eleventh which last verse was not usually sung: such psalm having been selected for the occasion as one of the singers confessed, by acknowledging to a person who remonstrated with him that it was not by his wish it was sung, and that he was sorry for it. On Sunday the 21st. the children sung in the morning; in the afternoon after Mr. Babb had commenced reading the prayer for the King, the singers struck out with their instruments, and though he continued reading they sung; in consequence of which, Mr. Babb stopt, but not until he had almost finished the prayer. It must be observed, that it has never been the practice to sing in this Church after the third collect. During this time the Church was thrown into confusion, and several people left it. Mr. Babb on stopping beckoned to one of the churchwardens, who came up near the reading desk, and on Mr. Babb's whispering to him to observe who were singing he fell down in a fit, several people came round him, and carried him out of Church; the singers continued singing all the time: some of the persons who went out returned, and others did not. On going out of Church after the service Mr. Benjamin Dening one of the singers was heard to say, that their singing had thinned the Church it was too warm before; and James Dum another singer conversing the same evening respecting what the person would now think of the singing, said "we han't done with him yet." On Sunday the 28th before morning service Mr. Deane one of the churchwardens read to the singers then present; viz. Mr. Benjamin Dening and three others the following note from Mr. Babb. "Mr. Babb begs Mr. Deane as churchwarden, to inform the singers that he will not permit the service of the Church to be again interrupted by them, and from their extremely improper conduct on Sunday last, the 21st instant that they will cease to sing in the Parish Church of Chardstock until Mr. Babb is satisfied that from a conviction of their error no such disgraceful occurrences will again occur." *Vicarage, Chardstock, 21st. Jan.* 1821.

Said Mr. Benjamin Dening read the note first to himself, and afterwards aloud, Harrison also read it, and James Smith said, they were the first singers and would sing. They did not however attempt to sing; but after the children had sung a verse, James Smith rose from his seat, went down from the gallery in a very noisy manner, several boys following him,

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most of whom again returned, but he walked out of Church and remained in the church-yard till the service was over. A few people left the Church at the same time. Mr. Benjamin Dening asked for a copy of the note which the churchwarden refused, and Mr. Dening added that he should not consider it as notice, and should sing as usual. In the afternoon after Mr. Babb had commenced the prayer for the King the instruments struck out, and James Smith gave out an anthem and then continued singing and playing whilst Mr. Babb was reading the prayer for the King, for the Royal Family, for the Clergy and People, for the High Court of Parliament, and the greater part of the prayer for all conditions of men: several of the congregation quitted the Church, and before the sermon they sung again.

On Saturday the 3rd February, the following notice was served personally on the singers nine in number. "I hereby give you and each of you notice not to play on any musical instrument whatever in the Parish Church of Chardstock, and I do hereby give you and each of you further notice not to sing any part of the services, hymn, anthem or psalm in the said Parish Church, without my previous consent in writing first obtained for that purpose. Witness my hand this 3rd. day of February, 1821.

Thomas Babb, Curate of Chardstock."

On Sunday morning the 4th. the children were allowed to sing without interruption. In the afternoon Benjamin Dening, and six other singers, and some strangers were in the singing gallery, and as soon as the children began to sing (after the prayers were concluded,) they all (except James Dening) rose up hastily, and noisily lifting up the seats on which they sat, went down from the gallery and walked out of the Church, nearly one third of the congregation followed. During the sermon, gravel, &c. was thrown against the chancel window, and stones drawn against the wall of the Church to create a noise. After Mr. Babb had been preaching about five or six minutes a great noise being made at the south door, Mr. Deane the churchwarden went out of Church, and saw some boys running away, from whence he proceeded to the ale-house, where he saw said Benjamin Dening and upwards of thirty people with liquor and pipes, and on Mr. Deane's saying, "This is bad doings gentlemen," some one replied, the service was over when they left the Church; James Dening one of the singers was observed making signals whilst the children were singing to persons to leave the Church, and several apparently obeyed them by going out as before-mentioned.

Query 1st.—Whether the right of controuling the choir and directing of preventing their singing altogether is not vested by law in the officiating minister, and whether in the present case the choir having ceased to sing and a new choir being formed by the minister the old choir had any right to resume and interrupt the service?

Query 2d.—Whether any and what steps may be successfully taken, against whom of the above persons for singing;—1st. At a part of the service when it has not been usual for the choir to sing, and thereby interrupting the service. 2ndly. In singing after the notice read to them; and 3dly. In leaving the Church in the manner stated before the sermon?

You are also desired to advise on the propriety and expediency of taking any and what steps in the Ecclesiastical Court against the ringers, for ringing after having been refused leave, and having been proceeded against in the temporal Court, in the manner above stated, as an indictment has been preferred against the Curate for an assault, in trying to catch a man escaping from the belfry—and an action for false imprisonment brought against him, by one of the ringers.

"It is especially the duty of the minister to take care that every part of public worship be properly and decorously performed; and in order to effect this he must conform to the law, when it gives him directions sufficiently specific, and when it does not he must act upon his own discretion subject to responsibility to the ordinary. I think it clearly follows from this general and undoubted principle that the control and direction of all singing in the Church must belong to him under limitations I will presently advert to. He may in my opinion being always responsible to the ordinary in case he acts indiscreetly, direct what and how much of the psalms, being the allowed versions shall be sung, what tunes shall be used, and at what times they shall be sung, not contravening the directions of the Book of Common Prayer: he may prevent the use of all instruments except, perhaps, in the case of an organ erected by faculty, but I do not think that the minister can lawfully prohibit any parishioner from joining in the singing: if any parishioner so joining behave indecorously, he may be

punished in the ecclesiastical court. I can entertain no doubt that the conduct of the persons complained of is a violation of the decorum which ought to be observed during divine service: the interruption of the minister and the quitting the Church in a tumultuous manner are offences punishable in the ecclesiastical court, and they may be proceeded against by articles. The singing at an improper time, in an improper manner, will form the substance of the articles, and the notice should also be stated, though as I have already observed, it may perhaps be considered as too unlimited a prohibition. This however will not affect the success of the suit, which if supported by proper evidence must terminate in a sentence against the parties proceeded against.

"With respect to the ringing the bells in the manner stated, this is an ecclesiastical offence, and may also be punished by the same court. I do not think the proceedings in the temporal court can, in any degree, affect the jurisdiction in the ecclesiastical court. It appears to me that the prosecution may now be carried on against the ringers, if it be deemed expedient to do so. The proceedings may include the whole conduct of those individuals, but must be against each separately. The court of the Church of Salisbury, is the proper jurisdiction, and care must be taken that the citation be correct, and the articles agree with it."

STEPHEN LUSHINGTON.

Doctors' Commons,
Feb. 14*th*, 1821.

Report of a Trial at Dorchester, on Saturday, 17*th March*, 1821.

Deem, v. *Thomas Babb Clerk.*

This cause, which from its public nature and importance, had long excited very considerable interest in the county, came on for trial before Mr. Justice Holroyd, and a full special jury, on Saturday, at Dorchester. The plaintiff, who is a cordwainer, living at Chardstock, in this county, brought this action against the defendant, the resident curate, for a *malicious prosecution*, in having falsely, maliciously, and without any reasonable cause, with his churchwardens, preferred a bill of indictment against the plaintiff and four others, ringers of the said parish, at the last Dorsetshire sessions, for a riot, and forcibly breaking and entering the belfry of the parish Church, and ringing the bells, without the consent of the minister or churchwardens; which bill was ignoramus'd by the grand jury. The damages were laid at 1000*l*. Mr. Adam, in a most eloquent speech, addressed the jury, and animadverted on the case being one of as great oppression and as little provocation as he ever remembered, and dwelt on the aggravated conduct of the defendant in having caused the commitment of his client to the House of Correction at Dorchester, on the 20th of November last, by a false representation to the magistrate; where he had been immured during an inclement season, till the sessions held on the 10th of January following; when, notwithstanding the lapse of months, the same vindictive spirit led the Rev. defendant to prefer such bill, without any reasonable cause. The learned counsel, however, expressed himself highly grateful for a special jury, from which his client might expect ample justice and liberal compensation for the injury he had sustained.

Mr. Wilde (one of the counsel of her Majesty in the House of Lords) proceeded to examine the witnesses, who not only failed to establish any malice on the part of the defendant, but distinctly proved, that it was not till after the plaintiff and his associates had been refused leave to ring, by defendant and the churchwarden, and had broken open the belfry door and rung for three successive nights, that they applied to Wm. Tucker, Esq. a magistrate, who examined two persons, (one of whom was called as a witness for the plaintiff) on whose depositions he held that five persons confederating together to do an unlawful act, and breaking open the belfry door, amounted to a riot in law, and told the parties they must find bail to answer the offence. This they refused to do; when the Rev. defendant solicited the constable to bail them, whose bail the plaintiff and others refused to accept; declaring they would not be bailed, but would go to gaol, which they persisted in, in spite of the urgent and ineffectual remonstrances of the magistrate and defendant. Several other witnesses were examined, with a view of proving that no actual riot took place.

Mr. Serjeant Pell, the leading counsel for the defendant, very ably and satisfactorily exposed the total failure of the plaintiff's witnesses to substantiate the statement made by Mr. Adam, on the allegations in the declaration, namely, malice, expressed or implied, arising from want of probable cause, and which was absolutely necessary to support this action; and after commenting with his usual felicity on the contradictory and insufficient evidence of the plaintiff's witnesses, he told the jury

that he should not trouble them with calling his witnesses, as he felt most confident in having a verdict for the defendant, against whom there was not, in the evidence adduced, the slightest ground for sustaining the present action.

The Judge then recapitulated the evidence; and observed, that in order to support this action, it was necessary to establish malice on the part of the defendant, who was not answerable, even if the magistrate had drawn a wrong conclusion from the facts stated; and that in point of law (though it might have been usual to ring without leave) yet the power of refusing the ringers resided in the minister and church-wardens; and that the ringers were wrong doers, in being in the belfry without leave, whether the door had been broken open or not:—and that the conclusion drawn by the magistrate was, that the offence was a riot, and all the evidence supported it; and that no malice appeared to have actuated the defendant, who had applied to the constable to bail the plaintiff, which the latter refused, although the charge of injury was for his being committed to gaol. The jury returned a *verdict for the defendant*—to the satisfaction of a crouded court; and the judge immediately certified for the special jury. The cause occupied six hours. Counsel for the plaintiff, Mr. Adam, Mr. Wilde, and Mr. Frazer; for the defendant, Mr. Serjeant Pell, and Mr. Moor. Mr. Taunton, of Axminster, attorney for the plaintiff: and Mr. Tucker, of Chard, for the defendant.

One of the church-wardens and the ringers of Charlton, Somerset, having denied the right of the Rector, the Rev. Mr. Sharpe, to controul the ringing of the church bells, the latter consulted Dr. Lushington on the subject; and the following (extracted from the Bath Chronicle of the 4th January, 1821) is the substance of the Doctor's opinion on the question put to him by the Rector.

"That the consent of the minister (whether incumbent or curate) is necessary to authorize the ringing of bells in the church, and that the consent of either or both church-wardens, without the minister's consent, is not sufficient. That the minister's consent to the ringing of the bells, must always be had: if the two church-wardens differ, the consent of the minister and one church-warden is sufficient; but the consent of the minister against both church-wardens would not justify the ringing, nor would the consent of both church-wardens against the minister authorize it. That the minister has authority to limit the time of ringing, and that the ringers are bound to obey him. And that no person has a right without the consent of the minister, (whether incumbent or curate) to place flags, garlands, or any thing else, either in or upon the church, or in the church-yard."

ECCLESIASTICAL PREFERMENTS.

The most reverend Lord JOHN GEORGE BERESFORD, Archbishop of *Dublin*, is advanced to the *Primacy*.

The right rev. WILLIAM MAGEE, Bishop of *Raphoe*, to the Archbishopric of *Dublin*.

The right rev. NATHANIEL ALEXANDER, Bishop of *Down and Connor*, becomes Archbishop of *Cashel*.

The rev. WILLIAM BISSETT, Archdeacon of *Ross*, is to be Bishop of *Down and Connor*.

Crespigny, H. Champion de, to the vicarage of *Nealishead, Norfolk*.

Dethick, Thomas, *M.A.* perpetual curate of *Mary's, Bridgnorth*, to the living of *Oldbury, Salop*; patron, THE LORD CHANCELLOR.

Edwards, Thomas Wynne, of *Jesus college, Oxford*, to the perpetual curacies of *Llanrhôs* and *Llangwstenin*; patron, THE LORD BISHOP OF ST ASAPH.

Gaskin, George, *D.D.* of *Trinity college, Oxford*, has been collated, by the *Lord Bishop of Ely*, to a prebend or canonry in the *Cathedral Church* of *Ely*, on the nomination of the *Archbishop of Canterbury*.

Hill, Thomas, to the vicarage of *Chesterfield, Derbyshire*.

Jackson, Thomas, to the vicarage of *East Cowton, Yorkshire*.

Lee, Mr. *M.A.* of *Queen's college, Cambridge*, to be chaplain of *Cambridge Gaol*.

Leggett, John, to the rectory of *East Tisted, Hants*; patron, JAMES SCOTT, Esq. of *Rotherfield park*.

Palmer, George, *M.A. fellow of Jesus college, Cambridge*, to the rectory of *Harlston, Cambridgeshire*; patrons, THE MASTER AND FELLOWS of that Society.

Powell, Howell W. to the rectory of *Heapham*, near *Gainsborough*; patron, SIR WILLIAM AMCOTTS INGILBY, BART. of *Ripley Castle*.

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Simons, N. rector of *St. Margaret's Canterbury*, to the rectory of *Ickham*; patron, THE ARCHBISHOP OF CANTERBURY.

Thomas, John, *M.A.* of *Trinity college, Cambridge*, and chaplain to his Royal Highness the *Duke of Sussex*, to the vicarage of *Great Burstead, Essex*; patron, the REV. EDWARD EVANS, of *Eriswell, Suffolk*.

Tunney, R. W. late of *Ipswich*, from the half-pay, to be chaplain to the Forces.

Upjohn, William, to the vicarage of *Bynham, Norfolk*; patron, T. T. CLARKE, Esq. of *Swakely, Middlesex*.

Whaley, J. G. *M.A. fellow and tutor of St. Peter's college, Cambridge*, to the rectory of *Witnesham, Suffolk*; patrons, THE MASTER AND FELLOWS of that Society.

Whitelock, W. Spencer, chaplain to the Military Asylum, *Southampton*, to the living of *Gedney, Lincolnshire*.

Whitfield, W. H. *B.D.* fellow of *St. John's college, Cambridge*, to the rectory of *Lawford, Essex*; patrons, THE MASTER AND FELLOWS OF THAT SOCIETY.

Vaux, William, *M.A.* late *fellow of Balliol college, Oxford*, to be chaplain to his Grace the *Lord Archbishop of Canterbury*, in the room of the rev. Charles Lloyd, *D.D. regius professor of divinity*.

UNIVERSITY OF OXFORD.

Degrees conferred May 2.

DOCTOR IN CIVIL LAW.—The venerable Charles Daubeny.

MASTERS OF ARTS.—Frederic Gambier, *fellow of All Souls college*; William Charlton, *Magdalen hall*; George More Molyneux, *Trinity college*; Richard Goff, *Christ Church*.

BACHELORS OF ARTS.—John Dickinson, *Trinity college*, grand compounder; Elbro' Woodcock, *Oriel college*, grand compounder; Thomas Wotton Barlow, *Wadham college*; Henry A. S. Atwood, *Queen's college*; Robert John Hatchman, *St. Edmund hall*; Charles Henry Thomas Baumgarten, *Magdalen hall*; Nicholas Toke, *Trinity college*; George Woodcock, *Trinity college*; Charles Stephen Hassels, *Trinity college*; Brook William Bridges, *Oriel college*; Thomas Pryce Lloyd, *Christ church*; Charles Pitt, *Christ church*; William Ives, *Baliol college*; William Hest Everard, *Baliol college*; John Alington, demy of *Magdalen college*; John Birch Webb, *Brasenose college*; Francis Jackson Blandy, *fellow of St. John's college*.

May 9.

MASTERS OF ARTS.—John D'Arcy Preston, *Merton college*; Richard Derby Ness, *Lincoln college*; George Musgrave Musgrave, *Brasenose college*; Walter Haynes Bury, *fellow of St. John's college*.

BACHELORS OF ARTS.—John Manuel Echalaz, *scholar of Trinity college*; Edward Denison, *Oriel college*; Samuel Richard Bosanquet, *Christ church*; Luke Fowler, *Christ church*; John Campbell, *Baliol college*; William Fowle, *University college*; James Davis, *scholar of University college*; William Buller, *scholar of Worcester college*.

May 15.

MASTERS OF ARTS.—Thomas Marker, *Exeter college*; Robert Gordon, *fellow of New college*; James Acland Templar, *Merton college*.

BACHELORS OF ARTS—Hon. Charles Finch, *Merton college*, grand compounder; William S. Gillett, *Exeter college*; Gilbert Gilbert, *Wadham college*; Haynes Gibbs, exhibitioner of *Lincoln college*; George Alexander Hamilton, *Trinity college*; Samuel Jay, *Oriel college*; Chas. J. Fynes Clinton, *Oriel college*; Wyndham Jeane Godden, *Oriel college*; Chas. Ross, *Christ Church*; Thomas Sweet Escott, *Baliol college*; Rees Howell, *scholar of Jesus college*; Owen Jenkins, *scholar of Jesus college*; John Hawley, *St. John's college*; Joseph Duncan Ostrehan, *Worcester college*; Richard Greswell, *scholar of Worcester college*.

The Petrean Fellowship now vacant at *Exeter college*, is open to natives of the following counties, viz.—*Oxford, Devon, Somerset, Dorset, Essex, Norfolk*, and *Suffolk*. The election will take place on the 30th of June. Candidates are required to produce certificates of their birth on or before the 15th of June, and must have been created senior sophists, according to the forms prescribed by the university statutes.

May 8—Messrs. Thompson, Birtwhistle, H. R. Harrison, and Brackenbury, were elected *scholars of Lincoln college*; and Messrs. Ness and Latimer, *exhibitioners* on Lord Crewe's foundation.

Mr. Leach, Mr. James, and Mr. Titley, of *Jesus college*, have been elected *scholars of that Society*.

May 9.—Mr. Charles Palairet and Mr. Henry James Buckoll, were elected *exhibitioners of Queen's college*, on the Michel foundation.

May 14.—The following gentlemen of *Westminster school* were elected *students of Christ Church*:—Mr. William Smythe, Mr. Nassau Hume Dodgson, Mr. Richard Newcombe Gresley, Mr. J. Ley, and Mr. Thomas Partington.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred May 4.

MASTER OF ARTS.—Charles Porter, *Caius college*.

BACHELORS OF ARTS.—W. Russell, *Caius college*; E. Jenkins, *Trinity college*; F. R. Crowder, *Trinity college*

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May 8.

BACHELOR IN PHYSIC.—C. J. R. Allatt, *Trinity College.*

BACHELORS OF ARTS.—B. Bowles, *Jesus college*; P. Hewett, *St. John's college*; N. Walters, *Trinity college.*

May 15.

BACHELORS OF ARTS.—L. Buller, and J. C. Evans of *King's college.*

May 22.

MASTERS OF ARTS.—J. J. Pemberton, *Trinity college*; W. Bradney, *Trinity college*; W. Brougham, *Jesus college.*

BACHELOR OF ARTS.—S. G. Fairtlough, *Christ college.*

April 28.—Mr. C. H. Maturin, of *King's college* was admitted *fellow* of that society.

May 15.—At a congregation this day a grace passed the senate to continue the *Professorship of Mineralogy* held by the late rev. Dr. E. D. Clarke.

On the same day J. Watson, Esq. *M.A. Fellow of St. John's college*, was admitted *Licentiate in Physic.*

May 16.—A. Allivant, esq. *B.A.* of *Trinity college*, was elected Hebrew Scholar on Mr. Tyrwhitt's foundation.

ORDINATIONS.

April 28.

The Lord Bishop of Bristol, in the Chapel of Christ College, ordained the following gentlemen.

PRIESTS.—Edward J. Ash, *B.A. Christ college, Cambridge*; J. Cantis, *B.A. Christ college, Cambridge*; H. R. Fowler, *B.A. Exeter college, Oxford*; R. Jeffreys, *M.A. St. John's college, Cambridge*; with Let. Dim. from the Bishop of *Ely*, J. B. Atkinson, *B.A. Sydney college, Cambridge*; with Let. Dim. from Bishop of *Chester.* G. E. W. Morris, with Let. Dim. from Bishop of *Nova Scotia.*

DEACONS.—Thomas Baker, *B.A. Christ college, Cambridge*, G. Stone, *B.A. Sidney-college, Cambridge*, with Let. Dim. from Bishop of *Chichester.*

W. Clarke, *B.A. Magdalen hall, Oxford*; E. R. Mantell, *B.A. Emanuel college, Cambridge*; with Let. Dim. from Bishop of *Sarum.*

Newton Smart, *B.A. University college, Oxford*, with Let. Dim. from the Bishop of *Durham.*

MISCELLANEOUS INTELLIGENCE.

BEDFORDSHIRE.

Married.—The rev. Edward Orlebar Smith, *rector of Holcott* and *Salford*, to Julia, daughter of the late rev. Thomas Willis, of *Bletchley, Bucks*, and sister of John Fleming, esq. M.P. for *Hampshire.*

BERKS.

Married.—The rev. T. Upwood, only son of Thomas Upwood, esq. of *Terrington St. Clement, Norfolk*, to Jane, fifth daughter of William Stevens, esq. of *Pedworth.*

Married.—The rev. Edward Burges, of *South Moreton*, to Ann, daughter of Mr. G. R. Ward, of *Bruton, Somerset.*

Married.—At *Clewer*, the rev. C. F. Watkins, *curate of New Windsor*, to Miss Hoffleman, of that place.

BUCKS.

Married.—The rev. Charles Drage, of *Downham, Cambridgeshire*, to Elizabeth, eldest daughter of the rev. Z. Brooke, *Monks Risborough.*

CAMBRIDGE.

Married.—The rev. J. Standly, *M.A. Fellow of Caius college, Cambridge*, to Caroline Frances, third daughter of W. O. Brigstocke, esq. of *Blaenpont, Cardiganshire.*

CHESTER.

Married.—The rev. Richard Henry Gretton, *M.A. rector of Nantwich*, and second son of the late *Dean of Hereford*, to Frances, fifth daughter of the late John Bennion, esq. of *Charlton.*

CUMBERLAND.

Died.—At *Belle Isle*, near *Kerbleside*, on his way to *Cheltenham*, the rev. William Curwen, of *Harrington*, second son of J. C. Curwen, esq. M.P.

DEVON.

Married.—By the rev. G. Ware, *B.A.* the rev. Stephen Middleton, of *Trinity college, Cambridge*, to Mary, only daughter of John Ware, esq. of *Tiverton.*

Married.—At *Halberton*, the rev. J. Eagles, *M.A.* of *Wadham College*, to Elizabeth, second daughter of the late Henry Manley, esq. of *Manley*, near *Tiverton.*

DORSETSHIRE.

Married.—The rev. W. A. Trim, *M.A.* of *Yetminster*, to Mrs. Bullock, widow of the late George Bullock, esq. of *East Coker, Somerset.*

DURHAM.

Married.—The rev. James Blackburn, late *Fellow of Trinity college, Cambridge, vicar of Gainford, Durham*, and *rector of Romaldkirk, Yorkshire*, to Jane, widow of the Martin Dunn, esq.

ESSEX.

Died.—Lately at his house in *Barking*, the rev. Charles Wakeham, *A.M.* formerly of *Christ college, Cambridge, rector of Wickemby*, and a *prebendary of Lichfield* and *Coventry*; eldest son of the rev. Nicholas Wakeham, *D.D.* late *rector* and *dean of Bocking.*

Remarkable in early days and in his maturer years, for native goodness of heart and sincerity of manners; a cheerful friend, a kind master, and a liberal contributor to the comforts of polished society, and to the welfare of the poor.

The desponding tears of his amiable

and widowed consort; the keen sorrows of his relatives; the grief of his numerous friends, and of the clergy who attended at his interment, deeply and conspicuously attested their love and their regret.

In the discharge of his professional duties, the earnest manner of his prayer, and the sound doctrine of his discourses evinced an unaffected and steady piety, eclipsing all glare and ostentation.

With a deep humility of mind and an unshaken trust in the Redemption by the blood of Jesus, he departed in the true faith of the blessed Trinity, leaving to his survivors a strong ground of consolation and hope that he is now numbered among those over whom the second death hath no power, and who now live gloriously among the holy angels in the peaceful mansions of our heavenly Father.

Upon the coffin, on a plain shield of brass, was an inscription of which the following is a copy.

A. Ω.

H.S.E

Defendus admodùm et laudandus,
Rev. Carolus Wakeham, A.M.
Natus / Renatus } Anno Salutis } MDCCLX.
Denatus Kal: Apr: XIII.
MDCCCXXII.

✠

RESURGET.

During many years he performed the duty of Shatford vicarage; as curate, for a small salary, which he annually distributed to the poor; and when upon a vacancy, the living, worth about 200*l.* per annum, was offered to his acceptance, he declined in favour of a worthy clergyman who was then unbeneficed, and on whom it was liberally bestowed by the present exemplary patron—a Prebendary of Wells.

Died, — At *Dedham*, in the 24th year of his age, the rev. John Jowett Stevens, *B.A. second master of the Royal Grammar School, Norwich*, and sixth son of the late rev. Dr. Stevens, of *Panfield, Essex*.

GLOUCESTERSHIRE.

Married.—The rev. Thomas Hill, of *Haydon lodge*, near *Cheltenham, rector of Badgeworth, Gloucestershire*, to Miss Hulls, daughter of Mr. Hulls, of *Corse*, near *Gloucester*.

Died.—The rev. Payler Matthew Proctor, *vicar of Newland*, and *incumbent of Christchurch, in the Forest of Dean*.

HANTS.

Married.—The rev. William Norris, eldest son of the rev. William Norris, *rector of Warblington*, to Anne Frances, eldest daughter of John Butler, esq. of *Warblington*, and *Bramshot*.

Married.—The rev. Henry Quartley, to Dinah, daughter of Arthur Quartley, esq. of *Christchurch*.

ISLE OF WIGHT.

Died.—At the *parsonage, Northwood*, the rev. Thomas Dalton, *B.D. vicar of Carisbrooke*. The living is in the gift of the *provost and fellows of Queen's college, Oxford*.

KENT.

Married.—The rev. Thomas Harrison, of *Denne Hill*, near *Canterbury*, to Jemima Elizabeth, only daughter of the late Champion Branfell, esq. of *Upminster Hall, Essex*.

LEICESTERSHIRE.

Died. — At *Coston*, near *Buckminster*, in the 73d year of his age, the rev. William Hervey, *rector* of that place, and nephew to the rev. James Hervey, author of the "Meditations," &c.

LINCOLNSHIRE.

Married.—The rev. T. Welby Northmore, to Catherine, third daughter of sir W. E. Welby, bart. of *Denton Hall*.

MIDDLESEX.

Married —At *St. George's, Hanover-square, London*, the rev. J. Edwin Lance, to Madelina Louisa, the only surviving daughter of the late Dupré Porcher, esq. of *Winslade, Devon*.

Died.—In *Hill-street, Berkeley-square*, in his 68th year, the hon. and most rev. William Stuart, *archbishop of Armagh*, and *Lord Primate of all Ireland*. His grace was the fifth and youngest, and last surviving son of John, earl of Bute. He was translated from the *see of St. David's*, to the *primacy of Ireland*, in *December*, 1800.

NORFOLK.

Died.—The rev. Edward P. Edwards, *curate of Holme next the sea*.

NORTHAMPTONSHIRE.

Married.—The rev. Edward Barton Lye, *M.A. vicar of Raunds*, in *Northamptonshire*, to Sophia, daughter of the late J. Whitaker, esq. of *Bratton, Wilts*.

Married.—The rev. Stephen Middleton, of *Irchester*, to Miss Ware.

Died.—The rev. Edward Hunt, *rector of Benefield*, and of *Stoke*.

NOTTINGHAMSHIRE.

Married.—The rev. T. F. Beckwith, *vicar of East Retford*, to Miss Carter, only daughter of the rev. J. Carter, of *Lincoln*.

OXFORDSHIRE.

Married.—At *St. Peter's-in-the-East church*, by the rev. the *principal of Brasenose college*, the rev. John Page, *B.D. senior fellow of that society*, and *vicar of Gillingham, Kent*, to Mary, second daughter of the late William Yalden, esq. of *Lovington, Hants*.

Died.—After a short but severe illness, the rev. James Hamer, *B.D. fellow of*

Corpus Christi college, and *senior bursar and librarian of that society.*

SOMERSETSHIRE.

Married.—The rev. William Gordon, *rector of Spaxton*, to Diana, daughter of the late John Harris, esq. of *Radford, Devonshire.*

Died.—In *Pulteney-street, Bath*, aged 73, the rev. William Haverfield.

Died.—Aged 63, the rev. Richard Abraham, 30 years *vicar of Ilminster*, and *rector of Chaffcomb.*

SURREY.

Married.—The rev P. Penson, *precentor of the cathedral*, and *vicar of St. Oswald's, Durham*, to Louisa Elizabeth, daughter of the late Mr. John Barley, of *Barnes, Surrey.*

WESTMORELAND.

Died.—At *Appleby*, in the county of *Westmoreland*, the rev. John Waller, *M.A. head master of the free grammar school* of that place, and *rector of Sulhamstead, Berks.* The living is in the gift of the *provost and fellows of Queen's college.*

WILTSHIRE.

Married.—The hon. and rev. Francis James Noel, fifth son of sir Gerard Noel Noel, bart., and the baroness Barham, to Cecilia Penelope, fifth daughter of the late Paul Cobb Methuen, esq. of *Corsham House, Wilts.*

YORKSHIRE.

Married.—The rev. C. E. Hutchinson, *vicar of Seaford, Sussex*, to Margaret, eldest daughter of the rev. George Marwood, of *Busby Hall, Yorkshire.*

Married.—At *Burnshall*, in *Yorkshire*, by the rev. Edward Coulthurst, the rev. Josias Robinson, *M.A.* and *fellow of Brasenose college*, to Margaret, only child of the late ——— Atkinson, esq. of *Linton*, in the same county.

Married.—At *Doncaster*, the rev. T. F. Beckwith, *vicar of East Retford, Notts*, to Miss Carter, only daughter of the rev. J. Carter, of *Lincoln.*

Died.—The rev. R. Knowles, *vicar of Gisburn*, in *Craven, Yorkshire.*

Died.—At the *rectory house, Emley*, near *Wakefield*, aged 31, the rev. George Hewett, *B.A. curate* of that parish.

WALES.

Married.—The rev. Daniel James, *M.A. perpetual curate of St. Martin's chapel*, near *Caerphilly*, to Ann, eldest daughter of Mr. John Oatridge, of *St. Fagan's.*

Married.—At *Landugwidd, Cardigan*, the rev. J. Standly, *M.A.* to Miss C. Frances.

IRELAND.

Died.—At his house, in *Rutland-square, Dublin*, his grace the archbishop of *Cashel.*

Married.—The rev. J. C. Morgan, nephew to the lord bishop of *Cloyne*, and *vicar of Drisbane*, to Elizabeth, third daughter of the late John Wallis, esq. of *Westwood*, in the county of *Cork.*

Married.—At *Raphoe*, the rev. Hugh M'Neille, *chaplain* to the lord lieutenant of *Ireland, rector of Albury*, in *Surrey*, and son of Alexander M'Neille, esq. of *Ballycastle*, to Anne Magee, daughter of the lord bishop of *Raphoe.*

ROME.

Died.—At *Rome*, the rev. Stephen George Ram, *rector of Ringmore, Devon*, and second son of the late Stephen Ram, esq. of *Ramsfort Gorey, Ireland*, and of *Portswood Lodge, Hants.*

MONTHLY LIST OF PUBLICATIONS.

Remarks on the Universal Education of the Lower Classes, and on the Principles of Mr. Brougham's Plan, as affecting the Established Church; in a Sermon preached at St. Lawrence's Church, Reading, Berks, Jan. 8, 1822. By the Rev. E. A. Howman, M.A. Prebendary of Salisbury. 8vo. 1s. 6d.

Proofs of Inspiration; or, the Grounds of Distinction between the New Testament and the Apocryphal Volume, occasioned by the recent Publication of the Apocryphal New Testament by Hone. By the Rev. Thomas Rennell, B.D. F.R.S. 6s.

Lectures on the Gospel according to St. John, Part the Second, delivered at the Parish Church, and at St. Margaret's Chapel, in the Parish of Walcot, Bath, on the Wednesdays and Fridays during Lent, in the Year 1822; with Notes. By Charles Abel Moysey, D.D. Archdeacon of Bath, and Rector of Walcot. 8vo. 6s.

Discourses, chiefly Doctrinal, delivered in the Chapel of Trinity College, Dublin. By Bartholomew Lloyd, D.D. S.F.T.C.D. M.R.I.A. Professor of Mathematics in the University, and Chaplain to his Excellency the Lord Lieutenant of Ireland. 10s. 6d.

A Defence of the Clergy of the Church of England, stating their Services, their Rights, and their Resources, from the earliest Ages to the present Time, and shewing the Relation in which they stand to the Community and to the Agriculturist. By the Rev. Francis Thackeray. 8vo. 6s. 6d.

A Refutation of Mr. Grimshawe's Pamphlet, entitled "The Wrongs of the Clergy of the Diocese of Peterborough stated and illustrated," in which is given

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a correct Account of the Causes which have called forth the violent and abusive Pamphlets against the Bishop of Peterborough," &c. &c. 8vo. 1s.

A Sermon preached at the opening of the New Organ in the Parish Church of St. Nicholas, in the City of Bristol. By the Rev. J. Eden, B.D. late of St. Alban Hall, Oxford. With Notes illustrative of the subject Matter of the Discourse, and designed particularly to encourage Parochial Psalmody, and to suggest effectual Means of forming a Congregation to this edifying part of Divine Service. 4to. 3s.

A Charge delivered to the Clergy and Churchwardens of the Archdeaconry of Colchester, in the Diocese of London, in the Year 1821. By the Rev. J. Jefferson, A.M. and F.A.S. late Archdeacon. 8vo. 2s.

The Doctrine of the Gospel and the Order of its Preaching, deduced from Scripture History, in Discourses on the Apostolical Commission. By the Rev. J. G. Tolley. 8vo. 6s.

Supplement to the Rev. J. R. Pitman's Lectures on the Gospel of St. John. 8vo. 4s.

A Vindication of the Paradise Lost from the Charge of Exculpating "Cain, a Mystery." By Philo-Milton. 8vo. 2s.

The Kingdom of Christ not of this World, a Sermon preached at the Cathedral Church of St. Paul's, on the Anniversary of the Sons of the Clergy, May 17, 1821. By the Rev. T. Rennell, B.D. F.R.S. Vicar of Kensington. 4to. 1s. 6d.

Eighteen Sermons, intended to establish the inseparable Connection between the Doctrines and the Practice of Christianity. 12mo. 5s.

An Apology for the Pastoral System of the Clergy; a Sermon preached at the Visitation of the Venerable the Archdeacon of Huntingdon, May 6, 1821, and published by his Command. By J. H. B. Mountain, M.A. Rector of Puttenham, and Vicar of Hemel Hempstead, Herts, and Prebendary of Lincoln. 8vo. 1s. 6d.

The High calling of the Gospel, in Twelve Sermons. By the late Rev. F. Thruston, M.A. 8vo. 8s.

A Vindication of the Supreme Divinity of our Lord and Saviour Jesus Christ, so far as that Doctrine is impugned, in a "Critical Examination of a remarkable Prediction contained in Isaiah ix. 6. being a Sermon delivered on Christmas Day, 1821, at the Upper Meeting House, Newbury, by John Kitkat." By the Rev. S. Slocock, Rector of Wasing, Afternoon Preacher in the Parish of Newbury, and Domestic Chaplain to the Right Hon. the Earl of Carnarvon. 8vo. 3s.

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LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

The Rev. Dr. Rudge proposes to publish (by Subscription) Lectures on Genesis, or Plain Historical Sermons on the Leading Characters, and most Important Events, recorded in the Book of Genesis. In 2 Vols. 8vo.

An Attempt to illustrate the Book of Ecclesiastes, by the Rev. George Holden, A.M. Author of a "New Translation of the Proverbs of Solomon," and of "The Scripture Testimonies to the Divinity of our Lord Jesus Christ, collected and illustrated," will be published by Subscription. It will consist of a Preliminary Dissertation, a Paraphrase and Notes, and will form One Volume, 8vo.

The Eighth Edition of "Female Scripture Characters," by the late Mrs. F. E. King, will soon appear. A brief Memoir of the Author will be prefixed.

Mr. Dunlop, Author of "The History of Fiction," has a new Work in the Press, entitled, The History of Roman Literature, from the Earliest Periods to the Augustan Age. In 2 Vols. 8vo.

The River Derwent, and other Poems, by W. B. Clarke, B.A. Jesus College, Cambridge, will appear next Month.

POLITICAL RETROSPECT.

The Corn-laws have now been fully discussed in the House of Commons, and we are happy to observe, that the debates have not produced that irritation in the public mind, which was excited some years back

by a similar cause. This is the best symptom which has been exhibited. As a remedy for the prevalent agricultural distress, or as the foundation for a permanent regulation of the Corn Trade, little has been accomplished. The country has heard the sentiments of its leading commercial and landed orators without being convinced by their arguments, or even enlightened by their explanations. The only opinion in which all agree is, that the existing law must be altered, and the alteration may be looked upon as a mere matter of compromise between the landholders and the rest of the community. We are disposed to think much better of the commercial regulations which have been introduced by Mr. Robinson and Mr. Wallace. They are in every instance approximations to that system of free trade which is so preferable to the restrictions of an earlier period of the world. At the same time, it would obviously be foolish, mischievous, and unjust, to pass at once from one extreme to the other. Property has been invested upon the faith of existing regulations, and an opportunity of withdrawing it ought to be afforded before a new order of things is adopted. The parties affected by the alteration are naturally hostile to it; and the theorists and the opposition condemn it as insufficient. But, on the whole, there is good reason to believe that the measure will be useful, and will be carried into effect with very little inconvenience.

The plan for diminishing the immediate burden of the half-pay and pension lists is popular because it enables Parliament to remit taxes to the amount of two millions. It is not precisely the same thing as an encroachment upon the Sinking-fund. At the end of the term for which the annuities are to last, the funded debt will be no greater than it would have been if things had continued in their present state. Had the money been taken at once from the Sinking-fund, the funded debt would have been increased, or would rather have failed to be diminished by the whole sum so taken. The difference is, that according to the plan of the Chancellor of the Exchequer, the country pledges itself to collect 2,500,000*l.* a year for forty-five years; and the pensions are to be paid out of this annuity. Were the annuity *added* to the Sinking-fund, this would amount precisely to the same thing as the plan now proposed. During the first half of the term to which the operations extends, the effect will be nearly the same as that of borrowing from the Sinking-fund, but during the latter half all the money to be borrowed will be repaid, which would not have been the case had the other plan been adopted.

NOTICE TO CORRESPONDENTS.

W. H. O.; *Laicus*; and *C. P.*; have been received, and are under consideration.

We have received several communications respecting a recent decision at the Norfolk Quarter Sessions, upon an appeal against an Assessment of Tithe to the Poor Rate. Our Correspondents do not seem to be aware of the grounds of that decision.—The Appellant rested his cause upon an assumption of his own, concerning the proportion which ought to exist between the Assessment upon the tithe-holder, and the land-holder. This proportion has never been fixed by law. The arbitrary arrangement of it could not be recognised; and the Court was compelled to dismiss the Appeal without entering into the real merits of the case.

The article enquired after by *P.* shall appear.

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THE

CHRISTIAN

REMEMBRANCER.

No. 43.] *JULY*, 1822. [VOL. IV.

RELIGION AND MORALS.

SERMON ON ANGER.

ROM. xii. 19, 20.

Dearly beloved; avenge not yourselves, but rather give place unto wrath: for it is written, "Vengeance is mine; I will repay," saith the Lord. Therefore if thine enemy hunger feed him; if he thirst give him drink; for in so doing, thou shalt heap coals of fire on his head.

FEW of the subjects which occupy the attention of all teachers of mankind, present more difficulties or require to be treated with more delicacy and caution than the feeling of anger. On the one hand it is plain that the feeling itself is not only beneficial, but is even essentially necessary to our self-preservation; and were we not impelled by it to resist immediately some of the assaults which are made upon us, our existence could hardly continue through a single day. It may be observed likewise, that, without anger, the necessary authority which is vested in every superior, whether it be a prince, a master, or a parent, would never be exerted. Our individual security therefore, and the welfare of society are greatly indebted to this salutary feeling; for these and other beneficial purposes it was made a part of our nature, and not even the mischiefs which it occasions could lead us to wish that it might be rooted out from our hearts, if the gratification of such a wish were possible.

But though the benefits which we derive from this feeling of anger, more than compensate for the mischiefs it occasions, these last are so numerous and important as to shew the necessity of restraining that feeling as much as possible. "Be ye angry, and sin not;" is the Apostle's precept, and is the best that has yet been given. All that is beneficial in the effects of anger is thereby permitted, all that is hurtful is forbidden; the common sense of mankind, acquiesces at once in the justice and propriety of this command; and all that remains for other teachers, is to enforce obedience by the suggestion of such motives as have most influence upon the actions of men.

It is the peculiar advantage of the preachers of the Gospel, to have it in their power to urge the strongest of all motives upon their hearers. "Dearly beloved; avenge not yourselves, (let your anger be free from all thoughts of revenge) rather give place unto wrath. For it is written, Vengeance is mine, I will repay saith the Lord." Once knowing that the right and the power of punishing injuries is reserved by the Almighty entirely to himself, no wise and prudent Christian will ever think of revenge, lest in any way he should be called to account for presuming to fight against God. The *utility* of this motive for not avenging ourselves is moreover of the greatest importance, as appears at once from the inferences which the Apostle pro-

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ceeds to draw. "*Therefore*, if thine enemy hunger, feed him, and if he thirst, give him drink, for in so doing, thou shalt heap coals of fire upon his head." The propriety of these inferences, and the obligation we are under to make our practice conformable to them, I shall presently have occasion to shew.

But first, some observations are necessary on this dispensation of God, whereby he has taken all vengeance to himself. To men who, like the Romans, had lived so long without God in the world, it was a new and perhaps a hard lesson to hear, that they must forego all purpose of revenge, and therefore the Apostle strengthens his exhortation by the authority of the Scriptures. "It is written, (says he) Vengeance is mine, I will repay saith the Lord." To us however it ought not to be either a new or hard lesson, since, to take vengeance is evidently one part of the duties of our Lord and Judge. For in every enumeration of the sins which he will punish, we find all those offences by which men become enemies to each other; and in the sentence of their condemnation before him, the exercise of the vengeance of God is evidently and necessarily implied.

Merciful and wise are all the dispensations of God, and truly grateful ought we to be that he has been pleased thus to take out of our hands, an office which we are so little qualified to fill. In whose hands it *should* be placed, there can be no doubt. *We* know not the nature and extent of the injury which is done to us, until we have ascertained all its effects. *We* know not, either, the intention of the person who injured us, nor, while we rouse his pride by immoderate resentment, can we expect to know it. Need I proceed any farther, in shewing the unfitness of man to avenge himself, even on his open and avowed enemy? Suppose then, for a moment, that it is admitted as a right. If the measure of resentment exceed the injury, and it ever will, where the sufferer is the judge, he becomes the aggressor in his turn, and must be subject to a suitable retaliation. But what a world would this then become! how could we live in such mutual animosities; and in acts of revenge which, when once begun, it is plain, would know no bounds, would find no end! Hence it is that as members of civil society, we find it necessary to commit the power of punishing our enemies to the higher orders in the State, that the peace of the community may remain unbroken.

Now that which, as members of civil society, we are content to do; for our mutual advantage and protection, as Christians, we are commanded to do, that we may not interfere with the prerogative of God; we are commanded not to avenge ourselves, but to make *our* anger give place to the wrath of God; for "vengeance is mine," saith the Lord, "I will repay." It follows indeed of necessity from this declaration of the Lord, that we *must* not presume to avenge ourselves; as a very slight consideration will shew.

There can be but one just measure of punishment for an injury, whatever its nature may be; consequently, when he that offends is once punished in due proportion to the offence he has committed, the claims of justice are satisfied. It is repugnant to our natures, that any one should be twice punished for the same offence—Now the Almighty Lord of all, has declared that *he* will repay, that *he* will render unto every man according to his deeds; and we know that, what he has promised he will also make good, what he has declared will assuredly come to pass. All manner of transgression, and all manner of sin, whether done against him or against our neighbours, will be inquired into at the last great day; then will he shew his vengeance, then will he repay—Hence therefore it follows, that whoever avenges himself of his enemies, exposes them to a twofold punishment; and as among

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Christians, he that does so, must of necessity know that vengeance belongeth to the Lord, and that he will repay; in avenging himself he is guilty of *wilful* injustice against his enemy, for which he stands accountable before God.

The peculiar force and the great importance of this motive in making us check our anger, and lay aside all thoughts of revenge are by this time, I trust, made sufficiently plain. We may be enjoined to forego our revenge, because it is more noble to forgive, or because we cannot judge impartially of the offence, or because we may endanger ourselves thereby, or for other reasons which might be mentioned. And these are all strong motives, more or less honourable, more or less effective; but they are all uncertain, and therefore all insufficient. No teacher, who has these motives only to urge, can hope to produce any great and permanent effect. The slightest acquaintance with human nature will convince us that so strong a passion as anger, cannot always be restrained from acts of revenge, by feelings of generosity, of justice, or even of interest; it requires the curb of resistless authority; it requires a command, such as the text affords, to commit all vengeance to God, lest by invading his prerogative, and by injustice towards our enemies, we draw down displeasure and indignation on our heads. To avenge ourselves therefore, be it always remembered is not only an act of uncharitableness towards a fellow-creature, and of hostility to the peace of that society whereof we are members, but it is an offence of infinitely more importance, it is an act of disobedience to the commandments of God.

To forego revenge, and thus to give place to the wrath of God, is not the only precept which my text contains; and it is now time to consider the other. It is thus expressed, "If thine enemy hunger, feed him; if he thirst give him drink." This precept is introduced with the word "therefore" in which is implied its connexion with the duty of not avenging ourselves; this connexion which is natural and important, I shall next endeavour to shew.

When, in the former part of the text, the Apostle exhorts us not to avenge ourselves, he means, it is plain, not only that we should abstain from *doing* harm to our enemies, but also that we should put away as soon as possible all hatred and anger from our hearts. Nay yet more, that as far as respects the exercise of Christian charity and brotherly love, we should put them on a footing with the rest of mankind. If the precept of the Apostle have any meaning, it must mean thus much at least. And in fact, when he bids us minister to the wants of our enemies, he does but inculcate the duties of a Christian. To "love our enemies" is the command of Christ; to love them as brethren, as heirs of the same immortality, as believers in the same God, and looking to the same salvation. Nature indeed compels us to bear a yet stronger affection to our relatives and friends, to hold *them* as it were within our hearts; nor does Christianity forbid this, there was one disciple whom Jesus *loved*. When therefore the Apostle bids us minister to the wants of our enemies, he simply enjoins us to discharge that duty which we owe to all men and specially unto them that are of the household of faith, a duty which we are but too apt to neglect whenever it respects our enemies, and which in their case it would be impossible for us to discharge, if to "avenge ourselves" were not forbidden. But since it has pleased God to take all vengeance into his own hand, our duties towards our enemies remain untouched, and it follows necessarily that we are bound to minister to their wants, and to do them good whenever it is in our power.

There remains but one passage more to be explained, viz. that with which my text concludes, and in which the Apostle describes the effect

which the kindness shewn to our enemies will produce; "in so doing thou shalt heap coals of fire upon his head." The whole passage, it is worthy of remark, is taken from the 25th chapter of the book of Proverbs. There are two interpretations both of which have good authority; according to the one, "coals of fire," is a metaphorical expression for the judgment of God, a sense in which it is frequently used in the Old Testament, to which, as I have already observed the passage belongs. The other interpretation is less obvious, though more congenial to a Christian spirit, viz. that "to heap coals of fire," is a metaphor borrowed from the practice of those who are employed in melting metals; and who, as is well known, heap coals upon the metal for that purpose—A moment's consideration will shew that both interpretations may be true.

It is an undoubted fact, that while we continue to resent an injury, and to pursue our enemy with a view to revenge, we can neither hope nor expect to convert him to a friend. If, indeed, we are the stronger, he may be restrained from farther offence by fear, but his hatred against us, will be proportionably increased. But if, on the contrary, we banish all thoughts of vengeance, and shew him kindness particularly when he needs it, we shall in the best sense, "heap coals of fire on his head," and melt him into sorrow and gratitude; sorrow for ever having done us harm, and gratitude for kindness, so seasonable, so unlooked for, so undeserved. It may be, however, though we will hope, that it rarely *is* the case, that kindness to an enemy has not this effect. There are men, who avow feelings which disgrace our nature, who obstinately refuse all offers of reconciliation, and persist in suffering to the utmost, rather than receive kindness from one whom they have wronged, too truly illustrating that well known maxim, that he who receives an injury may soon forget it, he who inflicted it, never. In this case, indeed, the kindness shewn to an enemy "heaps coals of fire on his head," in the worst possible sense; for such obstinate rejection of forgiveness on earth, will necessarily add greatly to the wrath laid up in Heaven.

But to feed our enemy, and to give him drink, when in so doing it is even possible that we may heap the divine indignation upon him! Is not this to do good with an evil view? An objection such as this deserves a moment's notice. I have already observed, that to love our enemies, and to do them good, are included in the duties which as Christians we owe to all men; and are here mentioned of *enemies* in particular, because most likely to be neglected in that point: to love our enemies is the Christian's virtue, and, as Christians, we must do them good. The effect produced on them is not in our power; if it were we should not have heard this objection, for to do good to an enemy, with a view to his future everlasting destruction, is a crime from which our nature recoils. In the Christian religion, to take a parallel case, we are plainly instructed in the nature of our offences, in the causes from which they arise, and in the means by which they may be avoided. This, and more than this, was done for us, yet being enemies; and if, by obstinacy, by weakness, or by neglect, we turn these mercies to no account, they will in like manner heap coals of fire upon our heads. Now, if the objection be just, that we may be said to do good to our enemies with an evil view, because by their obstinacy our kindness may draw down God's indignation upon them; think for a moment of the force of this reasoning, when applied to the Christian religion. It is too impious to express, it is a direct contradiction, nay, even an inversion of Christ's gracious declaration: "I came not to destroy

men's lives, but to save them." To a Christian such an objection needs no farther refutation.

Many and indeed nearly all of the most important reflections on this subject, I have already laid before you; I have only now to exhort you, that as by this dispensation of Almighty God, taking all vengeance unto himself, the line of our duty to our enemies is plain and easy, therefore carefully follow it. "Remember thy end, and let enmity cease; remember corruption and death, and abide in the commandments."—"Let all bitterness, and wrath, and anger, and clamor, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

T. F.

SCRIPTURE CRITICISM.

To the Editor of the Remembrancer.

SIR,

THE Book of Revelation contains many prophecies, so closely (as it appears to us,) applicable to the Papal Apostacy, denouncing its defection from the faith, and predicting its final overthrow, that our curiosity is naturally excited to know what the Romanists have to say for themselves upon the subject. Still more, when they take up the Apocalypse as a weapon of offence, and endeavour to apply its description of antichristian powers to the Protestants, we must be anxious to examine the arguments which they bring forward for the support of their interpretation.

The prophecy of the destruction of Protestantism, which you state, (p. 299,) to be in the possession of the Catholics of Ireland, must certainly be a curious document: and should it obtain public notice, will, I have no doubt, be fully answered by more able pens than mine. But upon perusing your account of Pastorini's work, I cannot refrain from noticing one or two striking errors, which appear to me entirely to upset his interpretation.

In the first place, the seven seals, and the seven trumpets, relate to distinct periods of the history of the Church, and are not different methods of denoting the same events. This may soon be made evident. At the opening of the first seal (vi. 2.) St. John says, "I saw, and behold, a white horse: and he that sat on him had a bow, and a crown was given unto him, and he went forth, conquering and to conquer." This image can only be applied to a prosperous time of Christianity, viz. that of its first diffusion. At the sounding of the first trumpet (viii. 7.) "There followed hail and fire mingled with blood, and they were cast upon the earth, &c." Here a period of slaughter and distress is clearly denoted. This may be sufficient to prove (without pursuing the comparison further,) that the periods of the seals, and those of the trumpets, do not correspond with each other.

Secondly, without entering upon a discussion of the question, whether the five months during which the locusts were to prevail, allude merely to the period of the year in which those insects make their appearance, or whether they denote in the prophetic sense, one hundred and fifty years; we have no warrant for supposing that the five months mentioned in verse 5. and verse 10. of chapter ix. are two separate periods. The obvious sense of the passage is, that the words in the latter verse are nothing else than a repetition of what was stated in the former. The

distinction drawn between the "tormenting," and "hurting," seems far-fetched, and is too weak to lend much aid to the author's hypothesis.

Thirdly, Does not Pastorini involve himself in a contradiction by applying to the Romish martyrs who were put to death by the Reformers; the representation of what happened at the opening of the fifth seal; the cries of "them that were slain for the word of God?" And do we not find here an additional proof, that the periods of the seals and trumpets are not the same? For be it observed, that the locusts, whose coming is announced by the fifth trumpet, were only allowed to hurt those men, *who had not the seal of God in their foreheads*: and even those, they were only to *torment* not *kill*. How will a Catholic reconcile this latter circumstance with his accounts of the frequent martyrdoms of his brethren by the Protestants? Should he interpret the word kill, to mean kill eternally, (the only way, as it appears to me, of avoiding the difficulty,) how can he allow the murdered Catholics to be men which *had not the seal of God in their foreheads?*

The author calls upon the Protestants, I have no doubt with good intentions, though under an erroneous persuasion, to reconcile themselves with his Church before the impending destruction shall come upon them. But, Sir, let the deluded members of his communion know, that protestantism, (such protestantism, at least, as the Church of England professes,) is the religion of Scripture, the religion which formed the union of the Church, in her days of Apostolical purity. In reliance upon the promise of Christ, we may venture to trust, that our religion, founded upon the rock of ages, will stand, when the corruptions of Papal Rome shall have sunk, to rise no more. It will supply the faith, the obedience, and the hope of the good, when the last friends of the mystic Babylon shall utter over her downfall, the voice of their lamentation. "Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come." (Rev. xviii. 10.)

I am, Sir, &c. &c.

C. P.

To the Editor of the Remembrancer.

SIR,

I BEG to direct the attention of your learned correspondents to the passage in St. Paul's first Epistle to the Corinthians, where in combating the objections to the resurrection of the body, he instances the reproduction of the plant, from the grain buried in the earth. In discoursing on this text, I have heard many Clergymen speak of the *rotting* and corruption of the seed as necessary to the production of the new plant, of its becoming a mass of corruption like a dead body, and on referring to the family Bible, I find a note to the same effect.

I am not aware that any seed that rots in the ground can produce a plant; in most instances it remains in the earth, and supplies nourishment to the germ, in others it is raised out of the ground.

It is true, that it is sown bare grain, and that *God* gives it a body which bears as little resemblance to what is sown, as our glorified bodies may in substance bear to our natural body; but it had always appeared to me, that the death to which St. Paul alludes, is either the death of the plant, or of the seed, which we call the ripening of it; and I am disposed to favor the latter opinion. The loss of all appearance of life in the seed is necessary to the resurrection of the new body, for unless the juices cease to circulate, and vegetation in the grain *is dead*, and it is buried a *bare grain*, no resurrection or re-animation can take place.

In the production of the new

plant, the seed is destroyed, but it cannot be said to rot, or, "that *after* the body is destroyed, something springs out of it.

I shall thankfully receive from your more learned correspondents, an explanation of this interesting text.

I am,

Your very obedient Servant,

LAICUS.

London, 20th May, 1822.

To the Editor of the Remembrancer.

Sir,

As you admitted into your Number for July, 1821, my observations on the view which Mr. Benson had taken, in his Hulsean Lectures, of the message of John the Baptist to our Saviour, you will perhaps grant a similar indulgence to the remarks I have to make on Mr. Franks' discussion of the same text, Matt. xi. 2—6.

Mr. F. endeavouring, like his predecessor, to assign a reason for the Baptist's sending the message for his own satisfaction, declares himself "ready to allow that John might *believe* Jesus to be the Messiah;" but he "confidently denies that we have any authority from the evangelical records, to say that John ever ascribed to Jesus the title of the Messiah." Surely this mode of argument too nearly resembles that of those who deny the doctrine of the Trinity to be asserted in the Scriptures, because, forsooth, that word, by which we are accustomed to denote the mysterious union of the three Persons in one Godhead, has not been employed by the Sacred Writers. John, it is true, does not appear to have pronounced the very word "Messiah;" but did he not use an equivalent term, when he "bare record that this is the Son of God?" And what else could he mean, when "seeing Jesus coming unto him, he said, Behold the Lamb of God which taketh away the sin of the world!" but that this was the Messiah, who should make atonement, by the sacrifice of Himself, for the transgressions of mankind; "the Lamb slain from the foundation of the world?" John, who was "filled with the Holy Ghost, even from his mother's womb;" who, while yet unborn, acknowledged the voice of the mother of his Lord; who confessed himself sent to prepare the way of the Lord; who, though he denied that he was the very Elias, who had formerly been carried up into heaven, yet plainly intimated, that he was ordained to go before the Lord "in the spirit and power of Elias," as the angel Gabriel had explained the prophecy to Zacharias; John, I say, expressly taught, and, as it appears from his own words, was commissioned so to do, that Jesus was anointed to the office of the Messiah. "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God." John i. 32—34. It was not merely an inference made for themselves by the two disciples who were present, when John, "looking upon Jesus as he walked, said, Behold the Lamb of God!" that they had "found the Messias;" but it was the obvious meaning of their Master's expression; and this great truth was clearly enough conveyed in all his discourses respecting his own office, and that of his successor.

I am perfectly sensible of the very arduous task which the Hulsean Lecturer has to perform, and most ready to make allowance for any

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trivial incorrectness which may inadvertently gain admission into his volume. In so weighty an undertaking—non ego paucis offendar maculis, quas aut incuria fudit, aut humana parum cavit natura.

But I would most urgently caution him against an error, to which he is peculiarly exposed from having so large a portion of his labour assigned to him in the exhausted field of *evidence*. While he is searching out fresh proofs, or endeavouring to set old ones in a new light, he may be tempted to desert old established and clear expositions, and to subtitute others as better accommodated to his own theory; thus introducing (to use Mr. Franks' words) "visionary hypotheses, which serve only to perplex the question." Hence, with regard to the text under consideration, Mr. Benson, wishing to reconcile the Baptist's doubts with his former acknowledgment of Jesus as the Messiah, adopts an obsolete opinion concerning personal identity; while Mr. Franks boldly surmounts the difficulty by denying that any such acknowledgment had been made.

How much more judiciously have the Editors of the Family Bible acted in adopting the easy and obvious explanation of the passage, which represents John as wishing to instruct his disciples by the most convincing evidence, by evidence greater than his own, that of miracles, that Jesus was the Christ foretold by the prophets!

In my former letter, I supposed our Saviour to have alluded to some scruples, by which the disciples of John might be influenced from contrasting their master's austere with his social habits, when he said at the conclusion of his answer to the message, "and blessed is he whosoever shall not be offended in me." I did not, of course, mean to limit the scope of the sentence to their case; but the probability of such an allusion having been intended, will be heightened, if we refer back to Matt. ix. 14. "Then came to him the disciples of John, saying, "Why do we and the Pharisees fast oft, but thy disciples fast not?" This proves that such scruples had existed in their minds, and as the answer of our Lord on that occasion was not calculated entirely to remove them, a caution on the subject was properly added, when they were taught to "believe for the very work's sake."

I am, Sir, &c.

BIPARY.

11 *June*, 1822.

BIBLICAL ILLUSTRATIONS.

(Continued.)

Destruction of Egyptians in the Red Sea.
Exod. xiv. 21.

"And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land."

THE following is the celebrated allusion made by Diodorus Siculus to this wonderful event. It has been an ancient report among the Icthuophages (the inhabitants of those tracts) continued down to them from their forefathers, that by a mighty reflux of the sea which happened in former days, where the sea is thus green the whole became dry land, and appeared green all over, and that the water overflowed the opposite shore, and that all the ground being thus bare to the very bottom of the gulph, the water by an extraordinary high tide, returned again into

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the ancient channel.—*Diod. Sic.* B. 3. C. 3.

The extraordinary nature of this occurrence has induced some to doubt the possibility of its ever having happened. That such doubts are groundless the following passage sufficiently proves, though whether the Deity availed himself of these natural means, or accomplished his purpose by a more direct interference of his omnipotence, are other questions which we shall not presume to answer.

During violent east winds, the sea retires in so remarkable a manner that the people of Taganrock (on the sea of Azof) are able to effect a passage on dry land to the opposite coast, a distance of 20 versts, about 14 miles; but when the wind changes which it sometimes does very suddenly, the waters return with such rapidity to their wonted bed that many lives are lost.—*Clarke's Travels in Russia*, p. 325.

Miraculous Circumstance, or phenomenon of Nature.

DARKNESS.

Exod. x. 21, 22, 23.

"And the *Lord* said unto Moses, stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt."

"And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days.

"They saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings."

Wisdom xvii. 17. 20, 21.

"For they were all bound with one chain of darkness. For the whole world shined with clear light, and none were hindered in their labour; over them only was spread a heavy night, an image of that darkness which should afterward receive them."

Ezekiel xxxii. 7.

"I will cover the sun with a cloud, and the moon shall not give her light."

Acts ii. 20.

"The sun shall be turned into darkness."

Luke xxiii. 44.

"And it was about the sixth hour, and there was darkness over all the earth until the ninth hour: and the sun was darkened."

The following are singular and accurate illustrations of this plague of darkness in Egypt, Exod. x. 21, 22, 23.

It is recorded that the darkness was such as might be felt. Surely this cannot be more clearly explained than by supposing it to have been accompanied by a profuse shower of dust or fine sand which insinuated itself into every part, and must have added considerably to the inconvenience of total darkness; it is also recorded that the children of Israel were blessed with light in their houses, which part of the miracle is equally explicable on the supposition that they still continued to reside at Ramases, which had been originally allotted to them upon their first establishment in Egypt, Gen. xlvii. 11. For Ramases being at a considerable distance from Memphis, might (as in the case of the parts of Persia, which in the above extract they saw unaffected by the passing cloud) have been beyond the extent of the darkness which the Almighty had caused to come upon Egypt.

March 15, 1775.—At four this afternoon, at Bussora, the sun then shining bright, a total darkness commenced in an instant, when a dreadful consternation seized every person in the city, the people running backward and forward in the streets, tumbling over one another quite distracted, while those in the houses ran out in amazement, doubting whether it were an eclipse, or the end of the world. Soon after the black cloud, which had caused this total darkness, approached near the city, preceded by as loud a noise as I ever heard in the greatest storm, this was succeeded by such a violent whirlwind mixed with dust, that

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no man in the streets could stand upon his legs; happy were those who could find, or had already obtained shelter, whilst those who were not so fortunate were obliged to throw themselves down on the spot, where they ran great risk of being suffocated, as the wind lasted full twenty minutes, and the total darkness half an hour. The dust was so subtle and the hurricane so furious, that every room in the British Factory was covered with it, notwithstanding we had the precaution to shut the doors and windows on the first appearance of the darkness and to light candles. At half past five the cloud had passed the city, the sun instantly shone out, no wind was to be heard, no dust felt, but all was quite serene and calm again, when all of us in the Factory went on the terrace, and observed the cloud had entirely passed over the river, and was then in Persia, where it seemed to cover full thirty miles in breadth on the land, but how far in length could not be even guessed at, it flew along at an amazing rate, yet was half an hour in passing over the city. It came from the N.W. and went straight forward to the S.E. The officers of the Company's cruizers came on shore as soon as the cloud had passed their ships, and declared that the wind was so violent, and the dust so penetrating, that no man could stand on the decks, and that after it was over, every place below, on board the ships, was covered with dust. Such a phenomenon never was known before in the memory of the oldest man now living at Bussora.—*Parson's Travels*, p. 163.

In the afternoon the horizon to the eastward was thick and hazy, and the Moors prognosticated a sand wind; which accordingly commenced on the following morning, and lasted with slight intermission for two days. The force of the wind was not in itself very great; it was what a seaman would have denominated a stiff breeze; but the quantity of sand and dust carried before it, was such as to darken the whole atmosphere. It swept along from east to west, in a thick and constant stream, and the air was at times so dark and full of sand, that it was difficult to discern the neighbouring tents. As the Moors always dressed their victuals in the open air, this sand fell in great plenty amongst the kouskous: it readily adhered to the skin when moistened by perspiration, and formed a cheap and universal hair powder. The Moors wrap a cloth round their face to prevent them from inhaling the sand, and always turn their backs to the wind when they look up, to prevent the sand falling into their eyes.—*Parker's Travels*, p. 131.

In Macgill's Travels in Turkey, Vol. I. p. 202. a similar phenomenon, though not to the same degree, is related.

The wind which is generally strong carries this fine dust into the air in such clouds, that I have actually seen the sun darkened by them for a considerable time, and at the breadth of a street have not been able for several minutes to distinguish a man from a horse; this dust is carried so far, that with the wind off the land at three versts (about 2¼ miles) distance, I have been almost choaked by it. The first time I saw these clouds, I concluded that they were forerunners of an earthquake.

In the 9th Volume of the Spectator, is an account of the total eclipse of the sun, Friday, April 22, 1715, which gives an interesting account of the feelings excited by an event of this description.

"The different modifications of the light formed colours the eye of man has been five hundred years unacquainted with, and for which I can find no name, unless I may be allowed to call it a dark gloomy sort of light, that scattered about a more sensible and genuine horror than the most consummate darkness. All the birds were struck dumb and

hung their wings in moody sorrow; some few pigeons, that were on the wing, were afraid of being benighted even in the morn, alighted and took shelter in the houses. The heat went away by degrees with the light. But when the rays of the sun broke out afresh, the joy and the thanks that were in me, that God made to us these signs and marks of his power before he exercised it, were exquisite, and such as never worked upon me so sensibly before. With my own ears I heard a cock crow as at the dawn of day, and he welcomed with a strange gladness, which was plainly discoverable by the cheerful notes of his voice, the sun at its second rising and the returning light."

THE HEAVENLY WITNESSES.

THE space which has been devoted to a consideration of the authenticity of 1 John v. 7. would justify us in putting an end to the discussion. But we are anxious to pay all possible attention to our Correspondents, and they have a just claim to be heard to the end of their respective arguments. The following letter contains Mr. Oxlee's concluding remarks; and a similar communication from Mr. Nolan, which we have not room to insert this month, shall appear in our next Number.

To the Editor of the Remembrancer.

SIR,

IN my second letter I had given it as my opinion, that one cause of Vigilius and Fulgentius adventuring to express the Heavenly Witnesses in due form, was their conscientious belief, that the words, *Tres unum sunt*, had been absolutely affirmed of the three persons in the Godhead in the copy of St. Cyprian. This statement of my opinion of the manner in which the disputed passage first found its way into existence, my opponent has pronounced a reproduction of the old objection of Griesbach; accompanied with a few improvements, which that diligent critic would not have willingly acknowledged. How far that learned and sober critic would have assented to my opinion, I pretend not to conjecture; but this I certainly do think, that of all others those who have the assurance to declare, that the verse is expressly quoted by Cyprian, ought to be the very last to object to the probability of so rational a supposition; unless indeed they should be disposed to argue, that what may well pass for sound critical judgment in themselves, would have been gross ignorance and stupidity in the two African prelates.

But, whether I am correct or not in putting so favourable a construction on their motives, I am at least prepared to shew, that in furnishing the seventh verse, neither Vigilius nor Fulgentius professed to do any thing more than to express and illustrate what they conceived to be fully implied in the eighth verse; and that in so doing they were guided chiefly, if not entirely, by the joint authorities of St. Cyprian and St. Austin. In his third book against Maximinus, the Arian, St. Austin commences his allegorical exposition of the Spirit, the Water, and the Blood, of the eighth verse, with the following sentence: 'For these are mysteries, in which is always considered, not what they are, but, *quid ostendent, what they demonstrate:* for they are the signs of

things; being actually one thing, but signifying another.' In the first of the books to Theophilus, ascribed, for the want of a better owner, to the pen of Vigilius, the passage containing the mention of the Heavenly Witnesses, literally translated, is as follows: 'Therefore, although in the preceding examples of the Scriptures, the names of the persons are, *tacita, unexpressed;* yet the one common name of the divinity is every where *demonstrated* in them: as it is also in this example of the truth, in which the names of the persons, *evidenter sunt ostensa, are evidently demonstrated;* and the common, natural, or substantial name, *secretly declared;* the evangelist St. John saying, in his Epistle, *There are three who bear testimony in heaven, the Father, and the Word, and the Spirit; and in Christ Jesus they are one;* not, however, one individual, as their person is not one.' In this extract, the passage of the Heavenly Witnesses is classed with those testimonies of the Trinity taken out of the Old Testament, in which the names of the three divine persons and the one common appellation of the divinity are declared to be, not expressed, but only implied and demonstrated: and in the passage of St. John itself, the names of the Trinity are said to be, not expressly mentioned, but only, *evidenter ostensa, evidently demonstrated;* the very same verb, *ostendere*, being here used of the three divine persons which is employed by St. Austin, in applying to them the eighth verse; that they are *demonstrated*, or signified. There cannot, therefore, from the language of any author, arise a more manifest deduction than that, in the extract before us, Vigilius professes only to give utterance and expression to the implied sense of the eighth verse: and since, in his *first* book, he has fairly informed us of the manner in which he fetches this testimony from St. John, we have the less reason to find fault with him for having simply inserted it without any accompanying remark whatever, in the *ninth* book of the same work.

In approaching the testimony of Fulgentius, I begin to entertain some doubts, whether the real Fulgentius himself, or only somebody for him, has so repeatedly cited these Heavenly Witnesses. Three places there are generally brought forward, in which Fulgentius is believed to have alleged the passage; in his *Responsio contra Arrianos;* in his *Liber de Trinitate ad Felicem;* and in the *Fragmenta contra Fabianum.* In the first edition of his works, by Cochlaeus, printed in 1520, and the only sort of copy to which I have access, there is neither the *Liber ad Felicem*, nor the *Fragmenta contra Fabianum;* so that I have no means of forming any judgment, either from the style or from other circumstances, how far these last mentioned works, in which the verse is contained, may have been rightly assigned to the pen of Fulgentius. I shall consider them, however, among his genuine productions. In his *Responsio contra Arrianos*, the verse is thus alleged: 'In the Father, therefore, and in the Son, and in the Holy Ghost, we admit the unity of substance; but we dare not confound the persons. For the blessed apostle, St. John, testifieth, saying: *There are three who bear testimony in heaven, the Father, the Word, and the Spirit; and the three are one.* Which likewise the most blessed martyr, St. Cyprian, in his Epistle on the Unity of the Church, *confesses*, saying: He who violates the peace and concord of Christ, acts against Christ; and he who gathers in any other place besides the Church, scatters the Church of Christ. And to demonstrate, that there is one Church of one God, he hath immediately inserted these testimonies from the Scriptures: The Lord saith, *I and the Father are one.* And again: Of the Father, the Son, and the Holy Spirit, it is written, *And the three*

are one.' That in this place something more is added to the testimony of St. John, than could ever have entered into the head of Fulgentius, must be apparent to the least discerning. If the whole of the testimony here recorded were absolutely the words of St. John, what in the world was there for St. Cyprian to *confess* about; as though in the allegation of one of the plainest passages of Scripture, it were necessary to bring along with it the confession of St. Cyprian? But what is it, I pray, that St. Cyprian confesses? Does he confess or cite any such testimony from St. John, as the very words: *There are three who bear record in heaven, the Father, the Son, and the Holy Spirit; and the three are one?* No such thing. The most adventurous of the advocates of the Heavenly Witnesses have never dared to say this. The whole of what St. Cyprian affirms, and for which alone Fulgentius alleges his authority, is, that the final clause of the eighth verse, *Et tres unum sunt*, is to be expounded of the Trinity in Unity: a gloss for which, seeing that the clause appears literally to refer to something else, it was highly necessary in Fulgentius, in order to make any impression on the minds of his opponents, to adduce the confession and authority of that glorious martyr. Hence this argument, depending more on the exposition of the Father than on the plain words of the Apostle, is thrown by the author into a back corner of his reply, and coupled to another argument of St. Cyprian's for the Trinity, taken from a certain custom of Daniel and the three children; a very unequal testimony, surely, to be yoked with that of the Heavenly Witnesses, had there been any such words of St. John in the Bible of Fulgentius.

By this time your readers will begin to perceive, that I entertain strong suspicions of some foul play having been practised in the original editing of this part of our author. To me, certainly, the whole of the words, *Tres sunt qui testimonium perhibent in cælo, Pater, Verbum, et Spiritus;* not a single particle of which is ether necessary to the argument, or alluded to in the context, appear to have been inserted by Cochlaeus to complete the verse; and in this suspicion I am further confirmed from what he himself has acknowledged, that if the passages of Scripture cited in the manuscript, being taken out of a different Latin version from the present, he was often content to search out, not the words, but the sense of the allegation: whilst nothing can be more manifest than that, wherever the context would admit of it, he has constantly accommodated the passages to the text of the Vulgate. Indeed, that Fulgentius should know any thing at all of these Heavenly Witnesses, except as a gloss on the Scripture, is a supposition wholly incredible, and beyond measure ridiculous. In the last of his three books to Monimus, in his three books to king Trasimund, in his book to Donatus, and in his Sermon on the Twofold Nativity of Christ, works amounting to five times the bulk of his Reply to the Arians, and which are wholly occupied in developing and asserting the great mysteries of the Trinity and the Incarnation, there is not the slightest allusion to the disputed passage, nor even to the gloss of St. Cyprian. This is the more observable with respect to his third book to Monimus, in which he undertakes to confute the Arian distinction between the Word being *with* God and *in* God; as if God and his Word were not of the same substance. For though he has admirably succeeded in detecting the sophistry of the distinction between *in* and *with;* yet, as the whole cavil was instituted for the purpose of demonstrating, that God and the Word were not of one and the same substance; the author, by bringing to bear on the question

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the testimony of the Heavenly Witnesses, would have finished the dispute at one stroke: but this he certainly has not done; and, therefore, we may rest perfectly satisfied, that he was ignorant of its existence.

I have already observed, that of the two references to the passage in the book to Felix, and in the Fragments against Fabian, I admit Fulgentius to be the author on the report of others. In the book to Felix, the verse appears to be cited absolutely as the testimony of St. John, without any accompanying remark whatever, and as it stands in the Latin Version. But in the Fragments against Fabian, it is clearly referred to, and explained as a gloss on the eighth verse, to the following effect. 'John evidently says; *And the three are one;* which is spoken of the Father, the Son, and the Holy Spirit, as we have before *demonstrated*, when you demanded a reason for it.' Here we see the verb, *ostendere, to demonstrate*, again lets the cat out of the bag, and deranges the whole farce of seriously maintaining the disputed passage on the authority of Fulgentius: for if, as Griesbach has well observed, there had been in the Epistle itself any such words as the Father, the Word, and the Holy Spirit, there could be no need for the author *to demonstrate*, that the clause, *And the three are one*, was meant and spoken of the three persons of the Trinity.

I am perfectly aware, that by some good critics the African Confession of Faith which we now have, is denied to have been the one composed on that memorable occasion; but I must see something more than mere surmises before I can be induced to reject it as a spurious production. If not drawn up either by Vigilius or Eugenius, it was doubtless composed by one of their contemporary brother prelates; and of what they knew as to the Heavenly Witnesses, I have already adduced sufficient proof in the several cases of Vigilius, Fulgentius, and Facundus. The passage under dispute was put into the Confession as the clearly implied sense and demonstrated testimony of St. John; and that so many bishops should at once have acquiesced in the justness of the quotation, is by no means a matter of wonder. The authority of St. Austin, with them, was equal to that of an oracle; and nothing can be more decisive than the tone which that venerable father has adopted in his application of the eighth verse to the Trinity in Unity. 'But if,' says he, 'that profundity, which is read in the Epistle of St. John, of so great a mystery, can be otherwise expounded and understood according to the catholic faith, which neither confounds nor separates the Trinity; neither denies the three persons, nor believes that there are different substances; it is by no means to be rejected. For that which is obscurely put in the Holy Scriptures for the purpose of exercising the minds of the faithful, affords matter for congratulation, if it may be variously yet wisely expounded.' Here, we see, the faithful are permitted by St. Austin to take different ways in their exposition of the great mystery contained in the eighth verse; but it was at the peril of their orthodoxy, if they did not apply it in such a manner as to make it an irrefragable testimony of the three persons of the Godhead subsisting in the same substance. With so many reasons, then, arising from the mystical construction of the verse itself, and with such authorities before them as those of St. Cyprian and St. Austin, there would not, I am confident, be so much as one out of the four hundred prelates, unprepared to shed the last drop of his blood, rather than deny the veracity of the apostolic testimony, thus illustrated and expressed: and had it been my own lot to have borne a part of that glorious struggle which they triumphantly sustained against the

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Arian heretics, with the exception of a few points not necessary to the full developement of the mystical sense, I should have been eager to have united with them, hand and heart in the allegation of their Heavenly Witnesses.

The foregoing authorities of the African Church are unquestionably the most ancient vouchers for the text under dispute; and, as we plainly perceive, that they quoted it as a gloss on the words, and not as the very words themselves of the divine Apostle; it becomes a matter of little or no consequence, by how many writers the same testimony may have since been cited, in nearly the same terms, during the ninth, and tenth, and subsequent centuries. To such, however, as may still be inclined to believe, that they did not themselves construct the verse, but actually cited it from their manuscript copies, I would here put the question, whether they are likewise inclined to maintain, that those various additions of, *One in Christ Jesus*, and *Three in one*, were equally in their manuscripts with the rest of the passage. If they think that they were, then they must have been a pretty kind of manuscripts on which to bottom at this day any solid and incontrovertible evidence for the genuineness of the sacred text. But if otherwise; and if, without any hesitation, they could presume, in the name of the Apostle, to add *three* words more than were warranted by their manuscripts, why not *six*: if a part, why not the whole of a verse? Let this question, if it can, be satisfactorily answered.

What gave the first rise to the production of the Heavenly Witnesses was, doubtless, the insuperable difficulty of expounding literally, and to any tolerable sense, the clause, *Et tres unum sunt*, of the spirit, the water, and the blood: and if the names of the three divine persons could in any manner have been introduced alone, without detriment to the construction, we should never at this day have beheld two verses, where one might have served. But understanding, as they did, the Spirit, the Water, and the Blood, to be grammatically the subjects to the attribute of bearing testimony, and not being able to separate the subjects from their given attribute, in order to make room for the admission of the names of the divine persons, they were compelled to repeat the same attribute in the same words, *There are three that bear testimony*; and when this was done, seeing that the result would be nonsense of itself, they were again obliged to mark the distinction between the Heavenly and the Earthly Witnesses; but, as there was an option left, whether the Heavenly Witnesses should succeed or take the lead of the others, with a repetition of the final clause, *And the three are one*; so accordingly we find it making its first appearance in all that possible variety of ways in which the circumstances of the context would allow it to be produced.

I have now earnestly to intreat Mr. Nolan to desist from imposing on the simplicity of the Christian world by his statement, that the authenticity of the Heavenly Witnesses is a question merely between the comparative testimonies of the Greek and Latin Churches. It is not a mere balancing of the testimony of the whole Greek Church against that of the whole Latin Church; but it is the testimony of the ancient Latin Church itself, for the first seven hundred years of its existence, together with that of the Greek and of all the other Churches in Christendom, against the testimony of the *modern* Latin Church only; as cannot but appear from the authorities of Pope Eusebius, Leo Magnus, St. Austin, Eucherius, Vigilius, Fulgentius, and Facundus, who being all fathers of the Latin Church, conspire with one mouth, in this instance, to con-

vict the present Latin version of fraud and imposture, either by furnishing the context without the interpolation, or by citing and expounding the eighth verse in such a manner as to render it wholly incompatible with the existence of the seventh. To these fathers must be added the author of the prologue to the canonical epistles; the clear amount of whose testimony is, that the verse, indeed, *should* have been in the Latin copies, but *was not:* and, if contrary to my belief, he actually presumed to thrust it in, he must have done it on the authority only, and in imitation of those by whom it was first framed. Nay, so far am I from paying no deference to the testimony of the Latin Church, that, if this passage, like any other important text of Scripture, could be alleged from the received and genuine works of the principal Latin fathers, I should immediately desist from opposing its authenticity. Such a task, however, I know to be vain and impracticable, and what neither of my opponents can so much as pretend to achieve.

Before I proceed to contrast his arguments in defence of the passage with those which I have advanced against it, and to wind up the controversy, I must take some notice of the two fresh suppositions which he has broached; that Eusebius of Cæsarea had both the will and the power to expunge it from the Greek; and that the true Jerome, the author of the prologue to the canonical epistles, had both the will and the power to replace it in the Latin version. Of his attempt to prove, that Jerome was the author of the disputed prologue, I have already expressed my opinion in no very flattering terms; and with your permission shall brush down the cobweb in some future communication. In respect of Eusebius, it has been pretty clearly shewn by the writer of a very sensible article in the *Quarterly Review*, that the sense of the passage on which your correspondent had ventured to establish his position, has been strangely perverted by him; and that it admits of no such construction as that which he has put on it. Valesius, whose opinion may well be balanced against that of Mr. Nolan, in alluding to this order of the Emperor Constantine, speaks of it merely as a request to write out a few copies of the Scriptures for the use of the new churches erected at Constantinople. Besides we have the information on the authority of Jerome, that long before this occurrence Eusebius and Pamphilus both had been engaged in an edition of the Greek Scriptures, which was generally received in the provinces of Palestine; so that unless your correspondent should be prepared to prove, that Pamphilus no less than Eusebius, was an Arian in his heart, and was likely to be ready to participate in the guilt of expunging it at the time; he will find it a difficult matter to persuade your readers, that Eusebius could have had any subsequent opportunity of putting such a design into actual execution. Independently, however, of these considerations, I shall briefly undertake to demonstrate, that Eusebius of Cæsarea had neither the will nor the power to effect what by your correspondent has been so criminally and so rashly laid to his charge.

First of all I cannot but think, that if Sir Isaac Newton had at once denied the possibility of any one man or set of men expunging from the whole Greek text the disputed passage; he would have acted more agreeably to his known prudence and great sense than in moving the question, by whom it was done. The problem, however, being once proposed, it requires but little penetration to discover, that Mr. Nolan, with his peculiar conceit about the heretical term, *verbum*, floating in his head, would have replied, that the Nicene council had

ordered it to be expunged, rather than the problem of Sir Isaac should wait for a solution. Indeed, what he has asserted falls very little short of that extravagant position. Eusebius, it is well known, was a highly distinguished prelate at the Nicene Synod; and though he might have entertained some little scruple about the right application of the term *Homousion*; yet, if we look into his theological productions, as well before as after the sitting of that council, and especially into his *Demonstratio Evangelica*; we shall find no repugnance in his Creed to the expression of the Heavenly Witnesses; but on the contrary a great many reasons for concluding, that if the passage had been extant in the copies of his time, he would have been happy to avail himself of its support in establishing his doctrine of the divinity of the Word. In the fifth book of his *Demonstratio Evangelica* he every where expounds the God and Lord of the Old Testament, who appeared and communed with the Jewish patriarchs of Christ, the only begotten Son of God; calling him the essential or substantial Word of God, the second cause of the whole universe, the intellectual essence and first begotten operative nature of God, the eternally divine and all-efficacious energy, the intellectual image of the unbegotten nature: and though in the opening of the sixth book he denominates him a second essence next to the Father; yet by a second essence he means no more than a second divine subsistency; for with the same breath he pronounces him God of God, and on another occasion even the God of gods; so that I am at a loss where to find more accumulated proofs from Scripture of the divinity of Christ than in this very work of Eusebius of Cæsarea. Surely, then, it is not to be borne, that so celebrated a Greek father, of whom the true Jerome never speaks except in terms of unqualified praise, and whom on one occasion he styles *Custos Novi Testamenti, the Guardian of the New Testament*, should, without any probable cause, and by a theologue of the nineteenth century, be branded with the charge of having mutilated the sacred text; and that too, for the sole purpose of upholding a forgery.

That Eusebius had the power to remove it from the Greek text, is a still greater outrage on common sense than the supposition that he had the will to do it. Since my opponent appears to cherish some respect for the authority of Jerome, I will remind him of what that father has stated in his epistle to Pope Damasus. "I pass over," says he, "those copies which the unruly contention of a few men maintain as the Lucianian and the Hesychian, for whom truly it was not lawful in the Old Testament to have corrected any thing after the Septuagint interpreters; nor was it of any avail to have corrected any thing in the New Testament, since the Scripture having been previously translated into the languages of many nations, can inform us, that those parts are false which have since been added." Here we see Jerome, to determine the genuineness of the sacred text, like a sober and intelligent critic, but very unlike such men as I have got to contend with, imposes a particular stress on the authority and testimony of the ancient versions. Neither Lucianus nor Hesychius, he tells us, could make the least alteration in the Greek text of the New Testament without being immediately detected by the testimony of the versions into which it had been translated. But if such a thing were wholly impracticable in the days of Lucianus and Hesychius, it would be still more so in the times of Eusebius, when not only the Latin and the Syriac, but the Armenian and Coptic versions likewise had been made and circulated; and copies of the Scriptures were now

multiplied in every corner of Christendom.

In proceeding to recapitulate his newly broached arguments for our Heavenly Witnesses, I have in the first place to assure the gentleman, that if he had leapt into the crater of Vesuvius, he could not have earned a fairer title to perpetuity of fame than by the distinction which he has discovered and asserted between the orthodox term *filius*, and the heretical term *verbum*. This certainly is the distinguishing feature of his criticism, and cuts a very prominent figure in each of his paragraphs. On this ground we are to account for the fact why Vigilius has cited the testimony on one occasion, but designedly omitted it on another; why Facundus and the rest of the Latin Fathers have purposely kept it out of sight, where, in the opinion of such simple theologians as myself not initiated into the secret of the heretical term *verbum*, it ought particularly to have been brought forward: nay even to demand its production at any given time in which the Trinitarian controversy was maintained, is on this very ground pronounced by Mr. Nolan a most unreasonable requisition. I cannot, therefore, forbear expressing my sorrowful concern at the simplicity and infatuation of so many of our English prelates and sacred critics, who, as it now seems, since the wonderful secret has transpired, are exerting their pains only to preserve what at any future time may be effectually turned against themselves as a weapon of annoyance on the side of the heretics. To say that it is capable of an orthodox interpretation will be nothing to the purpose; for if it be capable now it was capable then of adding support to the orthodox cause; and the fathers of the fifth and sixth centuries were as competent to apply it with effect as the sons of the nineteenth. In the name then of all that is sacred, let those who have any authority in directing the canon of Scripture, endeavour, if possible, to discard the heretical term *verbum*, as it now fully appears, that if ever we should be assailed by a certain sect of Arians with this text of the Heavenly Witnesses, as it now stands, we shall be crushed and destroyed like so many sparrows within the clench of Polyphemus.

Let us, however, compare with the head the tail of his argument, and see whether in the track which he has selected for his stately walk, he be not waddling like a goose, and hitting one leg against the other every step that he takes. First of all Eusebius, who by his enemies was suspected of leaning towards Arianism, is supposed to expunge this Arian-looking text from the Greek; whilst Jerome, whose memory was never branded with Arianism, is supposed to replace it in the Latin; and what the African fathers were afraid to quote as too much favouring the cause of heresy, he, from the stupidity of his understanding, loudly calls for as a prop to orthodoxy. Secondly, in all the conflicts of the orthodox with the heretics, the latter, so far as can be collected, never so much as once had the sense to allege this testimony in their own support; but wherever it shews itself, it is always in some argumentative tract or other on the side of the orthodox; a circumstance to be accounted for only on the supposition that the orthodox exercised the two-fold privilege of either alleging or withholding what Scriptures they pleased; and yet methinks, when once the passage had appeared in the general confession of faith of the African Church, the heretics might then surely have belaboured the backs of their opponents with the weapon of their own choice. Why they did not your correspondent is the only man in the universe competent to explain. Thirdly, bottomed on the newly discovered fact of the term *verbum* being heretical and favouring the Arian cause, we are kindly

furnished with a clue, which at once resolves the paradox, why Facundus should have cherished such an antipathy to one part of the passage, but so strong an affection for the other; and why Vigilius should have voluntarily alleged it in one, but designedly omitted it in another of his works. Here we are particularly invited by your correspondent to admire as well the natural frailty of Facundus as the profound subtlety of Vigilius; and on these two circumstances to found one of the very strongest arguments for the authenticity of the Heavenly Witnesses. Let us see, then, how the case stands with Vigilius. In one of his tracts, we are told, where he thought himself secure from the eye of the Arian, he has cunningly quoted the verse; but in the *Disputatio Athanasii cum Ario*, where the orthodox and the heretic are brought face to face, he with equal cunning has purposely omitted it. To what tract, however, containing the passage, does your correspondent allude? The several books put forth under the names of Athanasius and Idatius, in which the text appears, he denies to be the productions of the pen of Vigilius; so that there is nothing left of which he can be supposed the author, except the Confession of Faith subscribed by the African prelates. But surely in this public confession, which was composed with the view of being presented to the Arian heretics, there was far less chance of the heretical term *verbum* escaping detection, than in an argumentative tract, which but few of the Arians could have possessed either the opportunity or the inclination to read. Following, therefore, the clue of this gentleman, we eventually discover, that the disputed passage ought to have been withheld where it is brought forward, and brought forward where it is withheld; so that either Vigilius or the clue must instantly be thrown away.

Such, Mr. Editor, are the inconsistencies and the contradictions attending the system of defence adopted by my opponent. I have indulged, perhaps, in a strain of levity neither fitted to my own humour, nor becoming in itself; but in attempting to review the purport of his arguments, dressed up, as they are, in a finely wrought style of criticism; but equally destitute of all solid learning and sober judgment, it was impossible to refrain from turning them into derision. The heretical tendency of the verse itself, the villainy of Eusebius, the simplicity of Jerome, the antipathy of Facundus, the vile cunning of Vigilius, and the want of common sense in the heretics, are all so many fundamental stones on which the critical superstructure is attempted to be built; and yet, notwithstanding the boldness of the materials, there never was surely a more crazy fabric erected by the hand of any man professing to be a director and a master in Israel.

Though I shall not trouble the gentleman with the question why, at the close of his first paper, and before I had had the opportunity once again of opening my mouth, he should be so extremely eager to sing his pæan and to proclaim his own victory; yet I may reasonably ask him, what those other arguments are whereby the old objections to the authenticity of the Heavenly Witnesses have for nearly seven years been set aside: as on looking into the last *Quarterly Review* I find the prejudices against the verse to be as strong as ever; and if my information be correct, the learned Bishop of Peterborough, in his Divinity Lectures at Cambridge, has very recently denounced it a manifest interpolation; so that I am not the only person on whom the laboured inductions of his pen have failed to make any sensible impression.

In reviewing my last letter I perceive I have committed an error in

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affirming of the forger of the two epistles of Hyginus and Joannes II. that he has thrust out the term *sanguis* to make way for that of *caro*, agreeably to St. Austin. It is not *sanguis* but *spiritus*, which he has excluded; thus restricting the earthly witnesses, *water*, *blood*, and *flesh*, to the signs of the two sacraments. I beg likewise to correct another mistake in my first letter, in erroneously stating of my copy of the Armenian version, that it had been edited by Lucas, instead of saying, under the episcopate or during the primacy of Lucas, the metropolitan, patriarch, or general of the Armenians; though there can be little doubt, however, of its having been edited with his concurrence and approbation, if not at his express direction. In some few places, too, the sense of my language has been injured by typographical errors; such as *edition* for *citation*; *uncollected* for *uncollated*; *then* for *that*; *quarternity* for *quaternity*, &c.; unavoidable in a case where the author himself is not at hand to correct the proof sheets.

I beg to remain,
Your obedient servant,
JOHN OXLEE.

Stonegrove,
June 8th, 1822.

To the Editor of the Remembrancer.

SIR,

MR. OXLEE appears to be disappointed that he has not been attacked by the "nest of wasps" which he mentions in his last letter. Instead of crushing the whole swarm, as he confidently expected, he will find sufficient employment in answering the only individual of the swarm that has attacked him. My only object was to afford him an opportunity of retracting the harsh language, which he had used respecting the controverted verse of St. John, and which, as I conceive, very ill becomes any Clergyman of the Church to apply to the authorized Version of the Scriptures.

Though he has not retracted the offensive, and, as I think, very unjustifiable terms, I am perfectly content to understand his concession in his own sense of it, namely, "If the advocates of the verse can point out *any one* authentic and important passage of the New Testament, which had been equally passed over in silence by all the Greek and Latin Fathers, he would admit the *reasonableness* of allowing the verse to remain in the sacred Canon." I have produced *two* authentic and important passages (1 John v. 20, and 1 Tim. iii. 16.) passed over in silence by all the Greek and Latin Fathers of the first three Centuries. These passages are adduced by the Fathers of the *fourth* and *fifth* Centuries, as testimonies to the Divinity of Christ. But how does Mr. Oxlee evade the only right consequence of his concession? By opposing his opinion of those passages to the judgment of the ancient Fathers, and demonstrating, as he thinks, that they do not strictly and exclusively apply to the Divinity of Christ. Mr. Oxlee's opinion of the passages is nothing to the present purpose. They were applied to the Divinity of Christ by the Fathers of the fourth and fifth Centuries, and yet were wholly passed over in silence by the Fathers of the first three Centuries. It follows therefore, from Mr. Oxlee's concession, that it is "reasonable to do, what the Church of England has done, in allowing 1 John v. 7. to remain in the sacred Canon." But if it be reasonable to retain the passage, it is most unreasonable to call it "a foul and scandalous interpolation." Such language (I repeat) very ill becomes any Clergyman of the Church of England to apply to a passage, which was admitted to be genuine by Bishop Pearson, and defended, as such, by Selden, Hammond, Stillingfleet, Bull, Mill, &c. &c.

T. M.

June 17.

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ECCLESIASTICAL HISTORY.

SKETCHES OF THE ECCLESIASTICAL HISTORY OF GREAT BRITAIN.

No. VII.

THE submission of the Saxon Church to the usurped authority of the Pope is an event which might be announced in few words. But the effects which it produced upon the civil and religious state of Britain forbid us to dismiss the subject hastily; and the statements and deductions of party writers have involved the question in an obscurity, which is not easily dispelled. Popish authors, domestic as well as foreign, high-churchmen who contend that the Church should be completely independent of the state, and prerogative lawyers who set no bounds to the Ecclesiastical authority of the crown, have laid claim, with one voice, to the support of Saxon history, and have succeeded in perplexing its simple narrative. The facts of the case are irreconcileable with all these systems; and their respective advocates are at least entitled to the merit of having refuted one another. A brief review of the events by which our ancestors were gradually deprived of their ecclesiastical independence, will suffice to set the question in a proper light.

The most courageous asserters of the Pope's supremacy have not ventured to maintain that he had any actual authority in Britain during the age which preceded the arrival of St. Austin. *Baronius* and his followers admit that the British, Welsh, Scotch, and Irish Christians were without the pale of the Church of Rome; but he contends that this separation amounted to schism. His proof therefore of the universality of the Pope's power involves an assumption of the very point in dispute. He contends that the Pope was supreme, not only *de jure*, but also *de facto*. When met with the objection of the independence of our primitive Churches, he answers, that they were guilty of schism, because they were disobedient to Christ's vicar upon earth. Thus he makes out his case by a reference to the Pope's authority, which is the thing that we controvert, and that he undertakes to establish. He cannot shew that the British Christians renounced any article of the Christian faith. They were guilty of no crime save that of being governed by their own archbishops and bishops: when their kingdom was separated from the Roman Empire, their Church ceased to acknowledge the Roman Patriarch: and there is no more pretence for saying that they were schismatics than for denying their conversion, or even their existence. Nor is the actual independence of the Britons the only point which the Pope's advocates have been compelled to concede. Gregory the Great, under whose auspices Austin landed in Kent, protested most indignantly against the title of universal Bishop, which had been assumed by his rival the Patriarch of Constantinople; and pronounced it not merely improper, but antichristian, and impious. Of course, therefore, this Pope (the first who subscribed himself a servant of servants,) could lay no direct claim to a paramount authority over the British or Saxon Christians. And the interview between Austin and the Britons which has been formerly described, did not produce an open but an implied assertion of power *.

* The real character and merits of Austin have been already summed up in the eloquent words of Fuller. Other historians have been less impartial. Archbishop *Parker* is inclined to question the fact of his having made any material addition to the Christian Church: and denies that he is even said to have preached the

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The new converts, as might have been expected, manifested great deference and respect for the Pope, by whose instrumentality they had been called out of darkness into light. But even by them his directions were not punctually obeyed. Gregory desired, that the Saxon territory should be divided into two provinces, of which the Metropolitans were to be fixed at London and York, and each was to have twelve suffragan Bishops. In direct disobedience to this ordinance, the southern Archiepiscopal chair was fixed at Canterbury, the possessor of which see became Primate, not merely of his own province, but of all England. The northern Archbishoprick was in like manner removed, for a time, from York to Lindisfarne, and never extended its sway over twelve dioceses. This is a plain and undisputed instance of non-compliance with the commands of Rome. The alterations in Gregory's scheme may have proceeded either from ecclesiastical or civil authority; but they clearly establish the fact of domestic interference, and are fatal to all claims of a foreign jurisdiction.

The kingdom of Northumberland, as was formerly shewn, received the Gospel from the Scotch. The East-Saxons, originally converted by Mellitus, relapsed into Paganism, and were recovered by *Chad*, a Scot, with the support and encouragement of Oswy, king of Northumberland. About the same time the Mercians were converted by missionaries from the same quarter. *Diuma*, a Scot, was the first Bishop of that kingdom, and his bishoprick was fixed at Lichfield. Three-fourths of the Saxon territories are thus proved to have derived their Christianity from Churches who professed no obedience to Rome. And at the date of Theodore's advancement to the archbishoprick of Canterbury, viz. in the year 668, Popery was almost confined to the kingdom of Kent. In every other part of the country such establishments were adopted as best suited each particular case. No kingdom had at first more than one see; the Bishop was independent, and owned no Metropolitan; and with the advice of their clergy and people, the princes founded, or removed, or divided episcopal sees, as seemed most advantageous to the interests of religion. This practice extended even to districts which had been converted by missionaries from Rome. The West-Saxons received Christianity from *Birinus*, whose see was fixed at Dorchester; but after his death the king divided the West-Saxon territory into the two bishopricks of Dorchester and Winchester, and declared them both independent of any Metropolitan whatsoever.

In these dioceses, as well as in the kingdom of Kent, it is probable that the Romish rites prevailed; but in all the other Saxon provinces we are certain, that a considerable portion of those rites were rejected. There are good grounds for supposing, that the Liturgies of the Irish and Scotch were very different from that which was established by Pope Gregory, and introduced into England by St. Austin. The general character of the ancient British Churches was plainer and less splendid than the fashion subsequently imported from Rome. The time of celebrating Easter was different in the two communions; and we have Austin's authority for believing, that there were many other points

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Gospel. *Antiquit. Brit. Eccles.* p. 55. This declaration is completely at variance with *Bede*, I. 26. Jortin likewise in his *Remarks*, thinks proper to call Austin a *sanctified ruffian*, a *most audacious and insolent monk*. Fox writes in a better spirit; pointing out and condemning the pride of the Missionary, but admitting at the same time that the Britons ought to have assisted him in his attempt to convert their Saxon invaders.

of striking and important dissimilarity. It is impossible, therefore, to reflect upon this complete and sudden union without some feeling of surprize, and the means by which such an event was brought about, are worthy of attentive consideration.

In England, as in all other uncivilized countries, every thing then depended upon the qualifications and talents of individuals. The power of the kingdoms of Northumberland, Mercia, and Kent, rose and sunk according to the abilities of their respective kings, and the ecclesiastical community was influenced by similar causes, The first Northumbrian Bishops, *Aidan* and *Finan*, were men of superior merit; and during their lives the advocates of the Pope were unable to overturn the form of worship which had been received from the Scotch. But *Colman*, the successor of Finan, was of an inferior character; and as the Roman party happened to be conducted by a leader of eminent ability, the contest was terminated in their favour.

This leader was Wilfrid, by birth an Englishman, and educated originally in Northumberland. But his studies were afterwards prosecuted in France, and at Rome, and he returned to his native country, in the prime of life, a devoted and most useful adherent of the Pope. His history has been handed down to us, with unusual minuteness, by *Eddius*, his friend and companion, in a work which has more internal marks of authenticity and truth than any other of that date, and from which Bede's account of Wilfrid is evidently and not very fairly abridged. He was distinguished on his return to England by the sanctity of his life, and the extent of his learning; and he speedily formed and cultivated a friendship with Alfred, whose father, Oswy, king of Northumberland, was the most powerful Saxon prince of his day. Alfred had been previously disposed to prefer the Romish to the Scotch communion, and Wilfrid not only confirmed this prepossession, but succeeded, after some delay, in converting Oswy likewise.

For this purpose he availed himself of the old dispute, respecting the time of observing Easter. The Scotch thought, that it ought to be kept on the first Sunday after the thirteenth day of the equinoctial moon. The feast, therefore, fell occasionally upon the fourteenth, from which the followers of this custom obtained the names of *Quarto-decimans*. The Latins, on the other hand, maintained that the fourteenth day must be completed before Easter could be duly observed; and their feast was, therefore, fixed upon the first Sunday after the fourteenth. This difference produced much confusion in the court of king Oswy, whose wife had been brought up in the Latin Church, and followed the Latin forms. And it happened, occacionally, that while one of them was celebrating the Easter festival, the other was engaged in the austerities of the Lent fast. Oswy therefore, consented to call a synod upon the subject, at which Wilfrid and Colman played the principal parts, Colman attended by Hilda, Abbess of Lindisfarne, and a large assembly of his clergy, appealed in defence of the Quarto-decimans, to the practice of his wise and holy predecessors, and asserted, that their practice was derived from St. John. Wilfrid, and Agilbert, Bishop of the West-Saxons, denied the correctness of this last fact, and maintained that their cycle was adopted by all the Churches throughout the world, and originated with St. Peter, to whom the keys of heaven were consigned. Oswy having been told, that no such authority was given to the Scotch Saint, Columba, exclaimed, " Then I will observe the practice of the door-keeper of heaven, lest when I go and knock

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there, he should not let me in." Thus terminated the famous synod of Strenaeshalch or Whitby; the result, and probably the object, of which was not merely the adoption of the Roman Easter, and the Roman Tonsure, but the expulsion of Colman from his bishoprick, and the election of Wilfrid in his place, under the title of Bishop of York. Eddius and Bede agree in describing Colman's retreat as voluntary; but their partiality to his successor, and the subsequent events of the history may induce us to distrust their report.

By the exaltation of Wilfrid, his real character was disclosed. He refused to accept of consecration from any English Bishop, alleging, that they were either Quarto-decimans and schismatics, or had derived their episcopal authority from those who had been so. He passed over, therefore, into Gaul, and was consecrated with great splendour by the Catholic Bishops of that country. But he had taken this step with too little precaution, and during his stay in Gaul, king Oswy yielded to the remonstrances of the Scotch Christians, and Ceadda, a Scot, was installed Bishop of York. Eddius bears testimony to the exemplary virtues of this new prelate; but expressly attributed his elevation to the machinations of the Quarto-decimans, and this circumstance furnishes a clue to the reverses by which the life of Wilfrid is distinguished. He was engaged in a series of struggles in favour of the authority of the Pope. At times he was successful, and was rewarded with riches and honour; at times the English triumphed over him, and he was disgraced and banished.

When he returned from France, and found his see occupied by Ceadda, he retired for the space of three years to Ripon, where he had founded and endowed a monastery. But he was unable to limit his ambition within such narrow bounds, and having gained the friendship and confidence of Wulfer, king of Mercia, the second person in the heptarchy, he exercised his episcopal functions throughout the extensive dominions of that prince; and seized the opportunity of a vacancy in the archbishoprick of Canterbury, to confer the same favour upon Ethelbert, king of Kent. By these means Wilfrid's power and consequence were so much extended, that his opponents were once more driven from the field. Oswy was dead, and Alfred was his particular friend. Theodore, the new Primate, gave all the influence of his rank and learning to the Popish cause; and in the course of a visitation which he held at York, Ceadda was persuaded to vacate that bishoprick, on condition that Wilfrid's ally, Wulfer, should give him the bishoprick of Lichfield, a diocese which then comprehended the greater part, if not the whole of the kingdom of Mercia. The advocates of Wilfrid, who was now reinstated in the see of York, describe this event as a complete victory; but upon looking into the particulars of Eddius's story, it turns out to be little more than a compromise, very cunningly obtained by the wit of one Bishop from the simplicity of another.

Wilfrid was now at the highest point in his career. His monasteries of Ripon, and Hagulstad or Hexham were rebuilt in the most sumptuous style. His Churches were adorned with marble pillars, columns and porticos; the officiating priests were robed in cloth of gold; and endowments poured in upon them from all quarters of the country. He obtained grants of all the Church-lands, which had been possessed by the British Clergy before the Saxon conquest. This munificent gift was solemnly announced from the Altar at the dedication of the Church at Ripon: the ceremony was concluded by a splendid feast which lasted three days: and Wil-

frid presented a copy of the Gospels written in gold upon purple-coloured parchment, and enclosed in a book-case made of pure gold, and ornamented with the most precious gems. The monastery of Hexham was on a similar scale, and whatever opinion we may be compelled to form of the spirit and temper of its founder, it is certain that he was a munificent patron of letters and arts, and did more to encourage them than any of his contemporaries. His house was the resort of young men of the highest rank; and he gave them a better education than could be procured elsewhere. The highest offices in Church and State, and even in war were filled with the pupils whom he recommended for promotion. He observed the just mean between luxury and superstition; "neither drowning his reason in the streams of conviviality, nor inflaming his pride by a self-righteous abstinence." His morals are represented to have been scrupulously and undeviatingly pure. His largesses like his receipts were greater than those of any other individual: and had he been a prince instead of a Prelate, Wilfrid would have deserved a conspicuous place among the benefactors of his country.

But unhappily he engaged in many political intrigues; and the grandeur which has been just described was not of a durable character. Ecgfrid who had now succeeded to the throne of Northumberland, extended his temporal power as rapidly as Wilfrid enlarged his spiritual authority. And the success of the former was principally at the expense of Wilfrid, the bosom friend of the latter. As Wilfrid subsequently betook himself to the Mercians for assistance, it is probable that his intimacy with them may have already given umbrage to Ecgfrid. But Eddius merely tells us, that the wife of Ecgfrid, "although afterwards she was changed from a she-wolf to a most perfect abbess, yet being for the present under the influence of the devil," alienated her husband's mind from the good Bishop Wilfrid. The cause of her ill-will is uncertain; but Wilfrid offended the king by persuading his former queen Etheldreda to enter into a convent; and it is a reasonable conjecture that the *she-wolf* of the present day may have been united to the king during that separation and have been objected against by the Prelate as illegally married. At all events her objections to Wilfrid were serious and true. She insisted upon his secular pomp and riches, the multitude of his monasteries, the magnitude of his buildings, and his innumerable army of followers adorned with royal and military trappings. These charges, together with a desire of obtaining posession of Wilfrid's wealth are said to have determined the king to banish him. The Bishop made an ineffectual reference to Theodore whose power he had previously disputed, and the Archbishop refused to interfere. Wilfrid declared his determination to appeal to the Pope, for which he was laughed at by the king and his courtiers. But to Rome the zealous Prelate repaired, and Ecgfrid took the opportunity of dividing his diocese into three; and Archbishop Theodore consecrated Bosa, Eata, and Trumbert to the Bishoprics of York, Hexham, and Lindisfarne.

MISCELLANEOUS.

MR. OWEN OF LANARK.

Our readers may remember that some three months ago, we took the liberty of adverting to the schemes of *Mr. Owen of Lanark*, and promised to make a further exposure of

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his folly. The delay which has taken place is unfortunate, but could not be avoided. Another *Mr. Owen* started up at the very moment and commenced a vigorous assault upon the Christian Remembrancer and its correspondents. The labour and space which were devoted to that controversy, compelled us to divert our attention from the spade and the spinning wheel; and we feared also that distressing misapprehensions might occur, if we were engaged at the same time with two gentlemen of the same name.—*Mr. Owen of Lanark* might find himself detected, in saying that he had consulted a book which does not exist, and *Mr. Owen of Fulham* might suppose himself accused of denying the propriety of rewards and punishments, and dividing the country into parallelograms.

We were aware that there already existed a little confusion in the minds of their respective admirers, and that the merits and failings of each were occasionally ascribed to the other. We suspected also that one of the parties was desirous of continuing the *equivoque*—and that suspicion is now confirmed—for Mr. Owen of Lanark has just instituted a "*British and Foreign Philanthropic Society*," and it will be next to impossible, for the time to come, to distinguish one *British and Foreign* from the other. But in our own case, we trust that no mistakes have been made. We hope that neither ourselves, nor our correspondents, nor our compositors have overlooked the individuality of the namesakes; we have endeavoured to give to each of them his own just due, and we have waited patiently till Dr. Luscombe could forward his able and concluding reply to the flippant personalities of Mr. Owen No. 1., before we ventured upon publishing our own brief remarks upon the waking-dreams of Mr. Owen No. 2.

The delay has not been without its advantages, as the distress of the Irish peasantry has given *Lanark* another chance. London has had the benefit of another meeting and speech; and parliament is about to be favoured with another petition and debate. These are convincing proofs that the *Lanarkers* are yet alive—and as in default of these symptoms, a contrary opinion would have prevailed; our observations will be more interesting now than they could have been three months ago. It is cowardly and idle to trample upon the fallen—and many of our readers may have considered Mr. Owen* to be in that situation. But he is now once more alive and stirring, and that fact must be our apology for condescending to notice the ludicrous trash which follows:—

Mr. Owen's Principles of Political Economy.

"To understand the subject on which your Reporter is now about to enter, requires much profound study of the whole circle of political economy. A knowledge of some of its parts, with ignorance of the remainder, will be found to be most injurious to the practical statesman; and it is owing to this cause, perhaps, more than to any other, that the world has been so wretchedly governed; for the object of this science is to direct how the powers of men in community may be the most advantageously applied, whereas those powers have been combined, hitherto, chiefly to retard the improvements of society. Your Reporter, then, after deeply studying these subjects, practically and theoretically, for a period exceeding thirty years, and during which, his practice, without a single exception, has confirmed the theory which practice first suggested, now ventures to state, as one of the results of this study and experience, *that the natural standard of value is, in principle, human labour, or the combined manual and mental powers of men called into action;* and that it would be highly beneficial, and has now become absolutely necessary, to reduce this principle into immediate practice.

"It will be said by those who have taken a superficial or mere partial view of the question, that human labour or power is so unequal in individuals, that its average amount cannot be estimated. Already, however, the average physical power of men as well as of horses (equally varied in the individuals) has been calculated for

* Of Lanark.

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scientific purposes, and both now serve to measure inanimate powers. On the same principle, the average of human labour or power may be ascertained; and as it forms the essence of all wealth, its value in every article of produce may be also ascertained, and its exchangeable value with all other values fixed accordingly; the whole to be permanent for a given period. Human labour would thus acquire its natural or intrinsic value, which would increase as science advanced; and this is, in fact, the only really useful object of science. The demand for human labour would be no longer subject to caprice, nor would the support of human life be made, as at present, a perpetually varying article of commerce, and the working classes made the slaves of an artificial system of wages, more cruel in its effects than any slavery ever practised by society, either barbarous or civilized. This change in the standard of value would immediately open the most advantageous domestic markets, until the wants of all were amply supplied, nor while this standard continued, could any evil arise in future from the want of markets. It would secure the means for the most unlimited and advantageous intercourse and exchange with other nations, without compromising national interests, and enable all Governments to withdraw every existing injurious commercial restriction. *It would render unnecessary and entirely useless the present demoralizing system of bargaining between individuals, and no practice perhaps tends more than this to deteriorate and degrade the human character.* It would speedily remove pauperism and ignorance from society, by furnishing time and means for the adequate instruction of the working classes, who might be rendered of far more commercial value to themselves and to society, than they have yet been, at any period of the world. It would supply the means of gradually improving the condition of all ranks to an extent not yet to be estimated. And as it would materially improve human nature, and raise all in the scale of well-being and happiness, none could be injured or oppressed.

"These are some of the important advantages which would arise (when due preparation shall be made for the change) from introducing the natural standard of value, and abandoning an artificial one, which can no longer serve the purpose.

"It now remains to be considered how this change can be effected without creating temporary confusion. To accomplish this desirable object, several legislative measures will be necessary. The first, as an intermediate and temporary one, to put a stop to the increasing pecuniary distress of the working classes, will be to relieve the country from the ruinous effects which have been produced by the various attempts to compel a return to cash payments; a longer perseverance in which is calculated to derange the whole of the existing social system. The attempt will prove as vain, as to try to restore a full grown bird to the shell in which it was hatched, or to make the clothes of an infant cover a giant; for the improvements of society have equally outgrown the late system of cash payments. Should the attempt be persevered in, no more wealth will be created, and much of that which is now considered wealth will be destroyed. A perseverance in such a course will compel the working classes to starve or emigrate, while the present higher orders will be left an easy prey to their enemies and to poverty. No real benefit could arise to any party from a return to cash payments, if such a measure were practicable."—*Report to the County of Lanark*, P. 6.

This is Mr. Owen's *economy*—and we defy the ingenuity of man to produce any thing more solemnly ridiculous. The common-sense part of it is not his. Every one knows that the labourer is benefited by high wages; and that when a nation flourishes labour is dear. Mr. Owen merely makes the trifling mistake of supposing that wages never ought to vary. Translate his theory into common language and it is this.—One day's labour will on an average produce two day's subsistence—therefore every man who does or might work is to receive that quantity of subsistence, or an equivalent for it daily; and this is the grand *arcanum* which will renovate the world. The man thus handsomely paid will always apply his wages in the most judicious manner. He will never hoard them—he will never get drunk with them—he will never *bargain* them away to individuals—though he knows that they will be paid, whether he earns them or not, and that the most exemplary diligence will not increase their amount, he will always work for them steadily and honestly, and never grumble at being as poor as the

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most good for nothing loiterer. And when he carries* his bank-note to the granary and demands his corn and wool, the granary undertakes to be *always* prepared with the article and to deliver it without equivocation or delay. Famine, vice, and idleness are to be banished by act of Parliament, and Mr. Owen prepared to pledge himself that they shall instantly obey.

The value of all commodities is thus fixed by the legislature—labour is in every instance to become amusing and agreeable—more especially in coal-mines, and other under ground departments.—"*Before he is* 12 *years old, every child may with ease, be trained to acquire a correct view of the outline of all the knowledge which men have yet obtained. By this means he will early learn what he is in relation to past ages—to the period in which he lives—to the circumstances in which he is placed—to the individuals around him and to future events. He will then only have any pretension to the name of a rational being. His physical powers may be equally enlarged, &c. &c.* (p. 45.)

It is difficult to go further in absurdity than this; but we submit one more passage to the consideration of our readers, in the confident expectation of hearing it pronounced sillier than the rest.

"The peculiar mode of governing these establishments will depend on the parties who form them. Those founded by landowners and capitalists, public companies, parishes or counties, will be under the direction of the individuals whom these powers may appoint to superintend them, and will of course be subject to the rules and regulations laid down by their founders. Those formed by the middle and working classes, upon a complete reciprocity of interests, should be governed by themselves upon principles that will *prevent* divisions, opposition of interests, jealousies, or any of the common and vulgar passions which a contention for power is certain to generate. Their affairs should be conducted by a committee composed of all the members of the association between certain ages—for instance, of those between 35 and 45—or between 40 and 50. Perhaps the former will unite more of the activity of youth with the experience of age than the latter; but it is of little moment which period of life may be fixed upon. In a short time, the ease with which these associations will proceed in all their operations will be such as to render the business of governing a mere recreation; and as the parties who govern, will, in a few years, again become the governed, they must always be conscious that at a future period they will experience the good or evil effects of the measures of their administration. By this equitable and natural arrangement, all the numberless evils of elections and electioneering will be avoided. As all are to be trained and educated together, and without distinction, they will be delightful companions and associates, intimately acquainted with each others inmost thoughts. There will be no foundation for disguise or deceit of any kind; all will be as open as the hearts and feelings of young children before they are trained (as they necessarily are under the present system) in complicated arts of deception. At the same time, their whole conduct will be regulated by a sound and rational discretion, and intelligence, such as human beings trained and placed as they have hitherto been, will deem it visionary to expect, and impossible to attain, in every day practice.

"The superior advantages which these associators will speedily possess, and the still greater superiority of knowledge which they will rapidly acquire, will preclude on their parts the smallest desire for what are now called honours and peculiar privileges. They will have minds so well informed—their power of accurately tracing cause and effect will be so much increased, that they must clearly perceive, that to be raised to one of the privileged orders,

* "A paper representative of the value of labour, manufactured on the principle of the new notes of the Bank of England, will serve for every purpose of their domestic commerce or exchanges, and will be issued only for intrinsic value received and in store. It has been mentioned already, that all motives to deception will be effectually removed from the minds of the inhabitants of these new villages, and of course forgeries, though not guarded against by this new improvement, would not have any existence among them; and as this representative would be of no use in old society, no injury could come from that quarter." P. 52.

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would be to themselves a serious evil, and to their posterity would certainly occasion an incalculable loss of intellect and enjoyment, equally injurious to themselves and to society. They will, therefore, have every motive not to interfere with the honours and privileges of the existing higher orders, but remain well satisfied with their own station in life. The only distinction which can be found, of the least utility, in these associations, is that of age or experience. It is the only just and natural distinction; and any other would be inconsistent with the enlarged and superior acquirements of the individuals who would compose these associations. The deference to age or experience will be natural, and readily given; and many advantageous regulations may be formed in consequence, for apportioning the proper employments to the period of life best calculated for them, diminishing the labour of the individual, as age advances beyond the term when the period of governing is concluded." P. 48.

This is a fair specimen of the style of Mr. Owen of Lanark, and we must confess, that he surpasses Mr. Owen of Fulham. The latter only prophesies that *his* British and Foreign will regenerate the world as soon as the clergy are permitted to avow their attachment to it. (See Postscript to Letters to the Editor of the Christian Remembrancer.) The former makes no reserve of this or any other sort; but promises to make all men happy, rich and good, if they will renounce their belief in rewards and punishments, and trust for the future to Robert Owen. How the mighty change is to be produced R. O. has not yet ascertained, but we have his solemn word and promise, that so it shall be, and Mr. Maxwell, Sir William De Crespigny, and Mr. Brougham believe him.

Since these remarks were printed, the *new British and Foreign* has been ushered into the world with considerable *eclat;* and the name of another Christian minister, in addition to those of Dr. Rudge and Dr. Collier, has appeared in the list of Mr. Owen's committee. This gentleman is the *Rev. Isaac Saunders*, who was not totally unconcerned with the recent proceedings against Mr. Hatchard in the Ecclesiastical Court, and who might be expected to make some better amends for his Westminster canvass and contest than by patronizing a philanthropist, who has declared rewards and punishments are the invention of savages, and are altogether unworthy of civilized man.

To the Editor of the Remembrancer.

SIR,

IT has often struck me as a surprising defect in our otherwise complete and admirable Liturgy that it contains no prayers expressly calculated for the use of families, or of individuals. Amidst the numerous private and unauthorized forms of this kind which are abroad, (however excellent many of them may be) it would be a peculiar gratification to me in leading the devotions of my own family to have some public and authorized Manual to resort to. By this means both the evil of private interpretation would be avoided, and as a friend of established order, I should have the satisfaction of offering up the petitions of my domestic congregation in the words or according to the spirit of the Church itself, which is the pillar and ground of the truth.

I am the more disposed to wonder that the above omission should exist, as in the editions of the Common Prayer published prior to the last revision in 1661, at least in the two I have, viz. that of Christopher Barker in 1587, and that of Bonham Norton and John Bill in 1626, some prayers are affixed, which appear to me to be in strict accordance with the doctrine of our Church, and to breathe the very soul of elevated yet sober piety. The phraseology, it is true, is in some places uncouth, and many words occur which are either fallen into complete disuse, or whose signification has undergone a consider-

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able change, but if these particulars were adjusted by a judicious hand to the standard of language at the last revision of the Liturgy, I have no scruple in saying, that I think these prayers would form a most valuable appendage to the Book of Common Prayer. As the older editions of the Prayer Book may not be in the hands of many of your correspondents, I subjoin the titles and a specimen of the Prayers: a prayer containing the duty of every true Christian—certain godly prayers for sundry days, (viz. the seven days of the week)—a prayer for trust in God—a general confession of sins to be said every morning—four prayers to be said in the morning—a prayer against temptation—a prayer for obtaining wisdom (Wisd. 9.)—a prayer against worldly carefulness—a prayer necessary for all persons—for patience in trouble—to be said at night going to bed—to be said at the hour of death—

"The fourth Prayer for the morning.

O God and Lord Jesus Christ, thou knowest, yea and hast also taught us how great the infirmity and weakness of man is, and how certain a thing it is that it can do nothing without thy good help. If man trust to himself it cannot be avoided but that he must run headlong, and fall into a thousand undoings and mischiefs. O our Father, have thou pity and compassion upon the weakness of thy children: be thou present and ready to help us, always shewing thy mercy upon us, and prospering whatever we godly go about; so that thou giving us light we may see what things are truly good indeed; thou encouraging us we may have an earnest desire to the same; and thou being our guide we may come where to obtain them; for we having nothing but mistrust in ourselves, do yield and commit ourselves fully and wholely unto thee alone, which workest all things in all creatures, to thy honour and glory. So be it."

I conclude this letter with submitting the following queries: the first and second to such of your correspondents as are minutely acquainted with the history of the Liturgy, or have the opportunity of consulting authorities; the other two to your readers in general.

1. Whether the prayers in question formed an integral part of the Liturgy before the revision, or were merely an unauthorized appendage?

2. If they *were* an integral part whether any, and if so, what reason was assigned by the reviewers for omitting them: or even if *not*, why they displaced prayers which had remained appended to the Liturgy during the best and soundest times of the English Church, viz. the reigns of Elizabeth, James I. and Charles I.?

3. If no sufficient reason has been or can be alleged for the omission, whether it might not be practicable and advisable for the present governors of the Church to reinsert them with proper modifications in the Prayer Book, either by authority as an integral part, or at least as an unauthorized appendage?

4. If this be impracticable or inexpedient, whether it might not be suitable to the views of the Society for promoting Christian Knowledge to reprint, with the necessary alterations, this venerable collection, (which was once sanctioned by the use if not by the authority of our Church in her best days) as one of the best authorized as well as most intrinsically excellent sets of private and family prayers which could be introduced into the world under her auspices *?

I am, Sir,

Your obedient servant,

Φ. E. T. Σ.

* Should the Society be disposed to take this hint, I would further recommend that the Prayers be printed in various sizes to bind up at the end of the different editions of the Common Prayer.

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SACRED POETRY.

PSALM LXXI. PARAPHRASED.

On Thee, Oh God! my hope relies:
To Thee my vows ascend:
My soul to Thee for comfort flies,
When hostile storms impend.

Thou through the slippery days of youth,
Hast been my guard and guide;
My trust is in thy stedfast truth
So oft in danger tried.

Be still the guardian of my soul!
The rock of my defence!
The fury of my foes controul,
And mock their vain pretence;

"Away," they cry, "and trust no more,
"For help from power divine!
"The triumph of thy youth is o'er:
"Thy hope in God resign!

"Lo! He abhors thy riper age,
"Which guilt and follies stain;
"No more thy prayers His ear engage;
"Thy vows he shall disdain:"

But thou, O Lord! art strong to save,
Thou shalt lift up my head;
Though round the stormy billows rave,
And death's dark terrors spread!

In youthful strength I sought thy shrine
Thy glories to display:
Oh shield me then with love divine
In my declining day!

Forsake not thou my hoary hair,
'Till I thy power have shewn
To all that breathe the vital air,
And ages yet unknown!

From out the dark abyss of woe
Restore me to the light;
And bid the streams of comfort flow,
To cheer my fainting sight;

My soul on wings of joy upborne
To thrones of greatness raise:
O then! with each returning morn,
My song shall hymn thy praise!

Oh, Thou! Oh, Israel's Holy One!
How shall my lips rejoice,
How shall my harp its loveliest tone
Join with the tuneful voice:

With fervent love my soul shall glow;
And her best powers employ;
By Thee redeem'd from endless woe,
Restor'd to endless joy! J. P.

The following Poems are from Herbert's Temple, noticed in our last Number.

SUNDAY.

RESTORE to God his due in tithe and time:
A tithe purloined cankers the whole estate.
Sundays observe: think, when the bells do chime,
'Tis angels' music; therefore come not late;
God then deals blessings: if a king did so,
Who would not haste, nay, give to see the show

When once thy foot enters the Church, be bare,
God is more there than thou: for thou art there
Only by his permission. Then beware
And make thyself all reverence and fear.
Kneeling ne'er spoiled silk stocking: quit thy state,
All equal are within the Church's gate.

Resort to sermons, but to prayers most:
Praying's the end of preaching. O be drest:
Stay not for th' other pin: why, thou hast lost
A joy for it worth worlds———

Let vain or busy thoughts have there no part:
Bring not thy plough, thy plots, thy pleasures thither.
Christ purged his Temple: so must thou thy heart;
All worldly thoughts are but thieves met together
To cozen thee. Look to thy actions well;
For Churches are either our heav'n or hell.

The Sundays of man's life
Threaded together on Time's string,
Make bracelets to adorn the wife
Of the eternal glorious King.
On Sunday heav'n's gate stands ope:
Blessings are plentiful, and rife,
More plentiful than hope.

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THE THANKSGIVING.

Oh, King of grief (a title strange, yet true,
To Thee of all kings only due),
Oh! King of wounds! how shall I grieve for Thee,
Who in all grief preventest me?
Shall I weep blood? Why, thou hast wept such store,
That all Thy body was one door.
"*My God, my God, why dost thou part from me,*"
Was such a grief as cannot be.
Shall I then sing, passing thy doleful story,
And side with thy triumphant glory?
But how then shall I imitate thee, and
Copy thy fair, tho' bloody hand.
Surely I will revenge me on thy love,
And try who shall victorious prove.
If thou do'st give me wealth, I will restore
All back unto thee by the poor.
If thou dost give me honor, men shall see
The honor doth belong to thee.
I will not marry; or, if she be mine,
She and her children shall be thine.
My bosom-friend, if he blaspheme thy name,
I will tear thence his love and fame.
My music shall find thee, and ev'ry string
Shall have its attribute to sing,
That altogether may accord in thee,
And prove one God, one harmony.
If thou shalt give me wit, it shall appear,
If thou *hast* giv'n it me, 'tis here.
Nay, I will read thy book, and never move
Till I have found therein thy love;
Then for thy passion—I will do for that—
Alas! my God, I know not what.

EASTER.

Recit. Rise, heart; thy Lord is risen. Sing his praise
Without delays,
Who takes thee by the hand, that thou likewise
With him may'st rise.
Awake, my lute, and struggle for thy part
With all thy art.
The cross taught all wood to resound his name
Who bore the same.
Consort both heart and lute, and twist a song,
Pleasant and long:
Or, since all music is but three parts vied
And multiplied,
O let thy blessed Spirit bear a part,
And make up our defects with his sweet art.

Air. I got me flowers to strew thy way,
I got me boughs off many a tree;
But thou wast up by break of day,
And brought'st thy sweets along with thee.

The sun arising in the East,
Tho' he gives light, and th' East perfume,
If they should offer to contest
With thine arising, they presume.

Can there be any day but this,
Tho' many suns to shine endeavour?
We count three hundred—but we miss:
There is but One—and that One ever.

WHITSUNDAY.

Listen, sweet Dove, unto my song,
And spread thy golden wings in me,
Hatching my tender heart so long,
Till it get wing, and fly away with thee.

My stock lies dead, and no increase,
Doth my dull husbandry improve,
O, let thy graces without cease
Drop from above.

Death is still working like a mole,
And digs my grave at each remove;
Let grace work too, and on my soul
Drop from above.

Sin is still hammering my heart
Unto a hardness void of love.
Let suppling grace, to cross his art,
Drop from above.

O come! for thou dost know the way,
Or, if to me thou wilt not move,
Remove me, where I need not say,
Drop from above.

TRINITY SUNDAY.

Lord, who hast form'd me out of mud,
And hast redeemed me through thy blood,
And sanctified me to do good,

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Purge all my sins done heretofore,
For I confess my heavy score,
And I will strive to sin no more.

Enrich my heart, mouth, hands in me,
With faith, with hope, with charity,
That I may run, rise, rest with Thee.

Teach me, my God and King,
In all things Thee to see;
And what I do in any thing,
To do it as to Thee.

Not rudely, as a beast,
To run into an action;
But still to make Thee prepossest,
And give it its perfection.

This is the famous stone
That turneth all to gold;
For that, which God doth touch and own,
Cannot for less be told.

J. P.

REVIEW OF NEW PUBLICATIONS.

Reviewers Reviewed. British Review, No. 36, Art. XVII.

A WRITER in the British Review, No. XXXVI. under the ostensible pretence of noticing "a brief memoir of the late Rev. W. Richardson, Sub-chanter of York Cathedral," has thought fit to dilate in no measured terms, on the moral preaching of the Clergy of the Established Church. No man is ignorant, that the term moral preaching is now used as a term of reproach, as a designation of offence imputed to a large body of the English Clergy: but the precise nature of the offence has not been ascertained, nor is it likely to be defined in the pages of the British Review. Mention indeed is made of "a cold and lifeless system of ethics, little better than the heathen instruction which it superseded, and not always as interesting as the ancient philosophy in the medium of its conveyance:" and this system is called "the religion of the day," in which Mr. Richardson began his labours, (A.D. 1769.) This system was pronounced by Archbishop Secker not "sufficiently evangelical," and the Archbishop was followed in 1790 by Bishop Horsley, who, while he admitted the improvement which had taken place, still spoke of "the dry strain of moral preaching, too much in use, and of the erroneous maxims on which the practice stands," and which were not then "sufficiently exploded." It is not meant to dispute the judgment of Archbishop Secker, or of Bishop Horsley, whose opinions are recited as authority by the British Reviewer. But there is no presumption in counteracting the assertions of an anonymous reviewer, or in asking, *without any reference* to the preachers of a higher and a better class, whether they,

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who have at any time been most negligent of that which is now popularly, and with just limitations properly called *evangelical preaching*, and who have insisted chiefly on such topics as the attributes of God, the resurrection, and the last judgment, or who have treated separately of repentance, humility, meekness, temperance, charity, and other Christian graces, can be justly charged with delivering "a system of ethics little better than the Heathen instruction which it superseded." If the absence of those leading doctrines of the fall of man, justification by faith alone, and other truths, which are now sometimes made the form and substance of religion, constitutes the offence of moral preaching, may not the same offence be imputed to the Sermon on the Mount, to the hortatory conclusions of St. Paul's Epistles, to the Epistle of St. James, to the writings of the Primitive Fathers, to some of the Homilies, which in the judgments of some men have a sacred and almost prescriptive authority, and to the discourses of many of the best and most profound of English theologians, whose writings abound in the fullest and most varied expositions of Christian truth. If the most distinguished of the moral preachers, Blair, or Sturm, or Samuel Clarke, preached "little better than Heathen instruction," will it be contended, that the doctrines and maxims of Aristotle, of Cicero, and of Epictetus, were little worse than Christian? Have the Heathen and the Christian preachers been known to draw the attention of mankind to the same virtues and the same vices, to enforce the same common responsibility of all men, and to direct their hopes and their fears, to the same eternal recompense of evil and of good? Has the Heathen philosophy in its highest elevation, or the Christian morality in its lowest degradation, in any degree approximated to the same standard of truth and righteousness? If there has not been this agreement, if the alleged parallelism between the Heathen and the Christian writers is merely of a negative cast, and consists altogether in the omission, or in the inadequate notice of the fall of man, may not another parallel with equal truth and candour be drawn, between the Heathen philosophers and certain Christian preachers, by whom the doctrine of the last judgment is less fully insisted upon than it requires to be? Nothing, however, can be more unjust, than to impute to public preachers, whose doctrines are founded in the Scriptures of truth, the adoption of a "system of ethics little better than the Heathen instruction which it superseded." There are many reasons, and many topics of pastoral exhortation, in which the preacher, whose judgment is not biassed in the interpretation of Scripture, will not think it necessary to insist on what are improperly called, the peculiar doctrines of Christianity, which he cannot interpret at any time in a sense agreeable to the British Reviewers. It is easy to make the fall of man and the grace of God, the two sole causes of all effects in religion and morality: and to infer from the omission of these doctrines, upon any occasion, however irrelevant their introduction might be, a general charge of *moral preaching*.

Dr. Copleston preached a Sermon for the benefit of the Devon and Exeter Hospital; the Sermon was afterwards published, and was reviewed in the Christian Observer, in which it was described, as "completely exclusive of every motive to benevolence deduced from the principles, which are peculiar to the Christian dispensation;" as "having little or no claim to the appellation of a Christian discourse;" and such as *mutatis mutandis* might have "been delivered in the porch, or in the academy,

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in a Mahometan mosque, or in a Jewish synagogue." Dr. Copleston naturally felt the wrong, which was done by this gross misrepresentation of his argument, and having endeavoured in vain to obtain a correction of this misrepresentation, republished the Sermon with the charges annexed. Thus the doctrine of the Sermon was maintained, and the justice of the reviewer's charge was denied. It is remarked, most probably with allusion to this controversy, by another writer in the British Review, in a candid and temperate critique on the Provost's Inquiry into the Doctrines of Necessity and Predestination:

"*If any doubt* has ever been made of the strength and quality of the Christianity of Dr. Copleston, we do not think, that such doubt ought in common candour to survive the perusal of this Discourse, in which we find the true spirit of the Gospel breathing in every line,—the scholar tempered into the disciple,—the accomplished reasoner bowing to the discipline of the cross,—the man adorned above most in our day with those gifts, which minister occasion to self esteem and encourage ideas of human dignity, avowing his own inherent guiltiness before God, his reliance on Christ alone for pardon and acceptance, as attainable only by his grace, and the sanctification of the Holy Spirit."

There is nothing peculiar in the case of Dr. Copleston, except the high merit and character of the person unjustly suspected and accused. There are many others, of the purity and integrity of whose doctrine, of *the strength and quality* of whose Christianity, *if any doubt* had been suggested by the delivery and publication of one and another discourse, *that doubt ought in common candour* to cease on the more full developement of their religious opinions, and whose censors ought to blush and be ashamed of the presumption and the precipitancy, with which they infer from single cases, hardly understood, a general charge against the English Clergy of preaching "little better than heathen instruction." Nor is this, according to the reviewer, whose observations principally challenge our attention, the full height or front of their offending.

"We are quite sure, that in endeavouring to excite attention to a spiritual and superior cast, both of teaching and preaching in all who minister in holy things, we shall incur no hazard of being understood to recommend the exhibition of any crude doctrinal theories; much less to advocate any other than the most practical and experimental course of instruction. Our simple object is to guard against the desecration of the sacred office by a merely moral style of preaching, which is neither honourable to the Law nor to the Gospel,—which leaves whole congregations in the quiescent though perilous state of spiritual darkness and security in which it found them, and of which, we fear, it may be too truly predicated, that it is not even its object or design to turn many from darkness to light, and from the power of Satan unto God."

Experimental instruction is the language and study of a sect: practical instruction, comprehending Christian truth in combination with Christian righteousness, is the great duty of the Christian ministry, and it is neither candid nor just to assume, that that duty is neglected. But what shall be thought of this series of gratuitous insinuations, that there is a style of preaching, which not only in effect "leaves whole congregations in the quiescent, though perilous state of spiritual darkness in which it found them," but of which it is also feared, "that it may be too truly predicated, that *it is not even its object or design* to turn many from darkness to light, and from the power of Satan unto God." This sentence can impute no less to a certain portion of the Clergy, than a wilful and deliberate indifference to the object and design of their sacred office, a profane and callous disregard to the salvation of themselves, and those that hear them. Be it, that there are some, by whom the "full and unreserved exposition of the humbling and transforming doctrines of the cross," is

less appreciated than it deserves to be, and that there are some by whom the doctrines themselves are variously interpreted and understood; it is nevertheless affirmed, with confidence, that there are none the *object or design* of whose preaching is NOT in agreement with the recorded commission of St. Paul, to turn many from darkness to light, and from the power of Satan unto God, as far as their "faculties" will allow, and as far as is consistent with the existing circumstances of the Church upon the earth.

Upon the important truths for which he contends, the reviewer observes the *difference of some*, and the *agreement of all*, which it is happily not in our province to explain, as it is not in our power to comprehend.

"We desire to institute no invidious comparisons; but it is impossible, with all our unfeigned attachment to the Church of England, (and we are, perhaps, rendered somewhat more quick-sighted on account of that very attachment,) not to observe a *difference between some*, who minister at the same altar. We had rather, indeed, that they, who may derive benefit from the discovery, should discern this difference for themselves, than be more particularly reminded of it by any plainer statement on our part; but we will simply observe, that the good of souls—the security of the national establishment—the very existence of the country—all appear to demand the full and unreserved exhibition of the humbling and transforming doctrines of the cross. *All unite* in declaring, that the necessity of repentance and renunciation of sin cannot be too earnestly enforced; that faith in Christ, as the fundamental principle of our common Christianity, and alone sufficient to produce the fruits of righteousness, cannot be too distinctly inculcated as essential to salvation—that the influence and agency of the Holy Spirit, (in his ordinary operations, indeed, but not less certain, because not extraordinary,) cannot be too strenuously maintained—and that the meagre statement of mere moral duties, abstracted from and unconnected with, a justifying faith, cannot be too carefully avoided."

The same sentiments are expressed, with the usual variations of uncharitable suspicion, in another part of the article.

"Still it is not to be doubted or disguised, that there exists an entire and essential difference between certain views and statements of Divine Truth, within the pale of the same ecclesiastical establishments; or perhaps we should rather say, that cases are not uncommon, where Divine Truth is scarcely exhibited at all in its sacred lineaments and due proportions, but is superseded by the lifeless and spiritless ethics of natural religion, a system altogether destitute of the vitality and power of a revelation from heaven, and neither calculated to confer honour upon God, nor to improve the condition of his creatures. We fear it is a truth, which however painful to tell, and however unwelcome to hear, is still not less a truth—that in some quarters, the genuine and life-giving principles of our early reformers, as displayed in their doctrinal instructions, exhibited in their holy lives, and embodied in their invaluable formularies, are found no longer; and that a cold and heartless system of mere morals has usurped the place of the only legitimate principles, which Christians can safely recognize as the rule of their faith, and the guide of their practice. Now we apprehend, that Mr. Richardson, least of all men, intended to apologise.....for the absence of sound scriptural instruction in any case; and still less to assert or intimate, that it was of no importance whether truth or something else than truth were propounded from our pulpits. No one better understood than himself the indispensable importance of that kind of instruction which can alone effectually abase the sinner and exalt the Saviour; which, while it displays the depth of our original apostacy, and the extent of our practical incapacity, does yet assert the absolute necessity of a renewed heart, and a holy conversation; and at the same time directs the penitent to the only single source of all spiritual life, and all sincere obedience, in pointing to Him, who came into the world to save sinners, and without whom no man cometh to the Father. Mr. Richardson was least likely, of all men, to feel that the course of religious instruction, which (we say it 'more in sorrow than in anger') is but too commonly afforded, could supply any adequate remedy for the moral miseries of mankind—a system which leaves men as fully satisfied with themselves 'in their natural condition,' as if the expensive sacrifice, pro-

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pounded by a Gospel of mercy, had never been offered, and indeed had never been necessary; and which in the proportion that it sets up human merit, irrespective of saving faith in the great atonement, does in the same degree depreciate and invalidate the costly provision once offered for the sins of the world."

Is it unjust to call upon the Reviewer to specify some of the cases "where Divine Truth is scarcely exhibited at all, but is superseded by the lifeless and spiritless ethics of natural religion:" and to declare openly and without reserve in what quarters the *genuine* principles of the Reformers are abandoned, in "which the cold and heartless system of mere morals has usurped the place of the only legitimate principles, which Christians can safely recognize," in which there is "an absence of sound scriptural instruction," in which "something else than truth is propounded from our pulpits," in which the system of religious instruction "leaves men fully satisfied with themselves in their natural condition," sets up human merit irrespective of saving faith in the great atonement," and "depreciates and invalidates the costly provision once made for the sins of the world." These are grave charges which should not be advanced without sufficient proof; and what is the nature of that proof? We know of no volume of printed sermons out of the Unitarian school which deserves these accumulated imputations. And in respect of sermons delivered from the pulpit, we are bold to ask, does the charge rest on the testimony of individuals, or on the collected evidence of the whole company of British Reviewers? Does it refer to sermons which they themselves have heard, or to sermons which they know only by report, and of which the merit has been debated with the exact discrimination of a religious coterie? Is it appropriated to sermons which their forbearance has been exercised in hearing for a long course of time, or to those which they have heard only upon occasion, at various times and in distant places, in London, and in the country, as chance or choice, and vicious or censorious curiosity has drawn them from their favourite preachers to their own or to their neighbour's Church? The charge cannot be justified without betraying a neglect of sound doctrine, and an exceeding love of itinerancy in pursuit of error: nor is a casual attendance sufficient to ascertain what may be the *course* of religious instruction, nor can the experience of a few individuals establish the fact, that such a course is "*not uncommon*" in a Church, in which from ten to twenty thousand sermons are delivered every Sunday. A charge, which it is thus difficult to substantiate, should at least be advanced with studied and scrupulous moderation: and while the Reviewer is painfully reflecting on the character of accusations, *not proven*, it may direct his attention to be reminded that the body which he accuses has been industrious in vindicating the genuine principles of the Reformation, and in supplying the public with sound scriptural instruction: that in the hour of danger, they have been zealous in maintaining the evidences of Christian truth; that they have powerfully counteracted the efforts of the socinians in disputing the original apostacy and practical incapacity of mankind, the necessity of the great atonement, and of faith in that atonement, the sole merit and worth of the One propitiation for sins, the Deity, personality and office of the Holy Spirit, with the incarnation and divinity of the Son of God. Whatever be the merits of the school of which the British Reviewer is the advocate and apologist, and whose fair fame we desire not to depreciate, the versions of the Unitarians and of Mr. Bellamy, and the insinuations of Hone from the Apocryphal Gospels, have been examined and refuted by some who are not of that school, and

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whose ministerial labours the British Reviewer pretends more in sorrow than in anger to condemn.

He especially charges, "that in some quarters the genuine and life-giving principles of our early reformers as displayed in their doctrinal instructions, exhibited in their holy lives, and embodied in their invaluable formularies are found no longer." The fact is denied, and of the competence of the British Reviewer to decide the fact, the reader may judge from the following passage, in which he writes with reference to the year 1769, at which time he says,

"The best friends of the Church of England are willing to allow that those leading doctrines of the reformation, the fall of man—justification by faith alone—the absolute necessity of that 'death unto sin and new birth unto righteousness,' of which baptism is 'the outward and visible sign,' had greatly fallen into neglect in the Established Church."

Now in which of the invaluable formularies of the Church of England is it taught, that BAPTISM is "the outward and visible sign" of a "death unto sin and a new birth unto righteousness?" It is the doctrine of the Church Catechism, that Baptism is a sacrament, and as a sacrament comprises two parts, an outward visible sign, and an inward spiritual grace; that the outward visible sign or form in Baptism is water, and that the inward spiritual grace of which water, not Baptism is the sign, is a death unto sin and a new birth unto righteousness. This is the doctrine of the Church of England: but the Reviewer mistakes the part for the whole, the sacrament including the sign and the grace, for the sign without the grace. This confusion is in itself most erroneous, and in its direct and immediate consequences by separating the outward sign from the inward grace destroys the sacramental character of Baptism, and thus according to the masterly exposition of Waterland, outward Baptism is thrown out of the idea of regeneration; renewal of state is confounded with renewal of mind; conversion and repentance are held equivalent to regeneration; and the doctrine of infant regeneration and the practice of infant baptism are rejected.

This is the consequence of the misuse of words, and it may teach the British Reviewer while he imputes to others the abandonment of the formularies of the Church, to be himself more circumspect in interpreting and explaining them, more diligent in ascertaining their proper sense and import, than he appears hitherto to have been. It is the observation of Mr. Richardson:

"I found that the Bible will not submit to *any system* however neat, and made to go upon all fours: that in the perpetual controversy between Calvinists and Arminians, both sides go beyond the line of simple truth, in order to make their respective systems complete, and that the Church of England agreeable to Scripture, holds the Calvinistic doctrine of election, and the Arminian doctrine of general redemption, as is plain from the explanation of her Creed, where 'I learn to believe in God the Son, who hath redeemed me and *all mankind*, and in God the Holy Ghost who sanctifieth me, and *all the elect people of God.*'"

The Reviewer remarks,

"..... it is impossible to pass by without commendation what appears to us so accurate a description of the safe and modified course pursued by the Church of England, in her interpretation of Scripture."

With what accuracy of chronology the Arminian doctrine is imputed to the Catechism, the Reviewer will probably explain upon another occasion: of the Calvinistic doctrine of election which "the Church of England agreeable to Scripture" is here said to hold: another writer in the same review observes with admirable perspicuity:

"According to Calvin, the predestination is absolute and irrespective, and the election single, sure and everlasting, so

that the election is merged in the predestination. Our Church considers election as distinct from predestination, and that persons may come under the one description without being comprehended in the other. They may be called and elected but not predestinated, inasmuch as they may after their calling and election fail through their own fault of attaining to everlasting felicity."

Is this also an accurate description of the modified course of the Church in the interpretation of Scripture? And yet, as if the doctrine were not already sufficiently perplexed, another reference is made in imitation of Dr. Copleston "to Mr. Sumner's excellent treatise on Apostolical preaching, particularly his chapter on election, which refers his expressions on that subject, to the election of the Gentiles rather than to personal election."

Thus the Church of England does and does not hold Calvinistic election, does and does not hold conditional election, does and does not hold personal election. Instead of these crude theories on a doctrine which perplexes the minds and disturbs the peace of many men, how much more worthy would it have been of the advocate of the invaluable formularies of our Church, to explain the child's avowal of his sanctification with all the elect people of God, by the corresponding answer in which he gives thanks to the heavenly Father, that he hath *called him to this state of salvation* and *prays that he may continue* in the same unto his life's end.

It is not easy to conceive the mischief or the misery, which arises from these jejune and unsatisfactory references to controverted doctrines. The minds of men are thus kept in a state of continual ferment and agitation, ever learning and never able to come to the knowledge of the truth. The depraved but too popular passion for religious gossip may be indulged, and fed like the antient Moloch with the sighs and groans of men. The sin of slander may be confounded with the imaginary holiness of an ignorant and injudicious zeal; and men and women of less discernment than presumption, whom a very little insinuation will tempt to suspect the fidelity of their pastor, will be hurried away in the pursuit of doctrines, which have at least the merit of novelty, and which promise to gratify for the hour the love of choice and change, of an assumed right of independence and a practical unsettledness in their spiritual communion. Too many whose religious education has been neglected, and who have no fixed principles of the doctrines of Christ, will be distracted in the sincere enquiry for religious truth, by the errors imputed to its ostensible teachers, will be embarrassed with doubts and scruples, and ultimately inveigled into false doctrine, heresy, and schism, into a neglect of public worship and instruction, and a general indifference and unconcern to sacred truth. Even clergymen of minds not sufficiently grounded in the Scriptures, and exquisitely sensitive and conscientious, may be alarmed by the confident assertions of a British Reviewer, impressed with vain apprehensions of the purity and integrity of their doctrine, and led astray from the good old paths in which they have been taught and accustomed to tread, into the bye ways of error and doubtful speculation. None but the scorner and the infidel has occasion of rejoicing in the sins and sorrows of the Church, in the issue of controversies, in which they have no interest or concern, but in their known tendency to counteract the progress of truth and righteousness. No conceivable advantage can result from a tissue of insinuations offered in such a spirit as distinguishes the article which has challenged our observations, and of which it is only doubtful whether the blame principally devolves upon the writer or

the editor, who suffered its insertion. Its spirit and tendency cannot we trust, for the honour of Christianity, be agreeable to a large class of readers. It is by such publications that the peace of individuals is disturbed; that families are divided under different teachers; that the order of the Church, and the unity of the Christian brotherhood are violated, and that jealousies are inflamed among Churchmen, when the exclusive merit of evangelical preaching is claimed to one party, and the other are accused of preaching "little better than heathen instruction;" and of abandoning the formularies with which they have pledged themselves to conform, and to which they from their just adherence by inculcating with equal force and earnestness the doctrines and the duties of their religion, and enforcing Christian practice upon Christian principles. The uncharitableness of some of their adversaries, insinuations and censures, all unfounded and unjust, may cherish the narrow pride of a Pharisaic spirit, which thinks itself righteous and despises others. "At Bristol we abound in spiritual light," said a lady to the wife of a distinguished writer in the controversy on the Bible Society, "but we hold the name of" (the Lady's husband) "in abhorrence and execration." The words still tingle in our ears, and our hearts yearn at the recollected sound; and our eyes still painfully dwell on the hardly less censorious aspersions of the British reviewer, when he describes a style of preaching "of which we fear it may be too truly predicted, that it is *not even its object or design* to turn many from darkness to light, and from the power of Satan unto God." Alas for the charity, which is the end of the commandment, and of which it is the distinguishing character that it vaunteth not itself, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth.

The Manifold Wisdom of God made known by the Church: a Sermon preached at the Cathedral Church of Calcutta, on the Third Day of December, 1820, *being the First Sunday in Advent. By Thomas Fanshaw, Bishop of Calcutta. With Notes and an Appendix.* 8vo. pp. 56. Balfour, Calcutta. 1821.

WE should be happy, if we could convey to our readers the same pleasure which we have ourselves experienced in the perusal of this clear and masterly discourse. The text is from Ephes. iii. 10, and the three topics offered to our consideration are these.

1. What is the manifold Wisdom of God?

2. Why should it be proclaimed to the Gentiles?

And, 3. What are the means, by which the work may and must be carried on, till all the kingdoms of this world are become "the kingdoms of our Lord and of his Christ." (Rev. ix. 15.)

In treating of the first, the Bishop justly remarks, that the very phrase itself, "the manifold wisdom of God—"

> "Seems to overwhelm us by the variety and weight of the topics, which it immediately suggests. Manifold, indeed, (he continues) is that wisdom; infinite in its conceptions and modes of operation, even as apprehended by the faculties of man; and what then must it appear to sublime and heavenly intelligences, although even they, as the text plainly intimates, are as yet but scholars and novices in the knowledge of the Divine dispensations."

From this the Bishop takes occasion to point out the excellence of this wisdom, as it is displayed in Creation and Providence, and more especially, (as that which is chiefly contemplated by the text,) in the dispensation of Grace, and the scheme of Redemption.

> "In Creation, the field which displays the divine wisdom, is absolutely immeasur-

able: into whatever district our curiosity or piety leads us, there we discover the wisdom of the Almighty, whether the object of research be a plant or an insect, or the system, by which worlds revolve; whether it be the instinct of animals, or the reason of man; whether it be the structure of the human frame, or those faculties and powers, which constitute the activity inherent in mind. And then what a countless multitude of subjects are either too great or too small to be grasped by our feeble vision! What regions lie beyond our reach, of which we but dimly descry the confines! There is no *boundary* to what we see: we discern not the *termination* of any thing: there is always something beyond, seen more and more indistinctly, till it is lost in distance: the whole circle of human knowledge in comparison with all the *subjects* of knowledge, with all which might be known by an *infinite* intelligence, and therefore *is* known to God, is probably but as a single leaf torn from the middle of some vast volume, filled indeed with references or allusions to what has preceded, or with faint anticipations of what is to follow, and therefore but imperfectly understood, yet leading the mind to lofty speculations, and admiration of its author: we understand just enough to be instigated to thought and inquiry, and to be convinced from the little we comprehend, that wisdom must have dictated the whole. For how many benevolent ends do we discover in all the realms of nature, and in every work of God? What mighty effects are accomplished by means the most simple, and apparently the most inadequate? What provision is made to meet what in human mechanism we should consider as insuperable difficulties, but which in the divine workmanship serve only to evince the operation of one Pervading Mind? and what adjustment in a system inconceivably complicated, so that there is no collision or interference, where all at the first superficial glance would seem to be confusion? Our limits will not permit us to illustrate these general remarks by individual examples: but they will be verified by every inquiry into the works of the Creator.

"But what shall we say of Providence? The evidence under this head would probably be more striking, than under that of Creation, if we were equally capable of deducing it; which, however, seems not to be the case. In Creation much may be inferred from the contemplation of single parts, and those the most obvious and familiar to our apprehension. A blade of grass or an ear of corn, though indeeed we detect not all its contrivance, is yet sufficiently complete for the purpose, and exhibits indubitable and connected proofs of profound design; but in the system of Providence the proofs are not easily drawn from parts: we are required to contemplate and comprehend the whole. We cannot sever a link from the midst of a chain, but the chain is broken. In Providence we have to consider a long series of causes and effects, of purposes and results, which, in that view of the subject, exist not but in connexion. The results, indeed, are apparent, but not so the process: we cannot always clearly connect the first cause with the primary effect: the intermediate steps elude our investigation. Let it not, however, be thought that this difficulty at all invalidates the doctrine of Providence, as evincing the wisdom of God. It is as if we beheld some vast river discharging its waters into the ocean, but were not permitted to trace it upwards to its source: we catch, indeed, glimpses of it at distant intervals; but mountains and forests frequently intervene. Still we are sure, that it has its source somewhere, however distant or inaccessible. And so it is with all the good we enjoy in the world, with all the provision made for our wants, with all our deliverances from danger, in short with all that is incident to men or to nations: events are brought about, good is accomplished, and evil averted, not only through means quite inadequate to the end, as we estimate these things, but frequently in opposition to natural causes, of which we see the full force and efficacy, and are quite at a loss to understand how they have been defeated. And what is the inference? It is, that what is not of man is of God: it is that an over-ruling Power directs all things; influencing the wills of those, who serve Him, to what is ultimately good; and in those, who by corruption are biassed to evil, averting the consequences, if not to themselves, at least to others, or even converting them to His purposes.

Here, however, we pass to what our text chiefly contemplates the manifold wisdom of God in the dispensation of Grace and in the scheme of Redemption. This wisdom, indeed, is not so easily discerned by minds, in which Religion has made but little progress, as that which beams forth in the works of Creation, or as that of which the proofs are more slowly deduced from God's moral Government of the world. To be in any degree appreciated, it requires a preparation of the mind and heart; it requires us to divest ourselves of pride and prejudice, and to be deeply sensible of our condition. The mere Philosopher is very capable of discerning facts, which establish the doctrine of final causes: or the Metaphysician

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may be driven by the necessities of his argument to acknowledge a pervading and over-ruling Mind: but to gain even a glimpse of what the Apostle had called in the context 'the unsearchable riches of Christ,' you must be in principle, in heart, and in sentiment already Christian: the first step in your progress must be humility; humility, however, not as prompted by unreasonable despair, but as founded in eternal truth. Look, then at the natural condition of the species; of man without Religion, meaning Faith in a Saviour and Redeemer: what is his confidence, or even his hope." P. 5.

The forcible and affecting picture which the Bishop draws, of the forlornness of the deistical scheme, is worthy of very serious attention.

"We are evidently in the situation of those, who have violated a law fortified by penal sanctions, without any power of satisfying the penalty. Sceptics in the pride of their hearts, may cavil at this comparison; but they have never adduced any evidence to shew, that it is not strictly applicable. If they will only admit the being of a perfectly just and holy God, all substantial consequences, which the Christian claims, will inevitably follow: it will follow, that the wisdom and mercy of God were in some way to be exerted for the restoration of violated order and the indemnity of man.—But even reason should revolt at the very ground-work of the deistical scheme, if scheme it can be called, which has no consistent application. In what light does Deism, if closely examined, place the Deity? It leaves Him in possession of perfect attributes, which are, however, but imperfectly exercised: it recognises His sovereignty, but would suspend His functions: it admits and even insists upon His mercy, but in a way which forbids us any longer to consider Him as infinitely just, and which affords us no means of asserting His holiness. It represents Him as the author of a Law, the sanctions of which can never be abrogated, and the dignity of which can never be maintained. It acknowledges Him to be the eternal source of purity and truth, although if the language may be endured, He acquiesces in falsehood and connives at iniquity. These results are inevitable, if Christ hath not 'appeared to put away sin by the sacrifice of himself.' (Heb. ix. 26.)" P. 9.

Nor does the Bishop stop here; but proceeds to ask of those who profess to admit no test but reason, whether life is *rational* without religion? or this present state, when uninformed by the views and hopes of the Gospel, any thing but a scene of vanity? And having forcibly shewn this, he goes on to state more distinctly, in what particulars especially our reason discerns the wisdom of God in the scheme of human Redemption; and to combat a notion but too prevalent, that all questions of this kind are purely speculative, and consequently of comparatively little importance. Whereas, as his lordship justly remarks, "all the speculative truths of Religion, which are revealed in Scripture, (and no others deserve any serious regard) are in their inferences, and consequences, and relations, highly practical; they are in truth, the very basis of all practice; and none is more extensively so, than the doctrine of our Redemption through Christ." This is strikingly exhibited in detail, and on the whole the Bishop thus concludes.

"These reflections, capable however of being pursued through a thousand channels, may prepare us to form some imperfect estimate of the wisdom of God in the work of our Redemption. Mysteries, it is true, envelope the doctrine theoretically considered: but in a practical view nothing can be more intelligible. Our nature, in its inconsistencies and contradictions, in its weaknesses and in its strength, in its elevation and depression, conspires with Scripture to bear witness to our primeval fall: and the wisdom of God has been exerted in a scheme for our restoration through Jesus Christ; a scheme, in which mercy is the moving principle,—in which Holiness is vindicated,—in which Justice is satisfied,—in which our weakness is upholden by divine support—in which holy desires are instilled into the heart,—in which sorrow is comforted,—in which repentance is efficacious,—in which sin is pardoned—in which God is reconciled,—in which the world is overcome, and in our last hour Death is deprived of his triumph. It is to such a scheme more especially, that the Apostle refers, when he speaks of the 'manifold wisdom of God:' and its complicated characters of power and wisdom we are able to a certain extent to appreciate, even with our faint perception of things divine. In no specu-

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lation merely human have such difficulties ever been *proposed* for solution? still less can it be said that they have been solved upon principles at once so coherent, and at the same time so sublime in their objects, so simple in their operation, and so effectual in their result. The greatness of the Deity and the misery of man had been the theme of sages from the earliest times: but who had ever suggested, as among things possible, a theory, by which, while God should be vindicated, man should be saved?" P. 14.

In treating of the second question suggested in the text, "Why should the manifold wisdom of God be proclaimed to the Heathen?" the Bishop confines himself to the argument which the Apostle uses. The edification, however, of the heavenly Spirit by the preaching of the Gospel here on earth, is an argument, which does not readily present itself to the mind. Nor is it at the first sight sufficiently familiar to us, whose intercourse is with God or men; yet when presented, and duly weighed, it must be allowed to be well fitted to call forth our warmest exertions for the conversion of the Heathen. For, whatever tends to unfold the wisdom and goodness of God, must lead to the increase of his glory, which is the legitimate end of true zeal. And that, whereby the very Angels, those superior Intelligences that surround the throne of God, shall become wiser, must surely be needful in a tenfold degree to man in his present state of weakness and ignorance. And,

"Where, (asks the Bishop with reference to the East), shall the energies of this zeal be excited, if they are dormant in the land which we now inhabit? In what other region of the known world is the glory of God more effectually obscured, and His truth, to allude to the Apostle's saying, more palpably 'turned into a lie?' (Rom. i. 25.) The case of ruder nations furnishes no answer to this question: refinement when corrupted, may be worse than barbarism; and system has a power of evil beyond simplicity. Where else too, we may ask, do we find more evident vestiges of that fall from primeval uprightness, which the Gospel was designed to repair? From the dislocated strata and confused position of heterogeneous substances in the bowels of the earth, the Geologist attests the breaking up of the vast deep in times remote, if he yield not implicit faith to the Scriptures: and here, in like manner, does the Christian trace indubitable evidence of that wreck and ruin of the moral world, which the same Scriptures record: the best qualities or tendencies of our nature and their opposite defects are found in immediate contact: the fear without the knowledge God;—courtesy without brotherly love;—profuseness without public spirit;—lowliness without humility;—a consciousness of sin without the want of a Saviour;—fortitude without feeling or resignation;—and a contempt of death without a thought of immortality;—these are among the inconsistencies and perversions of original goodness, which every day's observation may exhibit to our notice: and who can contemplate these appearances and not lament them? or who that laments them, can be backward to employ the remedy? I mean not, of course, in any way but that of affectionate and Christian solicitude, and by teaching and 'persuading the things concerning the kingdom of God.' (Acts xix. 8.)" P. 18.

The conclusion of this part of the discourse is occupied by a satisfactory reply to those prejudices, which have been, and may even yet be entertained by certain, against all endeavours to disseminate Christianity among the Hindoos. Those prejudices, which are purely political, are very briefly and properly dismissed with this pious and just remark, that all policy is, to say the least of it, very questionable, when it is manifestly opposed to the purposes of Him, "who ruleth in the kingdom of men, and giveth it to whomsoever He will." (Dan. iv. 17.) And the question is thus reduced to the very simple one, whether the temporal and eternal good, one or both of them, of the nations of the East would not be promoted by a gradual developement to their minds and hearts, of the truths of the Gospel? We say with the Bishop *gradual;* for he, who should attempt or expect more than this, would in the attempt do mischief, and in the expectation evince little knowledge of the actual state of things.

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"With respect to the question of temporal advantage, it is difficult, (remarks the Bishop,) to reply to objections, which assume no fixed or tangible form: we hear it, indeed, sometimes hinted, that these people are already in a condition, which perhaps may be deteriorated, but cannot easily be improved. If, however, the prevalence of liberal knowledge, habits of industry, mutual confidence in the transactions of life, a respect for the basis of all moral integrity, I mean truth, the absence of those social distinctions, which serve only to depress the great mass of the species, the elevation of the female part of society to their proper dignity and influence, and the possession of that liberty, wherewith Christ hath made men free, (Gal. v. 1.) and which is really the principle, however overlooked, of all national greatness and prosperity in modern times,—if these several particulars enter largely into the theory of the well-being of any people, it were surely too much to abandon all established maxims and the dictates of our common feelings, in mere courtesy to supposed interests or secret predilections." P. 20.

From this the Bishop passes on to the great spiritual advantages attendant on, and confined to an actual belief in Christ; he enforces, as an additional motive to exertion, the *universality* professedly intended and promised to the faith of Christ; a principle moreover, which is justly characterised as a distinguishing mark of a Divine Revelation.

"It is a triumphant consideration, that Christianity not only professes to be designed for universal acceptance, but moreover is fitted, without any accommodation or sacrifice of its purity, to be the Religion of the civilized world: that it humanizes, where it does not find humanity; and that allowing for and retaining a difference of usages in things indifferent, it is adapted to combine in one scheme of faith and hope the whole family of man. As St. Paul expresses it, 'there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.' (Col. iii. 11.)" P. 24.

Under the last head the Bishop treats of the appointed means by which the glory of God is to be advanced upon earth, and indeed, as has been shewn, in heaven. This is stated on the authority of the Apostle to be the Church,—the one Catholic and Apostolic Church of Christ, designated by St. Paul in another place as "the pillar and ground of the truth," and here as the appointed channel for diffusing through the earth the blessings of light and the tidings of salvation.

"To this Church, then, of which there are many branches, 'abiding in Christ, the true Vine,' as we trust, and 'bearing fruit,' (John xv. 5.) it cannot be questioned by any, who hold to the Apostolic model, that the Church of England pre-eminently belongs: her government is primitive, being of the form, which alone was recognized during the early ages; her doctrines are Scriptural, her Liturgy breathing throughout the purest spirit of the Gospel; and her Worship is at once reasonable, decent, orderly, and edifying, removed alike from childish and superstitious pageantry, and from irreverence and rude familiarity towards the Creator: she has, indeed, been admitted even by those, whom local circumstances have fixed in other Communions, to be the Queen of Protestant Churches and the bulwark of the Protestant Cause: I would add, that no Church can be better adapted to receive and to retain Converts in the Eastern world, when once their minds shall have been brought to be satisfied with the simple decencies, which are the proper garb of Truth. Nor ought it to be overlooked, in a view of the question, which may hereafter be found important, that her principles are those of order and attachment to our National Establishments. Strange indeed would be an indifference as to the political prepossessions of those, who undertake to be the Teachers of the People; especially in an Empire so circumstanced as the British Empire in India.

"It cannot, then, be imagined, that in the work prescribed to the Church of Christ, that Branch of it, to which we belong, has no part, nor even a subordinate part to fill. It should seem, indeed, if her duties are to be measured by her means and opportunites, that no Church since the days of the Apostles has been called to such high destinies. To what fortuitous coincidence shall we impute it, that at this moment her Clergy are exercising their ministry in every quarter of the Globe? In America flourishing Churches have grown up entirely under her patronage. In Africa a Colony has been planted, by which her doctrines and discipline are brought into contact with the superstitions of ignorant

and barbarous tribes. In New South Wales she has a field before her nearly equal in extent to the whole of Europe. And what shall we say of Asia? A vast Empire has been given us, or rather imposed upon us: and wherefore? He who can reconcile such a consummation even to philosophical views of the ways of God, without reference to the purposes of His manifold wisdom as revealed in Scripture, and can believe it to have been brought about merely for the gratification of our avarice or vanity, cannot have advanced very far in the knowledge, which sound Philosophy might teach him: it is not merely unchristian; it is unphilosophical, it is unreasonable to believe that God ever works in vain, or even brings about mighty revolutions with a view to results comparatively mean and trivial." P. 26.

In conclusion the Bishop makes an appeal in favour of an institution now happily commenced, and in a state of forwardness,—the Bishop's College, at Calcutta. Of this, (though already known, and duly appreciated, by most of our readers) we cannot decline the insertion of the following description, with which the Bishop concludes.

"It is designed to be strictly Collegiate in constitution, in discipline, and in character: its object will be the Education of Christian youth in sacred knowledge, in sound learning, in the principal languages used in this country, and in habits of piety and devotion to their calling, that they may be qualified to preach among the Heathen: the attention of the learned persons connected with it will be directed to making accurate Versions of the Scriptures, of the Liturgy, and other holy books; it will endeavour to disseminate useful knowledge by means of Schools, under Teachers well educated for the purpose: and it will aim at combining and consolidating, so far as may be, into one system, and directing into the same course of sentiment and action, the endeavours which are here made to advance the Christian Cause. The favour and patronage of the Public in England have been eminently displayed towards the projected Institution: the King's Letter, granted to the Society for the Propagation of the Gospel in Foreign Parts, has been productive beyond all former example: and other Religious Societies and Public Bodies have munificently aided the work. It will be evident, however, when the objects are considered, that more abundant means will still be requisite to give to such a Plan all the effect, of which it is naturally capable; nothing perhaps equally comprehensive has yet been attempted by any Protestant Church: yet I doubt not that the members of our own, wherever dispersed, will be ready to afford it their assistance, and more especially in India. With a degree of impatience, for which the motive is an ample excuse, some have wished that the Established Church would shew herself more prominently in the great work of diffusing the light of the Gospel through the Eastern World. This duty, though not hitherto so fully discharged, as may have been desired, has never been forgotten. In the present endeavour she avails herself of means and opportunities, which until now had been withholden. For their efficacy we trust in the Almighty: at the same time beseeching Him to put it into the hearts of all, to whom the appeal shall be made, to further and support an Institution having no object but His Glory, in making known by the Church His manifold wisdom to those who 'have the understanding darkened, and are alienated from the life of God.' (Eph. vi. 18.)" P. 28.

Plain Reasons why Political Power should not be granted to Papists. By Samuel Wix, A. M. F. R. & A. S., Vicar of St. Bartholomew the Less, London. 8vo. pp. 16. Rivingtons. 1822.

The Socratic mode of reasoning, in which an artful disputant by drawing small concessions from an incautious adversary, at length reduces him to the alternative of retracting what he had previously allowed, or of assenting to a proposition, which in its full force and extent he would have no hesitation in denying, affords no unsuitable illustration of the popular argument in favour of Catholic emancipation as it is preposterously called. There were times in which many penal statutes were in force against the Catholics, and when they laboured under many rigorous and severe restrictions. These statutes have been repealed, and these restrictions have been e

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moved; and if either were still in force, the warmest advocates of the Protestant ascendancy would feel no repugnance in seeing them mitigated and rescinded. But in the present day, the Catholic enjoys as full toleration in his faith and worship, and is as secure in the possession of his property, as the most favoured of his Protestant brethren. The Catholic freeholder has obtained the elective franchise; the Catholic peer is permitted to approach his Sovereign; the highest offices in the Army and the Navy are given as the rewards of Catholic valour and enterprize; and in the debate of the last year upon the Catholic question, it was intimated, with very little reserve, that the only offices which it is wished to retain exclusively in Protestant hands, are the seats in Parliament, and in the Privy Council, the office of the Judge, and the Colonial Governments: nor is it improbable that a measure, conceding to the Catholic every privilege and immunity, which is enjoyed by the Protestant, with these few exceptions, would be suffered to pass in silence, or would be opposed without effect.

But what has been the effect of these liberal concessions? The same as is wont to follow the concessions of the unwary adversary with the Socratic reasoner. His past concessions are made the ground of future demand, and the chief argument which is urged in favour of the proposed admission of Catholic Peers to the Upper House, and which has made but too much impression on the minds of some men, is, that it is necessary for the preservation of consistency, to grant this inconsiderable favour; and that it is the height of inconsistency, after more important concessions have been made, to refuse it. There is little difficulty in repelling this argument, and in shewing, that at least upon the present occasion, the adversaries of the measure are not justly chargeable with inconsistency, and that its advocates alone are inconsistent.

The Catholic peer has been admitted to the audience of his Sovereign, and thence it is inferred that he should be restored to his hereditary seat in Parliament. It would be as just to conclude, from these premises, that he should be eligible to sit in the Privy Council, to which the present measure does not however propose to introduce him. But with what consistency shall the Catholic peer be admitted into Parliament, while the commoner remains in his state of exclusion; for if the Catholic peer has been admitted to the ear of his Sovereign, the Catholic freeholder has been invested with the right of electing his representative, though that representative may not be of the Catholic persuasion, nor is it in contemplation to remove the disqualification. It would be useless to deny that there are anomalies in these concessions and exclusions, but they are such anomalies as will continue until an emancipation, more complete than any which the Protestant advocate has hitherto been called to disclaim, shall be effected. Let the proscriptions of a caste, as they are called, be removed; let the doors of the Parliament and the Council be thrown open to the Catholic; let him govern the Colonies, and administer the laws of England: the anomaly will still exist. It will then be asked, is it consistent to permit the Catholic to make and to administer the law, and as a responsible Minister to advise the Sovereign, and at the same time to be afraid of the intrigues of a Catholic Consort, to be alarmed by the visionary dangers of a Catholic succession, or to give to every other person in the state free permission to choose and to change his religion, and to bind the Sovereign alone in the bonds of Protestantism. If it be inconsistent to exclude any one person from exercising the offices of the State, and if such exclusion con-

veys an imputation on the character of the Roman Catholic religion, the inconsistency will not be abated without an unqualified admission of the Catholics to the highest as well as the lowest offices of the State, or in their strict exclusion from all offices, which involve the possession of political power.

In the English Constitution the civil and military powers are entirely distinct and separate: the soldier is the servant, not the ruler of the State. No argument can therefore be drawn from the unrestricted promotion of Catholic officers, in the concession of which all parties acquiesced in favour of the admission of Catholics to political offices.

This measure does not therefore implicate the consistency of the adversaries of Catholic emancipation, or pledge them to complete the work which has been begun. It is not necessary to allege, that some of the measures which have been carried, have been carried by majorities in Parliament, after vigorous opposition and debate. With the exception, perhaps, of the elective franchise, the adversaries of the Catholic claims do not object to what has been done, or entertain the most distant wish that any part should be superseded or repealed. They rejoice that their Catholic brethren are protected in the public profession of their religion, and in the enjoyment of their private rights; but in the recollection of the antient abuses of political power, in the hands of Catholics, and in the full conviction of the peculiar advantages of a Constitution exclusively Protestant, they are and ever have been consistent in the reservation of political power; nor can they contemplate without alarm, the idea of a Protestant King advised by Catholic counsellors, or of the government of a Protestant Church and nation by Catholic ministers and legislators. They are ready to concede, and they have conceded many minor points to their Catholic brethren; but while all history reminds them of the intrusive and busy zeal of the Papacy, there is no subtilty or address which can bring them to consent to the main proposition, that the Protestant ascendancy is not necessary as well as worthy to be held fast; and that there is no danger in conveying political power to Catholic administration.

If the adversaries of Catholic emancipation are consistent in what they withhold, they are also liberal in what they grant. They have conceded and are willing to concede all in which the great body of the Catholics are concerned;—the rights of conscience, full security of person and property, and unlimited preferment in the army and navy, in which the merit of the humblest soldier of fortune ought not to be unrewarded. They wish to reserve nothing but some few offices of political power, some few seats in the Parliament and in the Council, to which but very few can aspire, and which none can compass without the advantages of education and a corresponding rank in life. But what has been the conduct of the advocates of the Catholics? On one occasion they petulantly renounced every thing which might have been obtained, because the whole, in which the few only were interested, was not conceded: and on the present occasion, the ostensible object of pursuit is not to benefit the lower or the middle classes of the Catholic population, not to elevate the Catholic peasant, the Catholic trader, or the Catholic gentleman, but to throw open the House of Lords to seven individuals, who alone have an hereditary claim, and whose claims as they may seem to involve personal objections, than which nothing can be more unjust, it is most indelicate to discuss. It is for such consistency and liberality as this, that the adversaries of this innovation on the Protestant Constitution of England are to be

branded with the ignominious epithets of illiberal and inconsistent.

The strong ground on which consistent Protestants argue, that political power cannot be conceded to Papists is, that they do not hold with their Protestant brethren, the sole supremacy of the Sovereign; but admit, under various modifications, the supremacy of the Pope of Rome, to whom they bear a conscientious allegiance. The independent and complete sovereignty of the King was maintained, and the intrusive authority of the Pope was proscribed, in various statutes of *provisors* and *præmunire* passed before the Reformation, and have been subsequently confirmed in the oaths of abjuration and supremacy, which as a barrier to political power, it is now sought to remove. In opposition to this and to every similar attempt, it is concisely and conclusively argued by Mr. Wix:

"*Political Power* ought not to be granted to Papists:

"Because *religious toleration*, which according to our constitution is allowed to every British subject, does not imply the grant of *political power*.

"Because the grant of *political power* to persons, acknowledging a *Supremacy* out of the kingdom, endangers British Independence, and is inconsistent with a due regard to that supremacy of government over this realm, which is the just and undoubted right of the King of England.

"Because the *papal supremacy* is an usurpation in this country, which was originally free from any foreign control.

"Because history informs us of the evils which have arisen to independent states from the exercise of the *papal supremacy*.

"Because *papal supremacy* has ever been exerted when opportunity has offered to accomplish its own spiritual and temporal concerns, without regard to the wishes of the ruling powers—so creating *schism* in religion and *disaffection* in politics.

"Because such is the zeal of Papists to extend their opinions and acquire prominency, that no concession *can* satisfy them short of surrendering to them a Papal king on the throne.

"Because in the mutability of human affairs, the powers of the Pope may again become of commanding influence over the different states of the world.

"Because the grant of *political power* to persons maintaining the unscriptural tenets and usages of the Church of Rome, is acting contrary to the admonition of being 'zealously affected in a good thing,' and striving to hold fast the purity of faith." P. 11.

In these reasons, and in the brief observations by which they are introduced we cordially concur. Our endeavour has been to expose a popular delusion, by which the Socratic advocates of a pretended emancipation impose upon the unwary, and through assumed and arbitrary charges of inconsistency, lead them to form a partial judgment of the anomalies inseparable from the partial admission of Catholics to political power, and of the true wisdom and consistency with which their entire exclusion is maintained. We are persuaded that nothing has hitherto been done, and we trust that nothing will be done which shall involve the consistency of withholding any part of *political power* from Catholic administration.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

THE Anniversary Dinner of this Society was held on Thursday, the 6th day of June, at the Freemason's Hall, Great Queen Street. The Lord Bishop of London in the Chair. There were present the Archbishop of Dublin, the Bishops of Llandaff and Exeter, Lords Kenyon and Bolton, Sir Christopher Robinson, Sir Charles Long, Sir Robert Vaughan, the Dean of Chichester, the Archdeacons of London, Middlesex, Durham, St. Albans,

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Mr. Justices Park and Richardson, and a very respectable number of other Members of the Society. Many of the Secretaries and Treasurers of the District Committees of the Society were present.

The total Number of Bibles, &c. distributed on the Terms of the Society, and gratuitously, is,

Bibles *	32,085
New Testaments and Psalters	54,270
Common Prayers	90,855
Other Bound Books	81,948
Small Tracts, half-bound, &c.	822,374
Books and Papers, issued gratuitously	140,855
Total	1,222,382

The receipts of the Society during the past year amounted to £56,021. 5*s*. 3*d*. and the expenditure to £53,703. 10*s*. 1*d*.

National School Society.

THE Annual General Meeting of this Society, took place at the Central School, Baldwin's Gardens, on Wednesday, June 5, where a numerous and highly respectable attendance took place.

Among the company were the following persons of distinction: The Archbishops of Canterbury and York; Bishops, of London, Exeter, Llandaff, Chester, Worcester, Salisbury, and Bangor; Lords, Kenyon and Calthorp; Archdeacons, Goddard, Pott, Prosser, Cambridge, Watson, and Cotton; Deans, of Chester and Chichester; Messrs. Wilberforce, M. P. Butterworth, M.P. Round, M.P. &c.; Sir J. Langham, Sir R. Abercrombie, Sir F. Ommaney, M.P.; Drs. D'Oyley, Yates, Sutton, Moore, Sheppard, and Walmsley; J. Watson. Esq. &c. &c.

The Archbishop of Canterbury in the chair.

From the Report it appeared, that during the last year, the average attendance of boys, at the Central School, amounted to 493, and girls, 232.

In the course of last year various Schools had been supplied with masters and mistresses, and their system has been conveyed to various missionaries in foreign parts, teachers in classical schools, and in the higher circles of society. Eighty-two new Schools have been formed in the past year, but thirteen have ceased in consequence of the peculiar state of the times. The total number of Schools in union is 1790, and the children under a system of education amount to nearly 250,000. At New Brunswick and Bombay the number of scholars, Christian and natives, amount to 1023. It also appeared that 79 grants have been made to erect new Schools, and 3,425*l*. have been expended.

The Report concludes by stating, that the funds are not in that affluent condition required by the Institution, in consequence of its late extreme demands, but trusts its future success will be established.

Thanks were voted to his Grace the Archbishop of Canterbury, to the General Committee, to Joshua Watson, Esq. the Treasurer, to Dr. Walmsley, the Secretary, and to Dr. Bell: and, after several appropriate speeches had been delivered, the Meeting separated.

CHURCH BRIEFS.

IT is known that a Committee of the House of Lords has been appointed to take into consideration the best means of improving the collections upon Church Briefs. The public attention was drawn to this measure in the resolutions adopted by the magistrates assembled at the Quarter Sessions for the county of Stafford, in the year 1820, and the object was pursued in a bill introduced in the last sessions into the House of Commons, and after some consideration withdrawn by Mr. Littleton the Chair-

* A *fifth* Edition of the Society's Family Bible is now publishing in Parts.

man of the Quarter Sessions, and Representative of the county in Parliament. The report of the committee of the House of Lords has not yet been printed, but it is understood to recommend in preference to a general annual collection, accompanied by a statement of the benefits produced by the collections of the preceding year, which is advocated by high authorities, that briefs shall in future be confined to dioceses. The advantages of this plan are, that it will reduce the expence of the distribution of briefs, and consequently of collections, and that it will excite an increased interest in favour of churches situate in the diocese in which the collection is to be made. It is further intended to give a compensation to the patentee, who is interested as a clerk of the briefs, by means of surplus contributions which have been received for some old fire briefs, and some small outstanding balances which are due on some old Church briefs, for which no claimants can be found, and which are now invested in Exchequer bills, by the direction of the Lord Chancellor: and it is hoped that the bishops will be able to make arrangements in their respective dioceses, by which the expenses of receiving the collections may be considerably reduced.

The examination of Mr. Littleton before the committee of the House of Lords will remove many popular misapprehensions on the subject of briefs, and will explain the measure of last year.

Extracts from the Evidence given before a Committee of the House of Lords, upon Church Briefs. 29th *March*, 1822.

Lord Kenyon in the Chair.

Edward John Lyttleton Esq. a Member of the House of Commons, attending, is called in, and examined as follows:

"Have the Goodness to state what Course you consider the most expedient to adopt in framing a Bill so as to make the Collection of Briefs most productive?

"If I am asked, what Course in my Opinion would make a Collection by Briefs most productive, I presume that I must confine my Attention, in some Degree, to the present System; but I would premise, that to secure a general Subscription throughout England and Wales, for the Purpose of promoting the Repair, the Enlargement, and perhaps the Building, in populous Districts, of additional Churches, it would be far more advisable to abolish the present System altogether, and to substitute in lieu of it an annual Collection. I last Year introduced into the House of Commons a Bill, the Object of which was to remove those Misconceptions under which the present System labours, and to introduce such Provisions as would ensure a more regular Distribution of Briefs, reading of the same in Churches, and Collection upon them. I thought that this Object could not be better secured than, in the first Place, by ascertaining whether it were practicable to do away the Fees now paid, not as generally supposed to the Lord Chancellor himself, but to his Secretary, to the Holder of the Patent Office, and to the Registrar who stamps the Briefs. I experienced, on the Part of the Lord Chancellor himself, every Attention which I could have expected; his Lordship expressed his perfect Willingness to concur in any Measure that might be thought advantageous in this Respect. I afterwards saw Mr. Humphrys, who is the Clerk, and Mr. Nares, his Lordship's Secretary of Briefs; but I do not think that I saw the Registrar. I proposed, with respect to Mr. Humphrys, an Arrangement which your Lordships Committee will find in an amended Bill, of which I beg Leave to offer you a Copy; your Lordships will there find a Clause enabling Mr. Salt to apply for the Benefit of the Clerk of Briefs, a Surplus which had accrued on some few former Briefs, and which had long remained in his Hands unappropriated, in consequence of the Act of Queen Anne containing no Provision regarding any Surplus which might accrue, and which Surplus had been laid out by Mr. Salt, under the Lord Chancellor's Directions, till Parliament should make some Provision respecting it. Mr. Salt and myself had conceived that it would be right to calculate, on the Average of Years what had been the Value of Mr. Humphrys' Place, and it was ascertained, on reference to Mr. Humphrys' Age, that the Place might be considered to be of the value of 2,033*l.* 6*s.* 8*d.* I should here

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state, that Mr. Humphrys' Son having been put in the Reversion of his Patent, it was necessary to ascertain the Value of his Life also. With respect to the Secretary of Briefs, we thought it just and right to propose that no greater Fee should be allowed or paid to him for the Lord Chancellor's Fiat than 1*s.* 6*d.* for each County where it was read, instead of a Fee of 3*s.* 4*d.* which had been before allowed. I was extremely sorry to propose this Arrangement in respect of Mr. Nares, because I did not see the Means of providing for him that Compensation to which I conceived him entitled; but the kind Manner in which the Lord Chancellor had been pleased to speak respecting Mr. Nares, and respecting his equitable Right to expect some Remuneration for the Deduction made in his Fee, induced me to hope that his Lordship might seize some Opportunity of recompensing him for the Loss of it. With respect to the Registrar, who stamps the Briefs, it did not occur to me that he had the same Claim for Remuneration. I cannot now accurately remember all the Circumstances relative to the Value of the Proceeds of this Office; but I remember perfectly well, that it did not occur either to Mr. Salt or myself, or to any other Parties who had examined the Matter, that the Registrar's Claim was of the same Nature with that of the other Parties. I accordingly proposed to leave out of the Bill I had introduced, altogether, the Obligation to have Briefs stamped, merely substituting, in lieu thereof, a Mark which your Lordships will find mentioned in the Bill; these were the principal Arrangements proposed for the Purpose of meeting the principal Objections so universally, and, as I thought, so justly, made to the present System of Briefs, with respect to the Charges upon them. The next Subject which called for my Attention was, the Charge made by the Collector on the Distribution of Briefs, or the Dispersion of them throughout the Kingdom; and I must here do myself and Mr. Salt the Justice of saying, that I think his Conduct by no means deserves the Strictures which I have frequently heard applied to it, no doubt under a very false Impression respecting the Circumstances of the Case; for instance, Mr. Salt has no Office whatever, he is merely Collector to those Briefs which the Parties entitled to the Briefs shall choose to put into his Hands; he is allowed by Law on such Briefs a Recompence of Five-pence on each Brief returned; but at no Time has Mr. Salt ever taken the whole Amount of the Recompence so allowed him; I believe he has never received more than Four-pence on each Brief. The next Object was, to introduce into the Bill compulsory Regulations for a more regular Distribution of Briefs, reading the same in the Churches, and Collection upon them; perhaps it will save your Lordships' Time, if I content myself with referring your Lordships to the Provisions introduced into the Bill upon that Subject; but it appeared to me extremely desirable to introduce a Clause, to which I beg leave particularly to call your Lordships' Attention, for a more regular Collection upon them; it is in Page 3 of the Print. In very few Churches, as far as my Information goes, has this Collection ever been made in a regular Manner, or in a Manner, I presume, contemplated by the Law; very seldom has any Collection been made at all in the Church; sometimes a Plate has been held at the Door, more as a Matter of Form, in order to satisfy the Intentions of the Law, than for any other Purpose; for seldom have Subscriptions (when the Collection has been made in such a Manner) been of any Amount. The present Law requires that Subscription should also be made from House to House, but this, I believe, is also generally omitted. I therefore thought it right to introduce a Clause enacting the precise Time at which the Collection should be made, namely, either before or after the Communion Service, and directing Plates to be carried into every Pew in the Church; and that a Collection should also be made from House to House of the Members of the respective Congregations or Parishes, if the Briefs should require the same, but not otherwise. I also conceived that there could be no Impropriety in providing, that the Churchwardens should be allowed to subscribe the Sum of 2*s.* 6*d.* out of the Church Rates; my Reason for doing this was, that a very general Practice had prevailed of contributing a Shilling, or some small Sum, out of the Parish Rates, a thing in itself illegal; and as I still conceived, that were the Machinery of the Law to remain the same, it would still be subject to be treated with that Neglect which had been the Ruin of the System altogether; that the most effectual Way of securing from it some Benefit would be, to give this Permission to the Churchwardens. There being 10,600 Copies distributed of each Church Brief, a Subscription of Half a Crown on each of those Briefs returned could not fail to have procured a Sum, not only adequate to the Purposes required in the Brief, but probably would have also furnished a Surplus. I have found, on Conversation with several

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Parties in different Parts of the Kingdom who have interested themselves in this Matter, and from the very general Correspondence which the Circumstance of my having introduced a Bill upon the Subject drew upon me, that Part of the general Feeling of Repugnance to contribute arose from a very natural Mode of reasoning, that if each Individual were to contribute, even in the smallest Amount, there would naturally accrue a Sum larger than that required for the Brief; therefore, to meet this Objection, and to render that Feeling useful to the Object of Briefs, I also introduced a Clause directing the Collector to pay over any Surplus, either to the Governors of Queen Anne's Bounty, to be by them applied for the Purposes of that Charity, or to the Commissioners acting under the Act of the 58th of His late Majesty, intituled "An Act to promote the building of Churches." I thought that either of those Objects would be very popular; the latter, no Doubt, would have been most so, because, I think, there exists in the Country a very strong Feeling indeed respecting the Necessity of enabling our Church Establishment to cope with the increasing Population; but I introduced the Governors of Queen Anne's Bounty, also thinking that that Object might have some Influence with the Clergy, by inducing them to pay more Attention in reading the Briefs. Those were the principal Arrangements I proposed; but I am sorry to say, notwithstanding considerable Labour which I have taken to remove the Misconceptions which existed, and to put the Matter in a fair Light, my Efforts seemed by no means likely to be successful; and I very much doubt whether, as long as the present Machinery is retained, the Prejudice which has now existed so long against it can be removed. I should therefore greatly prefer, in considering the best Means of altering the System, that which should be in Form the furthest removed from the present Plan; and my own Reasoning upon the Subject has led me to take the same View which I find, from my Correspondence upon it, has been a very general one; that an annual Collection made on a Report of Commissioners constituted for that Purpose, would be infinitely more likely to succeed than any other, especially if, in addition to the present Objects of repairing and rebuilding Churches, there were added the more necessary one of building additional Churches in populous Districts.

Have the Goodness to describe to the Committee the particular Course which you think it desirable to pursue with respect to the preparing and notifying this Statement by the Board of Commission?

I have never matured, in my own Mind, any Plan for that Object; but if I may briefly state what had occurred to me, I should say, that the best Mode of effecting it would be, to allow Parishes requiring either additional Churches, or whose ancient Churches might stand in need of repair or rebuilding, to send in to the Commissioners, in the Course of One Year, their Application; and I would then recommend that, in the Course of the next Year, a Report should be drawn up referring to all those Applications, and that, on the reading of such Report in the various Parishes of the Country, a Collection should be made. I have no Doubt that the Personages of whom this Committee is composed are more competent than any others to devise the most effectual Plan for the Distribution of such a Report, and for a Collection to be made upon it.

"In any Communications you have had with Persons on the Subject of Collections by Brief, what has been the general Opinion expressed as to the most desirable Mode of Proceeding, so as to obtain the largest possible Collection?

"In the first Place, I may say that, with very few Exceptions, all Parties have concurred in condemning the existing Law; they seem divided, as to the best Substitute, into Two Parties, one being for confining the Distribution and Collection to the Dioceses, and the other being in Favour of a general annual Collection. For my own Part, I have very great Doubts respecting the Efficacy of a Diocesan Plan; great Part of the present System, I conceive, under such a Plan, must be retained; and the Object which I should most strongly recommend to be kept in view would be, an entire Abolition of the present System. There is no Doubt, however, that under a Diocesan Plan, the Clergy might be influenced to increase their Exertions much better than under the present.

"What appears to be the general Impression on the Minds of those with whom you have communicated, as to whether a Diocesan Collection, or one general annual Collection, would be preferable?

"I should say, that the average Feeling in the Minds of those with whom I have communicated upon the Subject seems to be in Favour of a Diocesan Plan, as compared with the present Plan.

"In Favour of which is the Balance of Feeling, whether a Diocesan Collection, or a general annual Collection?

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"I should say decidedly in Favour of a general annual Collection.

"Are you able to state, with respect to that general Opinion, whether it prevails more with respect to the Laity or the Clergy with whom you have communicated

"I should say more with respect to the Laity. It has One very evident Advantage, that whereas on an Average now there are Eleven Briefs a Year, there would then be only One Collection made, and supposing the Scale of Expence of the present Plan to be retained, it would of course be done at One Eleventh Part of that Expence, or nearly so.

"Can you state whether any Difficulty occurs to you with respect to the Expence of Collection by Briefs, in case no Briefs should henceforth be issued on account of Fires or Inundations?

"Undoubtedly, if Briefs for Fires and Inundations should be abolished, I conceive, it would be impossible for any Collector to conduct the Distribution of Church Briefs at the present Rate of Charge; and I have learned from the Enquiries I have made, principally from Mr. Salt, in whose Veracity I have the greatest Confidence, that were it not that he is a Banker, and, consequently, is enabled to avail himself of the Services of the Clerks in his Establishment, he could not undertake the Distribution and Collection upon 10,800 Church and Fire Briefs at the present Rate of Charge; he assures me, that he conceives he should be a Loser by it.

What do you think with respect to the Propriety of continuing to collect Money by Briefs for Fires and Inundations?

I cannot have received fewer than between Three and Four hundred Letters, upon the Subject of Briefs, during the last Year; and it so happens, that most of those Letters, I should think the Majority of them, have referred to the Subject of Fire Briefs; and I do not remember any one Instance in which the Party writing did not concur in the Propriety of abolishing them. I speak of Laymen as well as of the Clergy. It seems to be a general Opinion, that the valuable Institutions for effecting Insurances in every Part of the Kingdom have, since the Act of Queen Anne, superseded the Necessity of issuing Briefs for such a Purpose; and I do not remember, in the Course of any Objections which I heard made in Parliament, or by Members of Parliament out of Doors, to any Parts of the Bill I introduced last Year, that any one objected to the Circumstance of Fire Briefs having been omitted in that Bill; on the contrary, it was universally approved of.

"Will you have the Goodness to state your View as to the Manner in which the annual Collection might be conducted?

"I have an Opinion only on the Principle of such a Measure; I have not at all digested any Detail.

"Have the Goodness to state your Reasons why you observed, that a great Part of the present National System must be retained under the Diocesan Plan, but would not under the general annual Collection?

"I have before stated, that I have not digested any Plan for a general annual Subscription, and perhaps, therefore, it would have been more correct had I said, that it might not be necessary to retain any Part of the present Plan.

"If there are Twelve Collections in a Parish, do not you think there would be a larger actual Collection than if there was only one for the same Object in the Course of the Year?

"I have not the slightest Hesitation in saying, that if the Public could be satisfied that all the Charges to which they conceive the present System is unjustly subject, were done away, a single Collection would be Ten-fold larger than the aggregate of Ten Collections; that is my decided Opinion. I feel very desirous, before I withdraw, of stating, that as much has been said relative to the Conduct of Mr. Salt, the Collector, having given myself great Trouble to examine his Books, and to ascertain the Facts, I have never discovered any the slightest Inaccuracy, either in his Account or his Conduct; on the contrary, he has exhibited the greatest Anxiety to have the System improved; and, I am confident, will not retain it if it is continued on its present Footing; he is a Person of very large Property, and the Emolument of it is not an Object to him."

ECCLESIASTICAL PREFERMENTS.

[*By accident, an incorrect list of the appointments to the vacant Irish Prelacies was inserted in our last Number—the following, however, may now be relied on.*]

The right hon. lord JOHN GEORGE DE LA POER BERESFORD, Lord Archbishop of *Dublin*, to the Archbishoprick of *Armagh*, and Primacy of all *Ireland*.

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The right rev. Dr. WILLIAM MAGEE, Lord Bishop of *Raphoe*, to the Archbishoprick of *Dublin*.

The rev. Dr LAURENCE, *Canon of Christ Church, and Regius Professor of Hebrew, at Oxford*, to the Archbishoprick of *Cashel*.

The rev. Archdeacon BISSETT, to the Bishoprick of *Raphoe*.

Briscall, S. late *fellow of Brasenose college*, to the rectory of *St. Mary South, Kelsey*, with *St. Nicholas, South Kelsey*, annexed, in the county and diocese of *Lincoln*; patron, the LORD CHANCELLOR.

Campbell, Charles, to the rectory of *Bilchamwell*, alias *Bycham All Saints*, with the rectory of *Shingham*; also to the vicarage of *Weasenham All Saints*, and the vicarage of *Weasenham St. Peter*, in *Norfolk*.

Chevalier, Temple, *M.A. fellow and tutor of Catharine Hall, Cambridge*, to be lecturer of *Great St. Andrew's parish, Ipswich*.

Colson, J. M. jun. to the rectory of *Peatling, Leicestershire*.

Corfield, Richard, to the rectory of *Upton Parva, Salop*.

Deane, William Henry, *B.A.* to the rectory of *Hintlesham, Suffolk*; patron, WILLIAM DEANE, esq. of *Alton Hall*, in *Stutton*.

Gleig, G. R. perpetual curate of *Ash, Kent*, to the rectory of *Ivy Church*, void by the resignation of the archdeacon of *Canterbury*.

Grimes, George Dixwell, *M.A.* and *fellow of Merton college, Oxford*, to the vicarage of *Emildon*, in *Northumberland*; patrons, THE WARDEN AND FELLOWS OF THAT SOCIETY.

Heming, George, *M.A.* to the rectory of *Thundersley, Essex*.

Lowther, Henry, to the rectory of *Bolton, Cumberland*.

Leiceston, Oswald, curate of *Altrincham, Cheshire*, to the vicarage of *Harlington, Bedfordshire*; patron, JOHN COOPER, esq.

Nicol, Alexander, *M.A.* of *Baliol college*, to a canonry of *Christ church*, and the regius professorship of Hebrew, both vacated by the promotion of Dr. Laurence, to the archbishopric of *Cashel*.

Oakley, Herbert, chaplain to the Bishop of London, collated to the rectory of *Weeley, Essex*; patron, the BISHOP OF LONDON.

Paul, Robert B. *M.A. fellow of Exeter college*, to be one of the domestic chaplains to the earl of *Falmouth*.

Silver, Thomas, *D.C.L.* to the vicarage of *Great Stoughton, Huntingdonshire*; patrons, THE PRESIDENT AND FELLOWS OF ST. JOHN'S COLLEGE, OXFORD.

UNIVERSITY OF OXFORD.

Degrees conferred May 25.

MASTERS OF ARTS.—Daniel Cave, esq. *Exeter college*, grand compounder; rev. William Boycatt, *demy of Magdalen college*; rev. W. Roch, *exhibitioner of Trinity college*; rev. John Bonham, *Brasenose college*.

BACHELORS OF ARTS.—Sir Alexander Malet, bart. *Christ church*, grand compounder; Charles Harbin, *scholar of Wadham college*; Bryan Taylor Nurse, *Queen's college*; Alexander Poole, *St. Edmund hall*; Charles Richard Ward, *Magdalen hall*; James Linton, *demy of Magdalen college*; Carew A. St. John Mildmay, *Oriel college*; Robert Green Rogers, *Oriel college*; John Stuart Wortley, *Christ church*; David Frederic Markham, *Christ church*; William Mayd, *Exeter college*; Charles Moffat, *exhibitioner of Brasenose college*; William Henry Walton, *Brasenose college*; John St. Vincent Bowen, *Brasenose college*; John Lloyd Philips, *exhibitioner of Brasenose college*; honourable Alfred Curzon, *Brasenose college*; Archer John Langley, *University college*; Richard Mayo, *law exhibitioner, St. John's college*; George Dandridge, *Worcester college*; John Owen, *Worcester college*; Thomas K. W. Harries, *Jesus college*.

The whole number of degrees in Easter Term was: B.D. 2—M.A. 28—B.A. 66—Matriculations, 87.

On Thursday last, the first day of Act Term, the following degrees were conferred:—

DOCTORS IN DIVINITY.—Rev. Ashhurst Turner Gilbert, *principal of Brasenose college*; rev. John Birt, *Christ Church*.

MASTERS OF ARTS.—Henry William Buckley, *fellow of Merton college*; William Heald Ludlow, esq. *barrister at law, Queen's college*; the hon. Adolphus Frederic Irby, *St. Mary hall*; Joseph Haythorne, *St. Mary hall*; rev. Edward Brown, *Magdalen hall*; rev. Bernard John Ward, *Trinity college*; rev. Thomas Lambard, *student of Christ church*; rev. Charles Henry Cox, *student of Christ church*; the hon. and rev. Henry Alfred Napier, *Christ church*; David Denne, *Exeter college*; rev. John Baron, *Brasenose college*; Francis Stonehewer Newbold, *fellow of Brasenose college*; Marmaduke Vavasour, *Brasenose college*; rev. Hugo Moreton Phillips, *Worcester college*; rev. William Henry Mogridge, *Jesus college*; rev. John Sinclair, *Pembroke college*.

BACHELORS OF ARTS.—William Batchellor, *St. Alban hall*; Thos. Simpson Evans, *St. Alban hall*; George St. John, *Wadham college*; John Olive, *Wadham*

college; Thomas Hartshorne Harding, *Wadham college*; Christopher Milnes, *Lincoln college*; Henry Brown, *Queen's college*; Thomas Smith, *Queen's college*; Peter French, *Queen's college*; John William Goodday, *Queen's college*; George Radcliffe, *St. Mary hall*; John Percy Elliott, *St. Mary hall*; Richard Ballard Phillips, *Magdalen hall*; Thomas Sayer, *Magdalen hall*; Richard Colston Phelips, *Trinity college*; Gustavus Ludovic Hamilton, *Trinity college*; Richard Basnett, *Trinity college*; Edward Bouverie Pusey, *Christ church*; Stuart Majendie, *Christ church*; Geoffrey Joseph Shakerley, *Christ church*; Henry Norman, *Christ church*; Dudley Montagu Perceval, *Christ church*; John Wood, *Christ church*; Reginald Pole, *Exeter college*; Henry Bellenden Bulteel, *Brasenose college*; William De Capell Brooke, *Brasenose college*; Thomas Maude, *University college*; James Ashmore, *University college*; Gibson Stott, *University college*; William Stevenson Scholey, *St. John's college*; Albert Jones, *St. John's college*; William Pyne, *Pembroke college*.

June 6.

Masters of Arts.—George Rooke, *fellow of Merton college*; rev. George Hemming, *Merton college*; rev. William Robinson, *Magdalen hall*; rev. Henry Ayling, *Magdalen hall*; rev. Henry John Gunning, *Baliol college*; rev. George Edge Larden, *Brasenose college*.

Bachelors of Arts.—Griffith Roberts, *B.A. of Jesus college*, was incorporated from Dublin; the hon. Wm. Wingfield, *Brasenose college*, grand compounder; William Williams, *All Souls college*; Edward Wilson, *postmaster of Merton college*; Charles Hedges, *Lincoln college*; Edward George Simcox, *scholar of Wadham college*; Henry Tull, *St. Edmund hall*; Thomas Coltman, *Brasenose college*; William Stone, *Brasenose college*; Henry Trimmer, *Exeter college*; John Horatio Lloyd, *Queen's college*; Richard Lechmere, *Queen's college*; George Sercombe Luke, *Queen's college*; Thomas Stringer, *Queen's college*; Robert Howlett, *Pembroke college*; William Wilkins Gale, *Pembroke college*; William Weld, *St. John's college*.

June 13.

Masters of Arts.—Rev. John Hilton, *University college*, grand compounder; rev. George Peake, *Merton college*; rev. Charles Eckersall, *Corpus Christi college*; William Whitmarsh Phelps, *scholar of Corpus Christi college*; William King, *scholar of Corpus Christi college*; Edward Tew Richards, *scholar of Corpus Christi college*; rev. Edward Warren Caulfield, *Queen's college*; rev. John Bampfylde Daniell, *Christ church*.

Bachelors of Arts.—John Alexander Wilson, *Queen's college*; William Airey, *scholar of Queen's college*; Henry Rookin, *scholar of Queen's college*; Joseph Ballantine Dykes, *scholar of Queen's college*; George Deane, *St. Mary hall*; Peter Pering, *Oriel college*; Henry Palmer, *Christ church*; William Horne, *Christ church*; George R. M. Ward, *Trinity college*; Matthew Carrier Tompson, *Trinity college*; Henry Allen, *Trinity college*.

June 19.—In full convocation in the Theatre, the commemoration of the founders and benefactors of the University was holden, when the following honorary degrees of D. C. L. were conferred:—Sir John Croft, of *Cowling hall, Yorkshire*, bart. knt. of the Portuguese order of the Tower and Sword, *F.R.S.*; Richard Heber, of *Hodnett, Shropshire*, esq. *M.A.* of *Brasenose college*, and one of the representatives in Parliament for the *University*; Lieutenant General Wood; William Owen Pugh, esq. of *Nantglyn, Denbighshire, F.A.S.*; John Scandrett Harford, esq. of *Blaise Castle, Gloucestershire*.

June 20.

Bachelor in Divinity.—Rev. Chas. Thorp, *M.A.* and late *fellow* of *University college*.

Masters of Arts.—Robert Fitzhardinge Jenner, *Exeter college*; rev. William Wood, *Exeter college*; rev. John Wynne, *Queen's college*; rev. James Feild, *Queen's college*; rev. John Alington, *Baliol college*; rev. Joseph Cooke, *Magdalen hall*; rev. Philip Pering, *Brasenose college*; rev. John Williams, *student* of *Christ church*; hon. and rev. Henry Edward John Howard, *Christ church*; rev. Walter Jones, *Jesus college*.

Bachelors of Arts.—Sidney William Cornish, *Exeter college*; James Thomas Duboulay, *Exeter college*; Joseph Simpson, *Queen's college*; Robert Hopton Smith, *Queen's college*; Hon. Everard Robert Bruce Feilding, *Oriel college*; Thomas Woodward Gardner, *Christ church*.

May 30.

The rev. John Williams, *B.A*, *scholar* of *Jesus college*, was elected *fellow* of that *society*; rev. Charles William Stocker, *M.A. fellow* of *St. John's college*; rev. C. Atgore Ogilvie, *M.A. fellow* of *Baliol college*; and the rev. Charles Miller, *M.A. demy* of *Magdalen college*, were approved in convocation as *masters* of the schools.

May 31.

The prizes for the present year were adjudged to the following gentlemen:

The Chancellor's Prizes.—"Alpes ab Annibale Superatæ."—Latin verse, to Mr. J. Curzon, *Brasenose college*.

"On Moral Evidence," an English

Essay, to Mr. W. A. Shirley, *New college.*

"An revera prævaluerit apud Eruditiores Antiquorum Polytheismus," a Latin Essay, to Mr. J. B. Ottley, *Oriel college.*

Sir Roger Newdigate's Prize.—"Palmyra," English Verse, to Mr. A. Barber, *Wadham college.*

June 6.

The Rev. Thomas Grantham, *M.A. fellow* of *Magdalen college;* and the rev. J. Anthony Cramer, *M.A. student* of *Christ church,* were approved in convocation as *public examiners,* in the room of two who go out of office.

The names of those candidates, who at the close of the public examination this term, were admitted by the Public Examiners into the first and second classes of *Literæ Humaniores* and *Disciplinæ Mathematicæ et Physicæ* respectively, according to the alphabetical arrangement in each class prescribed by the statute stand as follow:

In the First Class of Literæ Humaniores.

Hon. Philip Henry Abbot, *Christ church;* John Campbell, *Baliol college;* Edward Denison, *Oriel college;* Richard Greswell, *Worcester college;* John Horatio Lloyd, *Queen's college;* Dudley Montagu Perceval, *Christ Church;* Edward Bouverie Pusey, *Christ church;* William Stone, *Brasenose college.*

In the First Class of Discip. Mathemat. et Phys.

Hon. Philip Henry Abbot, *Christ church;* Samuel Richard Bosanquet, *Christ church;* Richard Gresswell, *Worcester college;* John Horatio Lloyd, *Queen's college.*

In the Second Class of Literæ Humaniores.

Samuel Richard Bosanquet, *Christ church;* William Buller, *Worcester college;* William Henry Butler, *Christ church;* Sidney William Cornish, *Exeter college;* James Davis, *University college;* John Manuel Echalaz, *Trinity college;* Thomas Evans, *St. Alban hall;* William Gresley, *Christ church;* John Archer Langley, *University college;* Sir Alexander Malet, bart. *Christ church;* Richard Mayo, *St. John's college;* Nicholas Pearse, *Brasenose college;* George Radcliffe, *St. Mory Hall;* Edward George Simcox, *Wadham college;* Robert Vernon Smith, *Christ church;* George R. M. Ward, *Trinity college;* William Weld, *St. John's college.*

In the Second Class of Discip. Mathemat. et Phys.

Albert Jones, *St. John's college;* Henry Tull, *St. Edmund hall;* Edward George Simcox, *Wadham college;* George R. M. Ward, *Trinity college;* William Williams, *All Souls college.*

Literæ Humaniores.

William Airey, *Queen's college;* Henry A. S. Atwood, *Queen's college;* Thomas Barlow, *Wadham college;* Thomas Coltman, *Brasenose college;* Hon. Alfred Curzon, *Brasenose college;* John Matson Dodd, *Queen's college;* George Alexander Hamilton, *Trinity college;* Chas. Harbin, *Wadham college;* Samuel Jay, *Oriel college;* Thomas Maude, *University college;* John Muckleston, *Christ church;* Christopher Pemberton, *Christ church;* Peter Pering, *Oriel college;* Richard Phelips, *Trinity college;* John Lloyd Philipps, *Brasenose college;* Alfred Roberts, *Trinity college;* Henry Rookin, *Queen's college;* Edward Wilson, *Merton college.*

Discip. Mathemat. et Phys.

Edward May, *Christ church;* William Weld, *St. John's college.*

G. Porter,
J. Keble,
T. V. Short,
J. J. Lowe,
} *Public Examiners.*

The number of gentlemen to whom testimoniums for degrees were granted, but who were not admitted into either of the above classes, amounted to 93.

June 11.—Mr. Francis Russell Nixon and Mr. Henry Thorp, were elected *scholars* of *St. John's college;* and Mr. Gerard Edward Smith was elected one of Dr. Andrews's *law exhibitioners* of the same society.

June 13.—Mr. Airey, Mr. Rookin, and Mr. Dykes, *scholars* of *Queen's college,* were elected *taberdars* of that society on the Michel Foundation.

June 21.—Mr. William Goddard, of *Jesus college,* was elected a *scholar* of that society.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred May 28.

MASTER OF ARTS.—Rev. Joseph Dewe, *fellow of Queen's college;* William Horton, *St. John's college.*

BACHELOR IN CIVIL LAW.—Charles Pasley Vivian, *Trinity hall.*

BACHELOR IN PHYSIC.—Edmund Lambert, *Pembroke hall.*

BACHELOR OF ARTS.—Edward Blackett, of *St. John's college.*

June 11.

DOCTOR IN PHYSIC.—Cornwallis Hewett, esq. *Downing professor of Medicine.*

BACHELORS IN DIVINITY.—Rev. John Lamb, *master of Corpus Christi college;* rev. John Griffith, *fellow of Emanuel college;* rev. Henry Joseph Tayler, *Emanuel college;* rev. Richard Henry Shuttleworth, *Emanuel college;* rev. Edward Atkyns Bray, *Trinity college;* rev. Edward Hawell, *St. John's college.*

HONORARY MASTER OF ARTS. — The hon. Dawson Massy, *Trinity college.*

MASTERS OF ARTS.—Henry Burnaby Greene, *Corpus Christi college*; Adam Fitz-Adam, *Christ college.*

BACHELORS IN CIVIL LAW.—Henry Bennett, of *Trinity college*; William Colston, of *Trinity hall.*

BACHELOR IN PHYSIC.—George Penrice, of *St. John's college.*

BACHELOR OF ARTS.—Edward Lowe, of *St. John's college.*

May 28.—At a congregation this day graces passed the Senate to confirm the following regulations respecting examinations.

Plan of examination before admission ad Respondendum Quæstioni.

1. The examination of the first six classes of the questionists shall remain precisely upon its present footing.

2. At the examination in January 1826, and every subsequent year, the seventh and eighth classes shall be examined, on the first two days, in the Elements of Mathematics, as heretofore; on the third day, in Locke's Essay on the Human Understanding, Paley's Moral Philosophy, and his Evidences of Christianity; and on the fourth day, they shall be required to translate passages selected from the first six books of the Iliad, and of the Æneid; and to answer grammatical and other questions arising immediately out of such passages.

3. In addition to the two members of the Senate who, according to regulations already existing, shall be appointed examiners of the seventh and eighth classes in January 1826, two others, nominated by colleges according to the cycle of proctors, shall be elected by the Senate at the first congregation after October 10, 1825; and so on, in every succeeding year.

4. Whenever an examination for admission ad respondendum Quæstioni shall take place at any other time than that of the general examination in January, such examination shall be conducted by the moderators, with the assistance of the two additional examiners, on principles similar to those laid down in the second regulation.

5. Each of the examiners elected according to the third regulation shall receive 20*l.* from the University chest.

6. The preceding regulations shall not interfere with the composition between the *University* and *King's college.*

Plan of Classical examination after admission ad respondendum Quæstioni.

1. On the fourth Monday after the general admission ad respondendum Quæstioni in January 1824, and every subsequent year, shall commence an examination in Classical Learning of such persons as shall *voluntarily* offer themselves to be examined, provided that every person so offering himself shall have obtained an honour at the mathematical examination of the preceding January.

2. At this examination in classical learning, translations shall be required of passages selected from the *best* Greek and Latin authors, as well as written answers to questions arising immediately out of such passages. No original composition, either in Greek or Latin, shall be required.

3. The examination shall continue four days, the hours of attendance on each day being from half-past nine o'clock in the morning till twelve, and from one till four in the afternoon.

4. The names of those persons who shall pass the examination *with credit*, shall be arranged in three classes, according to their respective merits.

5. To conduct the examination in 1824, four examiners, appointed by colleges according to the cycle of proctors and taxors, shall be elected by the Senate at the first congregation after October 10, 1823; and so on for every subsequent year.

6. Each of the examiners shall receive 10*l.* from the University chest.

7. The foregoing regulations shall not interfere with the composition between the *University* and *King's college.*

May. 29—The members of the Senate assembled to elect a *Professor of Mineralogy*, in the room of the late Dr. E. D. Clarke. J. S. Henslow, esq. *M.A.* and the rev. Francis Lunn, *M.A.* of *St. John's college*, were nominated by the heads of houses. Before the scrutiny commenced a protest was presented by two members of the Senate against the mode of election by nomination, and the rev. Thomas Jephson, *B.D. of St. John's college*, was proposed as a third candidate. A large majority of the members of the Senate are understood to have tendered their votes for his election. At the termination of the poll the votes so tendered were not read over by the proctor, and Mr. Henslow was declared duly elected. We understand that a great number of the members of the Senate have resolved to institute proceedings in one of the higher courts, for the purpose of obtaining a decision on this important question.

June 6.—The Chancellor's gold medal for the best English poem by a resident undergraduate, was adjudged to Mr. John Henry Bright, of *St. John's college.* —Subject, *Palmyra.*

June 4.—The rev. Thomas Smith Turnbull, *M.A.* and the rev. Clement Robert Francis, *M.A. junior fellows of Caius college*, were elected *senior fellows* of that society.

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June 11.—At a congregation this day the following gentlemen were elected *Barnaby Lecturers* for the year ensuing:—*Mathematical*, J. L. Dampier, *M.A. fellow of King's college*;—*Philosophical*, J. Hallewell, *M.A. fellow of Christ college*;—*Rhetoric*, Thomas Watson, *M.A. fellow of St. John's college*;—*Logic*, Connop Thirlwall, *M.A. fellow of Trinity college.*

ORDINATIONS.

June 2.

On Sunday the hon. and right rev. the Lord Bishop of Oxford, held an ordination in Christ Church cathedral, when the following gentlemen were admitted into holy orders:—

DEACONS.—Richard Palmer, *M.A. student of Christ church, Oxford*; William Beech Thomas, *B.A. scholar of Pembroke college, Oxford*; William Fisher, *M.A. student of Christ Church, Oxford*; Thomas Vavasour Durell, *B.A. student of Christ church, Oxford*; James Robertson Holcombe, *B.A. fellow of Jesus college, Oxford*: Robert Bateman Paul, *M.A. fellow of Exeter college, Oxford*; Charles Watkin Wynne Eyton, *B.A. scholar of Jesus college, Oxford*; James Norris, *M.A. scholar of Corpus Christi college, Oxford*; John Phillips Roberts, *B.A. chaplain of New college, Oxford*; Richard Bracken, *B.A. Michel fellow of Queen's college, Oxford*; Reis Howell, *B.A. scholar of Jesus college, Oxford*; Francis Horsley, *B.A. curate of Mixbury*; Chas. Radford, *B.A. curate of Swalecliffe.*

PRIESTS.—George Christopher Hayward, *M.A. scholar of Pembroke college, Oxford*; Richard French Lawrence, *M.A. fellow of Pembroke, college, Oxford*; Henry Browne Newman, *B.A. scholar of Wadham college, Oxford*; William Brock Hellins, *B.A. curate of Lullingston Lovell, Oxford*; Richard Thomas Powys, *B.A. curate of Whitchurch, Oxford*; William Greswell, *M.A. fellow of Baliol college, Oxford*; Joseph Dornford, *M.A. fellow of Oriel college, Oxford*; William Clemenson, *B.A. curate of Charlgrove, Oxford*; Joshua Stratton, *B.A. chaplain of New college, Oxford*; Robert Meadows White, *M.A. demy of Magdalen college, Oxford*; William Boycatt, *B.A. demy of Magdalen college, Oxford*; John Walker, *B.A. chaplain of New college, Oxford*; Henry Gipps, *M.A. fellow of Worcester college, Oxford*; Edward Philip Cooper, *M.A. fellow of St. John's college, Oxford*; Thomas Lambard, *M.A. student of Christ church, Oxford*; Augustus Asgill Colville, *M.A. student of Christ church, Oxford.*

At a General Ordination held the same day, by the hon. and right rev. the Lord Bishop of Gloucester, in that cathedral, the following gentlemen were admitted to holy orders:—

DEACONS.—Thomas Simpson Evans, *B.A. St. Alban hall, Oxford*; John Barnes Bourne, *B.A. Trinity college, Oxford*; John Yolland, *B.A. Worcester college, Oxford*; John Matthew, *B.A. Baliol college, Oxford*; John Kellow Goldney, *B.A. St. John's college, Cambridge*; John Jarratt, *B.A. St. John's college, Cambridge*; Nathaniel Thomas Royse, *B.A. Corpus Christi college, Cambridge*; William B. Lewis, *B. A. Trinity college, Dublin.*

PRIESTS.—Isaac Bridgman, *B.A. St. Edmund hall, Oxford*; John Tucker, *Pembroke college, Oxford*; Chas. Hardwick, *B.A. University college, Oxford*; Charles Nutt, *B.A. Magdalen college, Oxford*; Henry G. H. Hawkins, *B.A. Christ church, Oxford*; Richard Stratiscombe, *B.A. Merton college, Oxford.*

June 9.—On Sunday the Lord Bishop of Peterborough held an Ordination in the cathedral church of that city, when the following gentlemen were admitted into holy orders:—

DEACONS.—J. Ford, *M.A. Oriel college, Oxford*; T. L. Bloxham, *B.A. Lincoln college, Oxford*; W. Turner, *B.A. St. John's college, Cambridge*; R. Williams, *B.A. Pembroke hall, Cambridge*; J. C. Evans, *B.A. King's college, Cambridge.*

PRIESTS.—H. Parsons, *B.A. Baliol college, Oxford*; W. H. Deane, *B.A. University college, Oxford*; T. Linton, *B.A. St. John's college, Cambridge*; R. Edmonds, *B.A. St. John's college Cambridge*; R. Ward, *B.A. Clare Hall, Cambridge.*

June 16.—On Sunday the following gentlemen were ordained by the Lord Bishop of Lincoln, in the parochial church of St. Mary-le-bone, London.

DEACONS.—George Carter Cardale, *B.A. St. Peter's college, Cambridge*; Henry Augustus Maule, *B.A. St. Peter's college, Cambridge*; John Riddall Roper, *B.A. Corpus Christi college, Cambridge*; Charles Day, *S.C.L. St. John's college, Cambridge*; Edmund Smyth, *B.A. St. John's college, Cambridge*; Samuel Wright, *B.A. St. John's college, Oxford*; Henry Grey Dyke, *B.A. St. Alban hall, Oxford*; George Tomlinson, *B.A. St. John's college, Cambridge*; Francis John Spitta, *B.A. St. John's college, Cambridge*; Primat Knapp, *B.A. Merton college, Oxford*; Charles William Dodd, *B.A. Christ church, Oxford.*

From the Bishop of Rochester.

John Eveleigh, *B.A. Oriel college, Oxford*; John Willis, *B.A. St. John's college, Cambridge.*

From the Bishop of Ely:

Marmaduke Terrington, *B.A. Catharine hall, Cambridge*; Thos. Burroughs,

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B.A. Corpus Christi College, Cambridge; John Dodsworth, *B.A. Queen's college, Cambridge.*

From the Bishop of Chester.

James William Worthington.

PRIESTS.—John Cresswell, *B.A. Catharine hall, Cambridge*; John Pengree Newby, *B.A. St. John's college, Cambridge*; John Vaux Moore, *B.A. Exeter college, Oxford*; Hugh Wade Gery, *B.A. Emanuel college, Cambridge*; Samuel Brett Sheriffe, *B.A. Wadham college, Oxford*; John Bonham, *M.A. Brasenose college, Oxford*; William Hutchins, *M.A. Pembroke hall, Cambridge*; William John Crole, *B.A. St. John's college, Cambridge*; Charles Martin Torlesse, *M.A. Trinity college, Cambridge*; Francis Orton, *B.A. St. Mary hall, Oxford*; William Henry Pryce, *B.A. St. Edmund hall, Oxford*; William Thomas Hadow, *B.A. Trinity college, Cambridge*; Thomas Wilson, *B.A. Emanuel college, Cambridge.*

From the Bishop of Chichester.

Frederick Borradaile, *B.A. Brasenose college, Oxford.*

From the Bishop of Ely.

Thomas Francis Hall, *B.A. Trinity college, Cambridge.*

From the Bishop of Rochester.

Thomas Nash, *B.A. Trinity college, Cambridge*; George Hemming, *M.A. Merton college, Oxford.*

From the Bishop of Nova Scotia, for the Colonies.

Charles Blackman, of *Sidney Sussex college, Cambridge.*

From the Bp. of London for the Colonies.

Henry Williams, *Literate*; Frederick Coster, *Literate.*

MISCELLANEOUS INTELLIGENCE.

BEDFORDSHIRE.

Married. — The rev. W. Wollaston Pym, second son of Francis Pym, esq. M.P. for the county, to Sophia Rose, sixth daughter of the late Samuel Gambier, esq.

Married.—At Turvey, the rev. James Marshall, *minister of the cathedral church, Glasgow*, to Mary Catherine, eldest daughter of the rev. Legh Richmond, *rector of Turvey.*

Died.—At *Apoley*, aged 37, the rev. G. P. Kerr.

BERKSHIRE.

Married.—The rev. William Drayton Carter, of *Abingdon*, to Emma Kingham, daughter of the late Peter Gauntlett, esq. of *Winchester.*

BUCKINGHAMSHIRE.

Died.—At *Great Brickhill*, in the 69th year of his age, the rev. A. Davies, late *lecturer of Linslade*, in the same county.

CAMBRIDGESHIRE.

Died.—Aged 52, the rev. C. Muston.

CUMBERLAND.

Died.—At *Bolton Gate*, aged 65, the rev. Mr. Watts, *rector of Bolton.*

DEVONSHIRE.

Married.—At *Shaloon*, the rev. J. B. Deane, to Caroline, fourth daughter of the rev. Dr. Lempriere.

DORSETSHIRE.

Died. — At *Ryme Intrinsica*, aged 72, the rev. Morgan Jones, *rector of that parish*, and *vicar of Worth.*

GLOUCESTERSHIRE.

Died —In his 87th year, the rev. John Hippesley, *rector of Stow.*

HANTS.

Died—At *Blashford House*, near *Ringwood*, aged 80, the rev. Christopher Taylor, *D.D.*

HERTFORDSHIRE.

Died.—Aged 54, the rev. G. Cox, *rector of Hinxworth.*

LANCASHIRE.

Married.—At *Manchester*, the rev. Joseph Hodgkinson, *M.A.* of *Brasenose college, Oxford*, and *vicar* of *Leigh*, to Elizabeth, only daughter of William Simmons, esq.

MIDDLESEX.

Married.—At *St. James's church, Piccadilly*, the rev. W. Williams, *B.D.* of *Hascomb, Surrey*, to Miss Sophia Ann Catharine Lawford, of the former parish.

Married.—At *Mary-le-bone church*, by the lord bishop of *Bangor*, the rev. Francis Lear, *M.A.* of *Downton, Wilts*, to Isabella Mary, fourth daughter of his lordship.

Married. —At *Stanford*, the rev. Chas. Cole, of *Poplar*, to Harriet, only daughter of William Redifer, esq. of the former place.

NORFOLK.

Married.—The rev. W. M. Allen, *curate of Watlington*, to Lucy Elizabeth, second daughter of the rev. P. Bell, *rector of Stowe.*

NORTHAMPTONSHIRE.

Died.—At *Sudborough*, aged 66, the rev. Sir T. Hewett, bart. many years *rector* of that place.

OXFORDSHIRE.

Married.—At *Clifton*, by the rev. J. Housman, the rev. Philip Serle, *rector of Oddington*, and late *fellow of Trinity college, Oxford*, to Elizabeth, eldest daughter of the late Stephen George Church, esq. of the royal navy.

PEMBROKESHIRE.

Married.—At *St. Nicholas*, alias *Monteton*, by the rev. Francis G. Leach, *M.A. fellow of Pembroke college*, in the *University of Oxford*, the rev. Edward Dewing, *M.A. rector of West Rainham, Norfolk*, to Thomasina Elizabeth, eldest daughter of Abraham Leach, esq. of *Corston house, Pembrokeshire.*

SHROPSHIRE.

Died.—At *Beckbury*, near *Shiffnall*, the rev. John Dehane, *M.A.*

SOMERSETSHIRE.

Married.—At *Walcot church, Bath*,

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by special licence, the rev. John Simmons, of *Axminster*, to Mrs. Mary Drayton, of *Portland-place*, in that city.

Died.—The rev. Peter Gunning, *D.D.* formerly *fellow of Merton college, Oxford, rector of Farmborough*, and of *Deinton, Gloucestershire.*

Died.—At *Stratton-on-the-Foss*, the rev. Leonard Tordiffe.

SUFFOLK.

Married.—The rev. Benjamin Philpot, of *Walpole*, to Charlotte, younger daughter of the rev. John Vachell, *vicar of Littleport, Cambridgeshire.*

SURREY.

Died.—The rev. Henry Taylor, *vicar of Banstead.*

YORKSHIRE.

Married.—The rev. Thomas Wilson Morley, of *Kirklington*, to Henrietta, daughter of the late rev. Andrew Downes, *vicar of Witham, Essex.*

Died.—The rev. J. P. Hale, *perpetual curate of Cawthorne*, near *Barnsley, Yorkshire.*

WALES.

Died.—In the 79th year of his age, the rev. Robert Peter, *rector of Sully*, and *vicar of Penlline, Glamorganshire.*

Died.—Aged 53, the rev. George Lewis, *D.D. theological tutor of the Academy at Newton, Montgomeryshire.*

IRELAND.

Married.—The rev. Edward Conyers, *rector of Knocknane*, and son of Charles Conyers, of *Castletown Conyers, Limerick*, to Catherine, only daughter of Sir Robert Blennerhasset, bart.

Died.—The rev. Joseph Sandys, *rector of Fiddown*, in the county of *Kilkenny.*

MONTHLY LIST OF PUBLICATIONS.

A Speech delivered in the House of Lords, on Friday, June 7, 1822, by Herbert Marsh, Lord Bishop of Peterborough; on the Presentation of a Petition against his Examination Questions. With Explanatory Notes, a Supplement, and a Copy of the Questions.

An Apology for the Pastoral System of the Clergy. A Sermon, preached at the Visitation of the Venerable the Archdeacon of Huntingdon, May 6, 1822, and published by his Command. By J. H. Brooke Mountain, A.M. Rector of Puttenham, and Vicar of Hemel Hempstead, Herts, and Prebendary of Lincoln. 1s. 6d.

An Essay on the Scripture Doctrines of Adultery and Divorce; and on the Criminal Character and Punishment of Adultery by the ancient Laws of England and other Countries; being a Subject proposed for Investigation by the Society for Promoting Christian Knowledge in the Diocese of St. David's, and to which that Society awarded its Premium (by Benefaction) of Fifty Pounds, in December, 1821. By H. V. Tebbs, Proctor in Doctors Commons. 8vo. 7s.

An Appeal to Revelation, in support of the Doctrine of the Divinity of Christ; being a Series of Six Lectures, delivered in the Parish Church of Great Coggeshall, Essex, during the Season of Lent, 1822. By the Rev. E. Mathew, Vicar. 8vo. 7s.

Uniformity of Opinion in the Clergy, essential to the Interests of the Established Church; a Sermon, preached in the Parish Church of Wickham Market, on the 25th Day of April, 1822; being the Festival of St. Mark; before the Rev. and Ven. H. D. Berners, B.C.L. Archdeacon of Suffolk, and the Rev. the Clergy of the Deaneries of Wilford, Loes, and Orford. By the Rev. C. Henley, M.A. 4to. 2s. 6d.

A Country Parson's Second Offering to his Mother Church; in nine Pastoral Sermons. 12mo. 3s.

The Use and Abuse of Party-Feeling in Matters of Religion considered, in eight Sermons, preached before the University of Oxford, in the Year 1822, at the Lecture founded by the late Rev. J. Bampton, M.A. Canon of Salisbury. By R. Whately, M.A. Fellow of Oriel College. 8vo. 7s. 6d.

An Examination of the Remonstrance addressed to the Bishop of St. Davids, with Answers to the Questions addressed to Trinitarians generally. By Captain J. Gifford, R. N. By a Trinitarian. 8vo.

A Sermon, preached in Ramsgate Chapel, May 26, 1822, in Aid of the Subscription for the Relief of the Irish Sufferers. By the Rev. Thomas Boys, A.M. of Trinity College, Cambridge; Curate of Widford, Herts. 1s. 6d.

The Church of Christ. A Sermon, preached in the Parish Church of Usk, in the County of Monmouth, upon Wednesday, May 8, 1822, at the Anniversary Meeting of the Usk District Committee of the Society for Promoting Christian Knowledge. By the Rev. Barton Boucher, B.A. of Baliol College, Oxford. 8vo. 1s.

The Book of Psalms, in Verse; with a short explanatory Preface to each Psalm, taken from the Works of different Writers on the Psalms, but chiefly from Bishop Horne's Commentary. 5s.

Considerations upon the Agriculture, Commerce, and Manufactures of the British Empire; with Observations on the practical Effect of the Bill of the Right

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Hon. Robert Peel, for the Resumption of Cash Payments by the Bank of England; and also upon the Pamphlet lately published by David Ricardo, Esq. M.P. entitled "Protection to Agriculture." By Samuel Turner, Esq. F.R.S. 3s. 6d.

Considerations on the Bill now pending in Parliament, respecting the Roman Catholic Peers. By the Rev. T. Le Mesurier, B.D. Rector of Haughton Le Skerne. 8vo. 1s. 6d.

LITERARY INTELLIGENCE.

Mr. Townsend is preparing for Publication, the New Testament, in Chronological and Historical Order, on a Plan similar to his Arrangement of the Old Testament, lately published.

Rivingtons' Annual Register, for the Year 1821, in one large Volume, Octavo, will be published in the course of the present Year.

Hortus Anglicus; or the Modern English Garden, containing an easy Description of all Plants cultivated in this Climate, will appear in a few Days.

Mr. William Cooke has in the Press, an Abridgment, with copious Notes, of Professor Morgagni's Work on Diseases.

The Rev. H. C. O'Donnoghue is preparing for the Press, Prælectiones Academicæ; or Academic Lectures on Subjects connected with the History of Modern Europe.

Captain Manby, Author of the Means of Saving Persons from Shipwreck, has, nearly ready for the Press, A Journal of a Voyage to Greenland, in the Year 1821, with Graphic Illustrations, in one Volume, Quarto.

POLITICAL RETROSPECT.

THE parliamentary proceedings of the last month, embrace a great variety of interesting subjects, and, on the whole, they afford matter of congratulation to the public.

The Catholic Peers' Bill has been rejected in the House of Lords by a considerable majority; and what is of still greater consequence, that majority is increased since the discussion of last year. The opposition to it was also of a more spirited character, than what we had heard on former occasions; and the speeches of the Chancellor and Lord Liverpool, were altogether unanswered. The former convicted the introducers and supporters of the Catholic Peers' Bill, of the grossest legal ignorance, and cut up the foundation of that particular measure—by shewing, that the exclusion of Catholics from the House of Lords, was not merely the result of a panic in the reign of Charles II. but that it had been subsequently re-enacted after the most mature deliberation, by that famous Parliament which secured the Protestant Succession to the throne, and the ancient rights and privileges of the people. The latter contrasted the state of these kingdoms since the Revolution, with the sufferings, and bloodshed, and violence of the preceding century; and contended triumphantly, that blessings which had been enjoyed without interruption, from the moment that the Protestant Ascendancy was established, ought not to be sacrificed, or even risqued in compliment to modern theorists and liberals. The fury of the Sectaries under Charles I. was increased by their dread of the Church of Rome. Since the Throne and the Parliament, have been exclusively Protestant, that fury has become comparatively harmless, and why should it be rekindled in the present day?

Of the two Marriage Bills which have been brought forward during the present session, that of Mr. William Smith, which proposed to alter the Liturgy by way of giving relief to Unitarians, has been withdrawn by its proposer. He candidly admitted, that he found the objections to it more formidable than he had expected, and that the measure which he intended to intro-

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duce next year, would proceed upon a different principle. The other Bill, that of Dr. Phillimore, proposes to remove a real and a very serious grievance; and though the difficulty of arranging the details, and doing justice to all the parties interested, may possibly occasion the delay of another Session before the measure is finally adopted, yet the recent debates in the House of Lords are a proof that the adoption is not distant.

There seemed indeed to be but one opinion respecting the cruelty and injustice of the present law—a law, be it observed, which was enacted for civil and political purposes, with little attention to the sacred nature of the marriage ceremony. We sincerely rejoiced at hearing the leaders on both sides of the House of Lords concur in the opinion so ably expressed by the Archbishop of Canterbury, that when a marriage had been solemnized it ought not to be set aside. Obstacles may properly be thrown in the way of clandestine marriages, and the unauthorized union of minors. The parties transgressing the appointed rules may be punished as severely as the legislature pleases:—but to make their marriage void or voidable is punishing others rather than themselves. —It reduces the ceremony to the level of any other contract—it unsettles rank and property—divides families; and entails a mass of endless confusion upon all who have the misfortune to come within its reach. On these grounds we cordially support the present Bill. It may be difficult to fix the date at which its operation shall commence; and on this subject we are prepared for much difference of opinion and debate. But the *prospective* merits of the measure are admitted by all, and it is to be hoped that ere long they will be secured to the country.

The most important measures of the present month are those which relate to the Sister Island, and we see no reason for withholding our humble applause from the plan which Government is pursuing. The Insurrection Act is to be renewed, and the Lord Lieutenant to be enabled to appoint special constables for carrying the laws into execution. Both measures are opposed by the regular anti-ministerial party, and by the Ex-Irish Secretary, Mr. Grant. As it is to that gentleman's ill timed supineness and lenity that the disturbances are principally attributable, his dissent from the vigorous system adopted by his successors, can occasion no surprise. Nor will the objections of his new allies, the Whigs, give any serious trouble to Government, as long as the success which has already dawned continues to attend their career, and they temper justice with mercy as judiciously as they appear to have done in the Bills for granting assistance to Irish public Works, and leasing Irish Tithes for twenty-one years.

The encouragement of industry, and the supply of that subsistence which is unhappily so scarce, are measures upon which two opinions cannot exist. The contributions which are still pouring in from all parts of the kingdom in support of the suffering Irish, afford an important addition to the Parliamentary grant, and may be expected to produce some effect upon the minds of the deluded natives of that land. The tithe-leasing Bill is also a pledge that what can be done upon that difficult subject will be attempted without delay. But we trust that the time is still far distant in which Mr. Joseph Hume will be permitted to put the Clergy upon half-pay, and confiscate their property in aid of the national revenue. The tithe-question would carry us farther than our limits permit, and we postpone the consideration of it to a future opportunity.

NOTICE TO CORRESPONDENTS.

L. M. and *R. O.* have been received, and are under consideration.

THE

CHRISTIAN REMEMBRANCER.

No. 44.] *AUGUST*, 1822. [VOL. IV.

RELIGION AND MORALS.

SERMON ON BELIEF IN PROVIDENCE.

MATT. X. 30.

But the very hairs of your head are all numbered.

THE particular and universal providence of God, his superintendance of all his works, and his interference with many of them, is a subject upon which no difference of opinion can exist among such as believe in the inspiration of the Bible. The words of my text alone, are sufficient to demonstrate, that nothing escapes the controul, or the vigilance of God—that the greatest events, and the least events are equally subject to him and dependant upon him; and that no one who believes otherwise can believe the Scriptures. The first, the indispensable condition of Christianity is, faith—and this faith, as a celebrated writer * has truly observed, "must not be a bare speculation, but a serious, practical, and deep impression upon the mind, of a Supreme Being who created the world by his power, preserves and governs it by his goodness and wisdom, and will judge it with mercy, justice and truth. Of a Being whose glory no eye can behold; whose majesty no thought can comprehend; whose power no strength can resist; from whose presence no swiftness can flee; from whose knowledge no secret can be concealed; whose justice no art can evade; whose goodness every creature partakes of." This is the God whom Christians own and worship; and instead of stopping to prove that they are justified in such adoration, let us ask why so many of us disregard what we acknowledge, and deny by our actions, what we have professed solemnly by our words.

There is but one excuse, and that a very paltry and insufficient excuse upon which such conduct can pretend to be justified. We are occasionally told that the notion of a particular providence is at the root of all superstition and enthusiasm; and that these deadly enemies to religion can only be subdued, by cutting off the ground on which they stand. Now it is true, and it is an obvious and a very melancholy truth, that the belief in God's Providence has been abused, by many descriptions of erroneous and fanatical men. Some have fancied that every prayer offered up by faith, would be not only heard, but granted—and that consequently we need labour neither for our food nor for our salvation. Some have thought that temporal prosperity or adversity was an infallible proof of God's favour or displeasure. Some believe that his commands are revealed to them audibly and distinctly; and

* Samuel Clarke.

that they are guided by him in the same sense as a horse is guided by his rider. These sentiments, and all similar sentiments are erroneous and hurtful—they are specimens of the great mischief which ignorance, and presumption can inflict even upon the cause of truth—they are stumbling blocks which should be shunned by every one that would keep the faith. God's promises to instruct, and preserve the disciples of his Son, are limited to that which is necessary for them, and best for them on the whole; to those gifts and that assistance, which will conduce to their eternal welfare. God's commands are declared to us, not in the treacherous tablets of our own breasts; but in the pages of His own everlasting Gospel. The words that cannot deceive are written there—and there will sober-minded Christians seek them. The imagination, as they well know, is full of error, always ready to pass off her own miserable conceits for the dictates of the Sovereign Creator. They listen to her therefore with suspicion. They compare her suggestions with the revelation of God—and when the two are found at variance, as they too frequently are, the latter only is believed. Attend to these plain rules, and you will never be led astray in the crooked paths of superstition. Do not doubt that God directs and governs. Do not presume to understand the individual acts of his administration. Do not forget that he has instructed us miraculously in the Scriptures; and that other Evangelists must be inspired, and other miracles must be wrought, before the old revelation can be superseded by a new one. When you take upon yourself to declare that any particular event was brought to pass by the Almighty for a particular purpose—you judge of that which is beyond your knowledge. When you regulate your actions by your own caprice, under the idea of submitting yourself wholly to the guidance of the Spirit, you undervalue, you misunderstand, you reject the Gospel of the Son. But steering clear of these follies and enormities, you may still firmly trust in the particular providence of the Almighty—and enjoy every benefit which this consoling doctrine affords.

Whence comes it then that the doctrine itself should be so frequently overlooked. The revelation of it in Scripture is indisputable. The argument against it, as being conducive to superstition, is weak and sophistical—and how are we to account for the neglect which it experiences. From the carelessness, the lukewarmness, the ignorance of man. Some of us act as if we were literally incapable of taking thought for the morrow. Not for the passing and perishing morrow of this world. That has its full share of our anxiety and exertion. But the long morrow of the grave, the day in which we shall be called to give an account of our stewardship, the provision that ought to be made for everlasting life, these are forgotten as if they were the dreams of our childhood—they do not actuate our conduct, they do not even occur to our recollection. This is the last and lowest stage of irreligion—and though it may occasionally happen that persons who are thus situated, preserve a decent outward character, yet are they evidently entire strangers to God and godliness. They offer him no prayer, they return him no thanks—they pay him no obedience, they shew him no respect. God is not in all their thoughts. Their heart is never touched by contrition, or by gratitude. Their spirit is never strengthened by his quickning grace; their frailty is never subdued by his holy will and word. What they see, they believe, they pursue, and they enjoy. But the invisible things of the world to come are concealed from the eyes which delight in vanity; and God's Providence is not improved to the salvation of their

souls, because they are determined to forget it. They do not disbelieve; they do not doubt—but the pleasures and cares of this life choke the seed that has been sown: no good disposition can grow, or even live—no progress can be made in the journey to heaven—they travel on another road—of which the end is misery and ruin.

A second, and it may be hoped a more numerous class, who do not adequately improve their faith in Providence, consists of persons who are accustomed to turn their thoughts to God, upon great occasions, but do not deem it necessary to ask for his assistance in ordinary events. It would be uncharitable to say that these individuals are without religion—but we are bound to tell them that their conduct is neither commendable nor consistent. If they feel that God vouchsafes his aid in those momentous concerns, which readily induce them to desire it, how can they doubt that he interferes in minor points also, and that his aid should be supplicated, and his blessings acknowledged? The distinction is evidently untenable. We should not wait for prodigious and alarming occurrences, before we acknowledge or adore the God that reigneth in heaven—but we should discern and contemplate his gracious providence in the ordinary course of events. While we are well and at our ease, we should thank and honour our Protector—not waiting till we are roused by calamity and suffering; but ready and willing to serve from love rather than from fear. The God of the Christians is like the God of Elijah. Not in the wind, not in the earthquake, not in the fire—but in the still small voice. The events of each succeeding day speak, if you will listen to them, distinctly of our Maker. The body that He has given us must be supported; and where can nourishment be procured unless God giveth the fruits of the earth in their season—and preserves to those fruits the quality of feeding and nourishing us which they received, and still receive from him. The same is obviously true of every other convenience and comfort—and why are such truths overlooked? The majority, it is to be feared do overlook them, not reflecting upon God's superintendance and care, until their confidence in human protection has deceived them. The pangs of a mortal disease, the sight of sudden, or awful death, the havock of plague, pestilence and famine, perhaps even the arrival of an extraordinary and unlooked-for blessing will reach and pierce the heart. But why has it thus waited for the storm and the blast; why has it resisted kind and gentle admonitions, forgetting to turn to God until his anger was provoked, and turning to him at last in terror? Can you answer these questions? Can you prove the propriety of such a system? Have you any reason to admire its effects? One answer, and one only must be given, and it is an answer which condemns the whole practice that I have described. Let us briefly reflect upon the very different behaviour of those who really and practically believe in a particular Providence.

In the first place such persons do not permit themselves to consider any portion of their behaviour as trifling or unimportant. The very hairs of their head are all numbered. They know, and feel, and remember that in the infinite and complicated variety of causes and effects, very important results proceed from small beginnings. Consequently all the little proprieties and decencies of behaviour are regarded as indispensable. The petty offences which are too often treated as mere subjects of mirth, are numbered, that they may be shunned. Habits are scrutinised with still greater jealousy and minuteness, that such as are found wanting, may be cast off. This is the very foundation of wisdom and

goodness—it fosters caution, self-examination, and humility. It checks vice, the moment that the shoot is seen above the ground. It cherishes prudence, and piety, and every rational pursuit. And perhaps it tends more to preserve our tender years in innocence, and thus enable us to give the flower of our life to God, than any other moral practice whatsoever. The penitent does well, when he perceives and laments his faults; and with a wasted frame and exhausted spirits, with a palled appetite, and a wounded conscience returns at last to God. But they do much better who serve God from the beginning: who give him their hearts in the days of their youth; and by remembering that no action is unimportant in His sight, that every thing we do, or say, or think, will make us either better or worse, become sober and considerate even in the dawn of their days; and have no weary steps to retrace, no long list of follies and crimes to remember and regret. The dissipated and idle in youth bid fair to become the abandoned and profligate in old age; and it is by shunning their path, by refusing to believe that small faults are unimportant, or unseductive, by stifling evil propensities in the birth, that the virtuous portion of mankind gather strength for their career.

They are further assisted by the second maxim which ought always to be found in the mouth of one who believes in God. Nothing is or can be hid from his sight. The most trifling object is important, the most secret is seen. Set your hearts on man's approbation; and the concealment of your crimes may enable you to obtain without deserving it. But "the eyes of the Lord are in every place—beholding the evil and the good." It is necessary therefore to be as strict when alone as when in company—it is necessary to weigh our thoughts in as exact a balance, as the words which we are to pronounce upon some solemn occasion, or the actions which we are to perform before the most august and attentive assembly. For all is known; is seen; and nothing can be forgotten—To deny or to doubt this, is to question God's Providence—to remember it is to cherish the best principles of self-government and self-controul—to enter upon the straight but narrow path—to prepare for taking an active and successful part in the glorious fight of faith.

Again, he that really believes in God's especial Providence, must be devout, and humble, and spiritually minded. Feel that all depends upon the Lord—that with him are the issues of life, the life both of the body and the soul—and you cannot long pray to Him with irregularity or lukewarmness. You must be bound to acknowledge, what your reason has bound you to believe; and believing in the want, and in the acquisition of God's care and grace, your sense of both will soon be confessed upon your knees. Allow yourself to reflect for a few moments at the commencement of every day, upon the gifts which God has given, and which at his pleasure he can recall, ask yourself where you should be, if his protection were withdrawn; persevere in this system but for a few short weeks, and you will learn to pray to the great Maker of all things, not merely with the dead, and worthless homage of the lip, but with a heart that knows its wants. Is it a matter of indifference to you whether God, continues or withdraws your earthly comforts? Are you prepared to part with every thing that you love, esteem, and admire? with your homes and your fortunes, with your friends and your family, with your health, your strength, your life? If not, on whom must you depend for their preservation? On God and on God alone. And is it unreasonable that you should pray to him, that you should love him, and that you should fear him! Mix up the thought of his all sustaining

Providence with every want, and every wish, and every care that you feel. If the thing that you desire is of such a nature, that you dare not fall down and pray to God for it, be assured that the desire is impure and sinful; and that the accomplishment of it would injure and debase you. You have no right to expect an exemption from trouble and pain—they are the appointed lot of man. You have no right to covet honour, and riches, and aggrandizement—God has not promised them to those whom he loves and will protect. You have still less right to demand any licentious indulgence; any gratification of the senses, of the imagination, or of the taste which is incompatible with innocence and purity. The wish for such will be suppressed in the bosom that is duly penetrated with a sense of God's Providence. And in exchange it will receive a conviction that they injure much more than they delight—and that He at whose bidding they are surrendered can furnish us with more valuable and more enduring gifts. That is to say, we shall turn to the Lord, as to the giver, not merely of temporal but of eternal health and wealth: we shall acknowledge our entire dependence upon his mercy and grace, we shall supplicate that assistance which is never refused to the sincere. Not a sparrow can fall to the ground, without the permission and acquiescence of God. Much more, not a Christian can wander from his course and perish, while the Lord of all things holds him up. This truth is admitted and acted upon by the believers in that Providence which we have described. They are grateful for the redemption which has been procured by the merits of their Saviour—they are grateful for the continued intercession which he makes at his Father's Throne—they are grateful for that renovation which is conferred by the Spirit, upon every sincere, and humble, and contrite disciple of Jesus. They are grateful for these blessings—because they appreciate and prize them; and as they understand their genuine worth, they are zealous in endeavouring to secure them. They humble themselves before Him who filleth the hungry with good things—they supplicate the merciful One who heareth prayer. They trust not in the broken reed of human merit; but in the blood of a Redeemer who died to save. In short the result of that behaviour which we have endeavoured to recommend, is this—It renders men holy in all manner of conversation, careful, honest, sober, lowly, pious.

Each of these qualities springs naturally from the root and stock of faith, and you who believe in One God the Father of all, and in Jesus Christ his Son, may acquire these qualities and shew them forth to his glory, if you will act up to those principles which you adopt and profess, if you will practically and in your hearts believe in his Providence and care. The God that supports the sparrow in its flight, and numbers all the hairs of your head, will condescend to watch over and preserve every creature he has formed—and those that seek him diligently he will not fail to reward.

M. C.

BIBLICAL ILLUSTRATIONS.

(Continued.)

Gen. vii. 7.

"And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood."

Gen. vii. 11.

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up. In the self same day entered Noah into the ark."

THE sacred Ogdoas in Egypt, which was held in great veneration, consisted of eight personages described in a boat, who were esteemed the most ancient gods of the country. This number was held sacred, and esteemed mysterious by other nations. It is observable that the Chinese have somewhat more than two hundred principal elementary characters, and out of these all other representations are formed, by which, in writing, they express their ideas. By these combinations the characteristic is, in some degree, made a definition of the thing represented, and it has often a relation to the original history. Some of these have a reference to this mystical number eight, of which I shall give two instances of a very curious nature. They are taken from the letter of that learned Jesuit at Pekin, who wrote in answer to some queries sent by the Royal Society at London. Le caractere de barque, vaisseau, est composé de la figure de vaisseau, de celle de bouche, et du chiffre *huit:* ce qui peut faire allusion au nombres des personnes qui etoient dans l'arche. On trouve encore les deux caracteres *huit*, et bouche avec celui d'eau pour exprimer *navigation heureuse.* Si c'est un hazard, il s'accorde bien avec le fait. The same reference to the number eight is to be observed in the history of Mount Masis, or Ararat. It was called the mountain Thamanim, or Tshamanim; and there was a town towards the foot of the mountain of the same name, which was supposed to have been built by Noah. Now Thaman is said, in the ancient language of the country, to have signified eight, and was analagous to the Shaman of the Hebrews, which denotes the same number. Ebn Patircius mentions the ark resting upon Ararat, and calls the district below, the region of the Themanim. He also mentions the city of the same name: and he says that it was so called from the eight persons who came out of the ark. Other writers express it, Thamanim, which is a plural from Thaman. Terra Thamanim signifies the region of the eight persons whose history needs no explanation. It is so rendered by Elmacini, who speaks of the town, and styles the place which Noah built after that he came out of the ark. William de Rubruquis, who travelled into Tartary in the year 1253, and returned by Armenia, has a remarkable passage to this purpose. "Near the city Naxuan, there are mountains called Masis, upon which they say that the ark of Moses rested. There are two of these mountains, the one greater than the other, and the Araxes runneth at the foot of them. There is also a little town Cemainum, which is by interpretation eight: for they say it was so called from the eight persons who came out of the ark, and built it. This is plain from the name; for Cemainum signifies eight. They call the mountain the mother of the world." From hence we may perceive that what this writer renders Cemainum, should rather have been expressed Shemainum, or Shemanum; for it is undoubtedly the same as the Themanim and Thamanim of Elmacini and others, and analagous to the Shaman of the Hebrews. The town of the Thamanim, or Shamanim, was so called from those eight primœval persons, who were said to have founded it. There is reason to think, that it was the same as Naxuan, a very ancient city, which is mentioned by Ptolemy, and placed upon the Araxes. The editor of Moses Chorenensis has some curious observations upon the history of this place. "This town, which seems to be the Naxuana of Ptolemy, is close upon the plain of Araratia; and held in great regard by the Armenians, who give out that it is the most ancient place in the world, and built immediately after the deluge by Noah. Galanus, a Roman Presbyter, who wrote an account of the Armenian Church, being reconciled

to the Church of Rome, tells us, that according to the natives, the true name is Nachidshevan. By this, they say, is signified *the place of descent*. Hence there can be no doubt, but this is that place in Armenia, of which Josephus takes notice, and says that by the natives it was called αποβατηριον, or the place of descent." In the map of D'Anville it is expressed Nactshevan; and placed at the distance of a few miles to the east of Mount Ararat, in the true region of Harmen or Armenia, which retains its name to this day.—*Bryant's Mythology*, vol. iv. p. 11.

The following is the memorable passage in Plutarch concerning Osiris going into his ark. He says that it was to avoid the fury of Typhon: and that it happened on the seventeenth day of the month Athyr, when the sun was in Scorpio. Now it is to be observed that there were two festivals, at opposite parts of the year, established by the Egyptians on account of Osiris being thus inclosed; one in the month Phamenoth, which they termed *the entrance of Osiris into the moon:* the other of which I am here speaking, was on the same account, but in autumn. This was the ceremony, *the inclosing and fastening of Osiris in his tomb or ark*, in memory of his having been in his life time thus concealed; which ark they termed Σελήνη, and other nations Minoa the moon. It was in the month Athyr, upon the seventeenth day of that month; when the Etesian winds were passed; when the overflowing of the Nile had ceased, and the country became dry, at the time of year when the nights grow long, and the days are upon the decline, darkness now increasing. It was in short *upon the seventeenth day of the second month after the autumnal equinox, when the sun passes through Scorpio.* This, if I mistake not, was the precise month, and day of the month, on which Noah entered the ark, and the floods came. Hence I think there can be no doubt, but in this history of Osiris we have a memorial of the patriarchs and deluge. As this event happened, according to the Egyptian traditions, when the sun was in Scorpio, that sign is continually commemorated in the Deluvian hieroglyphics.—*Bryant's Mythology*, vol. iii. p. 181.

Mr. Bryant quotes from Berosus the following curious and accurate account of the deluge. "After the death of Ardates, his son (Sisusthnes) succeeded and reigned eighteen sari. In his time happened the great deluge; the history of which is given in this manner. The deity Cronus appeared to him in a vision; and gave him notice, that upon the fifteenth day of the month Dœsius there would be a flood, by which mankind would be destroyed. He therefore enjoined him to commit to writing a history of the beginning, procedure, and final conclusion of all things, down to the present term, and to bury these accounts securely in the city of the sun at Sippara. He then ordered Sisuthrus to build a vessel, and to take with him into it his friends and relations; and trust himself to the deep. The latter implicitly obeyed: and having conveyed on board every thing necessary to sustain life, he took in also all species of animals, that either fly, or rove upon the surface of the earth. Having asked the Deity whither he was to go, he was answered to the gods; upon which he offered up a prayer for the good of mankind. Thus he obeyed the divine admonition; and the vessel which he built was five stadia in length, and in breadth two. Into this he put every thing which he got ready; and last of all conveyed into it, his wife, children and friends. After the flood had been upon the earth, and was in time abated, Sisuthrus sent out some birds from the vessel; which, not finding any food, nor any place to rest their feet, returned to him again. After an interval of some days, he sent them

forth a second time; and they now returned to him no more; from whence he formed a judgment that the surface of the earth was now above the waters. Having therefore made an opening in the vessel, and finding upon looking out, that the vessel was driven to the side of a mountain, he immediately quitted it, being attended with his wife, children, and *the pilot*. Sisuthrus immediately paid his adoration to the earth: and having constructed an altar, offered sacrifices to the gods. These things being duly performed, both Sisuthrus, and those that came with him out of the vessel, disappeared. They who remained in the vessel, finding that the others did not return, came out with many lamentations, and called continually on the name of Sisuthrus. Him they saw no more; but they could distinguish his voice in the air, and could hear him admonish them to pay due regard to the gods, and likewise inform them, that it was upon account of his piety that he was translated to live with the gods; that his wife and children, with the pilot, had obtained the same honour. To this he added, that he would have them make the best of their way to Babylonia, and search for the writings at Sippara, which were to be made known to all mankind. The place where all these things happened was in Armenia. The remainder having heard these words, offered sacrifices to the gods; and taking a circuit, journeyed towards Babylonia. Berosus adds, that the remains of the vessel were to be seen in his time upon one of the Corcyrean mountains in Armenia; and that people used to scrape off the bitumen, with which it had been outwardly coated, and made use of it by way of an alexipharmic amulet. In this manner they returned to Babylon; and having found the writings at Sippara they set about building cities, erecting temples; and Babylon was thus inhabited again.—*Bryant's Mythology*, vol. iv. p. 134.

Bryant informs us, on the authority of Father Boushet, that the East Indians have a tradition concerning a flood in the days of Vishnow, which covered the whole earth. In the shaster of this people a like history is given, of the earth being overwhelmed by a deluge, in which mankind perished. But the world was afterwards renewed in two persons, called Menow and Ceteroupa.—*Bryant's Mythology*, vol. v. p. 263.

The Brahmins* say that there was a time when the serpent with a thousand heads withdrew himself, and would not support the world, it was so overburdened with sin. Upon this, the earth sunk in the great abyss of waters, and mankind, and all that breathed, perished. But Vishnow took upon himself the form of a human being, terminating in the tail of a fish, and diving to the bottom of the sea, lifted the earth out of the waters, and placed it with the serpent of a thousand heads on the back of a tortoise.

The following are the brief outlines of an allegory relating to the Deluge, extracted from the Bhagavat. Brahma, fatigued with the care of many worlds, once fell into a profound slumber. During this slumber of the creator, the strong demon or giant Hayagriva came near him and stole the *Vedas;* those four sacred volumes which originally flowed from the lips of the quadruple Deity. With this inestimable treasure he retired into the deep and secret bosom of the ocean; and, resolving never to surrender the booty he had secured, swallowed the stolen Vedas. Deprived of the vigilant care of Brahma, the world fell into disorder. While no longer guided by the light that emanated from the sacred books, the human race

* Baldæus Churchill's Voyages, vol. iii. p. 748, quoted by Bryant, vol. v. p. 269.

became, to the last degree, corrupt. They were all consequently destroyed in a vast deluge except a certain pious king and his family, which, in very singular conformity to the relation of Sacred Writ, consisted of *seven persons*, who floated upon the waters in a vessel fabricated according to the express direction of Veeshnu. For this pious monarch, one day performing his devotions on the shores of the ocean, was forewarned of the approaching calamity by this preserving deity; and, having prepared a vessel, as commanded, at the appointed time, Veeshnu appeared again in the form of a fish, "blazing like gold with one stupendous horn," to which the king fastened the vessel by a cable composed of a vast serpent, and was thus towed in safety along the surface of the raging elements. When the waters abated, he and his companions were "again landed in safety. Veeshnu then replunging into the ocean, slew in conflict, the tremendous dæmon Hayagriva, and, rending open the monster's belly, recovered three of the Vedas, but the fourth was digested." In this extraordinary allegory the curious reader may (exclusive of the accurate statement of a deluge) trace some other scriptural facts, such as the ruin of man by the intrusion of an evil spirit; the contest between the powers of light and darkness, and the decisive superiority of the Deity in his conflict with the rebellious Satan.—*Maurice, Indian Antiquities*, vol. ii. p. 273.

It is asserted that Tibet, in remote times, was almost totally inundated; and the removal of the waters, that covered its surface, is imputed to the miraculous interposition of some object of their worship, whose chief temple is reported to be at Drugeedin, Gya.—He, it is said, in compassion to the few inhabitants which Tibet contained, who, in that age were little better than monkeys, drew off the waters through Bengal, and, by sending teachers among them, humanized the wretched race, who were subsequently to people it. In this belief of the Tibetians, which is too general to be totally rejected, it is not difficult to discover strong traces of the universal deluge, though the tradition, as might naturally be expected, is obscured by fable, and disfigured by a mixture of absurdity.—*Turner's Emb. to Tibet*, p. 224.

In an interview with the Emperor of China, the emperor informed Mr. Bell that, at or near the time of Noah's flood, there was a great deluge in China, which destroyed all the inhabitants of the plains; but that such as escaped to the mountains were saved.—*Bell's Travels*, v. ii. p. 45.

We find amongst the Greenlanders mangled traditions concerning the creation of the world, its last end, and Noah's flood. They call the first man *Kallak*, and say he sprung out of the earth, and soon afterwards his wife sprung from his thumb, and from this pair all mankind proceeded. The woman is said to have brought death into the world by saying, *Let these die, to make room for their posterity*. Respecting the flood, they say that the world was once overset, and all mankind, except one, were drowned; but some were turned into fiery spirits. The only man that escaped alive, afterwards smote the ground with his stick, and out sprung a woman, and these two repeopled the world. As a proof that the deluge once overflowed the whole earth, they say that many shells, and relics of fishes, have been found far within the land were men could never have lived; yea, that bones of whales have been found upon a high mountain.—*Crantz Hist. of Greenland*, v. i. p. 204.

The South Americans, in their paintings and hymns, called themselves the descendants of those men who escaped from the general deluge. The Toltecas, Mexicans, Tlascalans, and all the other nations, were agreed on this point. They

all said that their ancestors came from elsewhere into those countries; they pointed out the road they had come, and even preserved the names, true or false, of those their first progenitors, who, after the confusion of tongues, separated from the rest of men. Of the ancient Indians of Cuba, several historians of America relate, that when they were interrogated by the Spaniards concerning their origin, they answered, they had heard from their ancestors, that God created the heavens, and earth, and all things; that an old man having foreseen the deluge with which God designed to chastise the sins of men, built a large canoe, and embarked in it with his family, and many animals; that when the inundation ceased, he sent out a raven, which, because it found carrion to feed on, never returned to the canoe; that he then sent out a pigeon, which soon returned, bearing a branch of *Hoba*, a certain fruit of America, in its mouth; that when the old man saw the earth was dry, he disembarked, and having made himself some wine of the wood-grape, he became intoxicated and fell asleep; that then one of his sons made ridicule of his nakedness, and that another son piously covered him; that upon awaking, he blessed the latter, and cursed the former. Lastly, that they drew their origin from the cursed son, and therefore went almost naked; that the Spaniards, as they were well cloathed, descended perhaps from the other.

The Mexicans used to call Noah *Coxcox* and *Teocipactli;* and the Michuacanese, *Tezpi.* They used to say "That there was once a great deluge, and that *Tezpi*, in order to save himself from being drowned, embarked in a ship formed like an ark, with his wife, his children, and many different animals, and several seeds of fruits; and thatas the water abated he sent out that bird which bears the name of *aura*, which remained eating dead bodies, and then sent out other birds, who did not return either, except that little bird (the flower sucker) which was much prized by them on account of the variety of the colours of its feathers, that brought a small branch with it; and from this family they all believe they drew their origin. If, therefore, we refer to the Sacred Writings, or the traditions of those Americans, we must seek for the peoplus of America among the descendants of Noah.—*Cullen's History of Mexico*, vol. ii. p. 203, 204.

DOVE.

Gen. viii. 8.

"Also he sent forth a dove, to see if the waters were abated from off the face of the ground."

THE Chinese accounts respecting Fohi, their first king, coincide with those of Noah. Their writers in general agree that Fohi lived about 2952 years before Christ. The author *Mirandorum in Sina et Europa*, computes him to reign about 2847 years before our Saviour; and Alvarez Levedo places his reign not so early, imagining it to be but 2060 years; and all these computations agree well enough with the times of Noah, for Noah was born, according to Archbishop Usher, 2948 years, and died 2016 years before Christ; so that all the several computations about Fohi, fall pretty near within the compass of Noah's life; and from the following reasons from the Chinese traditions concerning Fohi, we may reasonably conclude that they are one and the same person. 1st. They say * that Fohi had no father; i. e. Noah was the first man in the postdiluvian world; his ancestors perished in the flood, and no tradition hereof being preserved in the Chinese annals, Noah, or Fohi, stands there as if he had no father at all. 2dly, Fohi's mother † is said to have conceived

* Martinii, Hist. Sinica, p. 21.
† Ibid.

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him encompassed with a rainbow; a conceit very probably arising from the rainbow's first appearing to Noah, and the Chinese being willing to give some account of his origin. 3dly. Fohi is said * to have carefully bred seven sorts of creatures, which he used to sacrifice to the supreme spirit of heaven and earth; and Moses tells us † that Noah took into the ark every clean beast by sevens, and of fowls of the air by sevens—and after the flood Noah built an altar, and took of every clean beast, and every clean fowl, and offered burnt-offerings. 4thly. The Chinese derive the name of Fohi from his oblation ‡, and Moses gives Noah his name upon account of the grant of the creatures for the use of men, which he obtained by his offering.—*Shuckford's Connections*, vol. i. p. 29. 102.

The name of Thibet affords a curious evidence in favour of the ark having rested there. In Gen. vi. 41. it is said, "make thee an ark" תבת. Thibet is a word only applied to Noah's ark, and to that which Moses' mother prepared for his preservation. See Exodus ii. 3. "an ark of bulrushes." (תיבת Thibet.) In this place it is written with a Jod, and has all the letters that compose the word used to represent the country of Thibet, as the Tau in Hebrew is both T and Th. There is also another good and indisputable reason for making Thibet the resting place, or where the ark first touched land; because its mountains are the highest on the earth, and from Thibet we may say, what we cannot truly assert from Phrygia or Armenia, that the families of the ark journeyed from the east, to the plain of Shinar.—*Biblical Fragments*, p. 117.

The Ashantees, and also the inhabitants of Bornoo and its neighbourhood, have a tradition that the waters of the deluge burst forth from, and afterwards retired to the Volcanic lake of Candee; and Bruns asserts, on the authority of the Danish residents, that the Pagan nation of Kassentai, declared that the world had been destroyed by rain, and that the wicked would be again swept off by a similar calamity.—*Essay on Geography of N. W. Africa.—Pearce's Essay, Salt's Travels*, p. 34.

* Le Compte Mem. of China, p. 313.
† Gen vii. 8.
‡ Couplet's Confucius Procem, p. 38. 76.

THE HEAVENLY WITNESSES.

To the Editor of the Remembrancer.

SIR,

THE question being fairly stated between the Greek and Latin Churches, the controversy on the Heavenly Witnesses, which it is now surely expedient to draw to a close, may be brought to a speedy issue. Two considerations, when brought to bear upon the question, seem to enforce the necessity of acquiescing in the positive testimony borne to the disputed text, particularly, as it is borne by the only one of those early guardians of the integrity of Scripture, which did not apostatise from the doctrine of the contested passage.

1. The *internal evidence*, which seems not to be disputed by any competent judge, and is not to be disproved by any mode of reasoning, confirms the testimony of the Latin Church, as requiring the insertion of the Heavenly Witnesses. Without

considering the scope of the Apostle's reasoning, or the connection of his sense, the structure of his language requires them to be inserted, as necessary to obviate a barbarously solicestic construction. On discarding them, *masculine* adjectives (τρεῖς οἱ μαρτυροῦντες) are forced into concordance with *neuter* substantives, (τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα:) on replacing them, this objection vanishes, those adjectives finding suitable substantives in the Heavenly Witnesses, (ὁ πατὴρ καὶ ὁ λόγος, καὶ τὸ πνεῦμα ἅγιον.) Without availing ourselves of the allowable licence of accommodating the context of the Greek to the Latin, by a strictly grammatical translation, for which high authority might be pleaded; we have, I believe, the authority of Matthäi, and of Porson himself, (p. 51), most certainly that of Eugenius, for asserting, that the introduction of the Heavenly Witnesses removes every grammatical objection to the context of the Apostle. That the suppression of them creates an insuperable objection to it, may be referred to the decision of a judge whose sentence none will deny to be impartial, and few dispute to be competent. "But what," observes Bishop Marsh*, in reference to the epistle before us, "shall we say *to readings*, which when connected with the context make *false grammar?* What shall we say to a verb singular, &c.....to a *masculine adjective* referring to *a neuter substantive?* Now the question to be asked is, *is it possible*, that Velez found *this*, and the other readings of the same stamp, *in a Greek manuscript?*" "Even a man," he elsewhere reasons, "who learnt Greek by mere usage and conversation, without being taught its first principles, could not possibly have written" as St. John is proved to have written, by those who reject the disputed text from his epistle.

2. The *Disciplina Arcani*, as effectually disposes of the evidence of the Greek Church, in annihilating the negative testimony, which it bears on the subject of the disputed passage. It is, in fact, not to be controverted, and remains undisputed, that this peculiar discipline existed in the ancient Church, all of whose members were solemnly bound by it to suppress those mysteries, in silence, of which the contested verse embraces the highest. As the elaborate investigations of its impugners end in simply proving the silence of the Eastern Church respecting that text, they have effected little more than a confirmation of the preceding solution of this difficulty in her testimony. It is curious to find Mr. Professor Porson confirming the argument thus deducible from the *Disciplina Arcani*, by a confession as voluntary and decisive as that drawn from Bishop and Professor Marsh on the internal evidence of the contested passage. While that accurate critic professes to collect every thing which has been opposed to the disputed text, he leaves the former argument, (as he likewise does the succeeding,) standing without an effort to weaken its force. Having acknowledged (p. 285,) that if the principle is acknowledged, the conclusion follows of course, which is deduced from it, he thus records his incapacity to shake it: "I *have declined* the consideration of the *Disciplina Arcani*, nor shall *I resume* it. It is a dangerous hypothesis," &c. (p. 391.) But the danger imputed to this argument obviously diminishes nothing of its truth; and is indeed no more than a bugbear childishly intended to deter us from using a weapon the weight of which has been sensibly felt. The polemic who has no better defence to make against this objection to *the silence* of the Eastern Church, conspires with the disputant, who confirms that to *the solecism* in her testimony, which convicts it of an *intentional omission*. The one indeed magnanimously cedes the

* Lett. to Travis, Append. iii. p. 276. sqq. comp. Pref. p. i. n. 1.

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ground from which the other prudently retreats, but both leave the field in the possession of the advocates of the Heavenly Witnesses.

These arguments, it must be granted, have little effect if two very pretty expedients, contrived by a new assailant, who figures in this Journal, be entitled to any attention. By this polemic we are gravely assured, 1st, that the neuter substantives are not taken in concordance with the masculine adjectives, but dependent upon them, by an ellipsis of καλὰ; and that by this happy device, the solecism of the context is effectually avoided. Again, we are instructed (2) how to dispose of the positive testimony of the Latin Church to the disputed verse, by the intervention of Vigilius Tapsensis. It is at length fortunately discovered that this father disposed that Church to receive the verse as authentic text, "by inserting it as the testimony of St. John, in several tracts," which he imposed upon them "under the names of Athanasius, Augustinus, and Idacius."

1. To enable us to appreciate the former happy contrivance for solving the grammatical difficulties in the Apostle's context, it is much to be regretted its author has not favoured the world with a new system of Greek Accidence; as the first principles of the language, are unfortunately violated by his expedient for removing the difficulties of the construction. If the received system of grammar be not altogether erroneous, as it is now hardly safe to doubt, *adjectives*, when taken in the masculine without substantives, require "men" to agree with them, to which sense (if this word may be here used without an offensive negative particle) we are rather awkwardly led by "the witness of men," which immediately follows; "the witness of God" referring to "the Spirit which witnesseth" preceding. The same principle being assumed: *participles*, as possessed of a verbal force, require the case of their verbs, and μαρτυρέω, by a luckless chance, and the usage of Greek, requires the dative, while μαρτυρῶ τινὰ is now prefixed to the accusative. The elliptical construction with κατὰ belongs to adjectives, because, as wanting a verbal force, they can only govern by the intervention of a preposition; but in the proposed construction, we have the governed case rather curiously connected with a participle, which takes the dative when the preposition is understood, and requires the genitive in the sense of bearing witness against, where κατὰ is inserted. By such creditable objections (at which he must be a hardened school-boy who would not be overwhelmed with shame) we are, I trust, exonerated from the humiliating task of pursuing these observations from the structure of the text, to its sense and connection. These and all such objections, when they are proposed, the author of this exposition is, in his own estimation at least, fully competent to dissipate, by a few whisks of his "triple lash" over the heads of his hardy opponents. Until he has so far contributed to their amusement as to make the attempt, the construction which he proposes, may, without further ceremony, be dismissed, to take its proper place among the other suggestions of its proposer. That it is not to be reconciled with sense or grammar, may be assumed, without further proof, on the simple grounds of its having been overlooked, for so many centuries, by every reader, translator, and expositor of St. John, however competent to decide on the Evangelist's reasoning and language.

2. The author's rival expedient for disposing of the external testimony to the disputed text, in tracing it to "the tracts put forth by Vigilius," has been already set forth for the reader's edification; and a just estimate given, in a former re-

view, of its claims to the respect of every dabbler in the present controversy, however informed in its merits. In the defence which he makes to the charge of incompetency, by which he has been assailed, he again submits himself to the ordeal; and the entertainment which he furnishes, in once more appearing on the stage, derives not a little of its zest from the new method which he reveals of "crushing," as shall be soon publicly proved, "a smatterer in theological science, who," to borrow an expression from his own courtly phrase, "impudently imposes on the world."

From the main point in dispute, the testimony delivered by the African Church in its confession of faith, he now deems it prudent to retire without further opposition. He indeed affects to cover his retreat by discharging a flying shaft at his opponent, who is charged with "a most wilful misrepresentation of his meaning." In truth, what honest mind must not feel its indignation rise, that so foul a construction should be put upon his words, while it is obvious, that "in stating Vigilius drew up that confession *in the name* of the African bishops, he intended *nothing more* than that he composed it *by the direction* and *with the concurrence* of those prelates." To beat down this unabashed confidence to the ground, and exhibit in its natural colours, the respect for equity and truth which advances this defence of his error, in a charge of wilful misrepresentation against his opponent, it is only necessary to propound one or two questions to be solved at his ease. Are we to include in this ingenuous apology *the latter part* of the charge urged against Vigilius; and to conclude, that "the several tracts which he put forth under the names of Athanasius, Augustinus, and Idacius," were also "composed by the direction and with the consent of those prelates?" Or if this absurdity be too gross to get down, by what legerdemain is the plea to be withdrawn from this part of the sentence in which the charge is conveyed; the conclusion of which takes it to itself, by every rule of interpretation by which it is appropriated by its commencement?

The case of the African Church being thus prudently abandoned, a stand is made upon "the tracts put forth under the names of Athanasius;" for Augustine and Idacius very quietly withdraw from the dispute, having been doubtless thrust into it by "a most wilful misrepresentation" of the printer. Of this ground the respondent makes choice, "for the purpose of making manifest on *whose* side the ignorance lies;" and somewhat pleasantly, lays the foundation of his proof, in an avowal, "that the *Athanasii Opera* which he has is *a Latin version only*, printed at Paris in 1603." The advantages, derived by the author of this confession, in transferring the charge of "ignorance" to the side of his opponent, cannot be more appositely expressed than in the words of an umpire, to whom he appeals in the present dispute. "You ought to be told, Sir," declares Mr. Porson, on a like occasion of appealing from an exploded edition, to one by the Benedictines, "that when correct editions are published, on the faith of MSS., no critic is allowed to argue from the old and corrupt readings," (p. 293.) much less from the old and spurious additions.

After this peroration to his defence, the author enters into his proof of the charge against Vigilius, which consists in returning on our hands, as his composition, the Books *ad Theophilum*, which I formerly mentioned, as ascribed by the Benedictines to Idacius, and clearly proved by them not to have been composed by Vigilius. It is far from my intention to enter on the nugatory task, of seriously refuting the thoughts and suppositions which the respondent opposes to the facts

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and reasons of the editors of Athanasius. But it may not be deemed unedifying, to trace him through the windings and doublings which he is driven to take, in making out the semblance of a case against that African Prelate. At one turn, we are given to understand, that the books, addressed to Theophilus, are ascribed by his Latin editor *to Athanasius;* but by a quick retrograde movement are soon informed, that on the judgment of Bengel, Griesbach and Porson, they should be ascribed *to Vigilius.* While, by every rule of fair reasoning, either of these contradictory propositions must destroy its opposite; they are ingeniously clubbed into one authority, and from one half of it the proof left to be extracted, that these books were put forth under the name of Athanasius, and from the other that they were put forth by Vigilius. After so much labour to blink the point in dispute, can it be now deemed within the bounds of credibility, that Mr. Porson, to whose judgment a reference is thus confidently made, after recapitulating the arguments of the Benedictines respecting the author of these books, joins issue in their sentence, that they cannot be ascribed to Vigilius? "In short," he observes, "*Vigilius's claims* to either of these publications," the books *ad Theophilum*, or *contra Varimadum*, "are *only supported* by some *weak and gratuitous conjectures* of Chifflet," p. 339.

Where my opponent now lies, with his "triple lash," and "tracts put forth by Vigilius," it is needless to point out. But while justice remains to be done to his veracity, he must not be suffered to rise and retire with the reputation which he has earned for information. "This," he observes, in closing his defence, "will be sufficient to prove on what grounds I have charged Vigilius with having composed certain tracts under the name of Athanasius." To beat down this confidence of assertion once more under foot, it is only necessary to produce the following extract from the writer, who has supplied the substance as well of his theory as of its present defence. "Jam *de Vigilio*," says Dr. Griesbach, "observandum est, ... quod *libellos suos, sub nominibus* fictis *Athanasii, Augustini, et Idacii*, maluit *in lucem emittere*, quam suum nomen profiteri." This extract, I, on the contrary assert, will be amply sufficient to shew "on what grounds" the original charge was advanced against Vigilius. My proof of the charge, which is thus retorted on the respondent, is founded not merely on the fact, that all the information with which it is accompanied is adopted without the ceremony of an acknowledgment, from the same writer: nor yet on the circumstance that an exact coincidence, even to the spelling of Idacius's name exists, between this extract from Griesbach and the charge against Vigilius; but mainly on the consideration, that Augustine and Idacius's names, however associated in the extract, equally disappear from the defence, and that no straining or distorting will ever include them in any defence which is built on the respondent's Gothic Athanasius.

Under a sense of the result to which the discussion was thus only calculated to lead, a man of ordinary nerves would have sought a way to escape from a dispute, which he had unluckily revived, without forecasting the consequences. But the respondent, seeng no appearance could be saved, after another brandish of his "triple lash," coolly wipes his front, and discharging a second volley of courtly phrases against "smatterers who impudently impose upon the world," faces his opponent with a charge, to which his conscience must have given a proper direction. "But as to the Disputatio Athanasii cum Ario," he observes, in

taking his leave of the question, "which my antagonist rises up *like a scholar* fully prepared to vindicate as the production of Vigilius, I am bound to congratulate him on the possession of a treasure, to which *both I* and the editor of [my Gothic] Athanasius *were equally strangers*, and hope it may be of service, in extricating *him* out of *those difficulties* in which the precipitancy of *his* conduct has *involved him.*" I waste no time in inquiring how far this, his last confession, of being a stranger to Vigilius's works, helps its author out, in shifting the imputation of "ignorance" to the side of his opponent. But, may I venture to ask how it is to be turned, in averting the charge which he is ever substantiating agains this own veracity? Whatever strangers himself and his editor may have been to this tract and its author, we have yet to learn how both escaped being introduced to him by the informant, to whom he is indebted for the whole of the knowledge he has been able to muster in the present controversy. For, can it be again deemed within the bounds of credibility, that Dr. Griesbach deals by the Disputatio Athanasii, precisely as Mr. Porson deals by the books ad Theophilum, and, after summing up the evidence of the Benedictines respecting it, thus adds his acquiescence in their sentence? "*Altercatio* autem .... Arii et Athanasii, *recte tribui videtur Vigilio*, cum auctor se contra Varimadum scripsisse fatetur, quemadmodum *Vigilius*, Lib. V. contr. Eutych. se *Altercationem .... scripsisse testatur, sub Athanasii nomine.*" Thus at length comes forth the whole truth, without shuffling or evasion; this being the only work on which the charge can be for a moment sustained, that "Vigilius put forth tracts under the name of Athanasius." But what countenance this work lends to the remainder of the charge, that in these tracts "he scrupled not to insert 1 John v. 7. as the testimony of St. John," is reserved for Dr. Griesbach to announce, in dropping the curtain on the last scene of our entertainment. "Quicquid est *non profitetur* hoc dictum ... *ne tum* quidem, *ubi* auctor eo *carere vix potest.*"

The consequences entailed by this sad concession, upon the author's very learned and no less sagacious hypothesis, have been long set before the reader. And to the decision even of the least informed among those who come under the denomination, it is now referred, whether it is not this polemic's good fortune to be ever put down by his own witnesses: whether he is not as cruelly betrayed by Porson and Griesbach, in his present distress, as by Facundus and Vigilius in his former embarrassment. I have taken this summary course with his defence, and have declined a direct attack upon his information, notwithstanding the fertile sources of amusement which it affords, in other respects, besides that of ascribing the first and ninth of the books *ad Theophilum* to the same author, though not even composed in the same language. For what doubt could be indulged, even among readers of his own range of reading, of the true character of that disputant's pretensions, who is reduced, at the present day, to the woful plight of bolstering up a defence by Latin versions, spurious works, and exploded editions? That task I have accordingly waved, and have directed my care to the offensive object of doing justice to his veracity. To this disgusting office I have descended, with the view of exhibiting the purity of the source from whence the imputation issues, when with the shameless acknowledgment of having not even inspected his opponent's authorities, he convicts him on suspicion, of "reporting a falsehood."

The controversy being freed from the impertinencies with which it

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has been thus perplexed, and the new assailant of the Heavenly Witnesses, with the modicum of learning and argument which he has so bountifully contributed to it, reduced to the proper level; the question recovers the ground on which it has been placed by the ablest disputants who have engaged in the contest. And, as no impression has been made on *the internal evidence*, which confirms the positive testimony of the Latin Church, no defence made to the argument deduced from the *disciplina arcani*, which disposes of the negative testimony of the Greek Church, the field necessarily remains in the possession of the defenders of the Heavenly Witnesses.

The main question being thus determined, the minor considerations which enter into the dispute may be now dispatched with little difficulty. Having already discussed the subject of Facundus and Eucherius's testimony seriously and at large, with the principal in this controversy, when I am again pressed by his pupil and transcriber, with arguments, the shallowness of which has been long exposed, no course is left me, in renewing the subject, but to make a grave appeal to the infallibility of Travis or Martin. This process, however ludicrous, would be infinitely less risible than that by which I am opposed: when led up, after being forced to swallow a repetition of the dose from the German doctor, diluted as usual with water-gruel, I am compelled to take his opinion on the wholesomeness of the prescription. One or two observations, however, on the testimony of those Fathers may not be wholly thrown away, as calculated to do justice to the ways and means employed by the respondent, in his management of controversy.

In reference to his instructor, Dr. Griesbach's decision on this subject, we are informed, that "*his* account of the *only edition* of Facundus is, that it was printed from a *manuscript copy* in the Vatican, which had been used by Baronius." When the Bibliotheca Patrum, in its *various editions*, is inspected, and Griesbach's account produced, "e solo apographo codicis *aut codicum Vatic.* quo Baronius usus fuerat," if it does little credit to the accuracy of the preceptor's information, it cannot fail to do justice to the veracity of the pupil's report. When any edition of the same rare work falls in the way of the respondent, he may be recommended, as a qualification to fit him for talking about Eucherius, to inspect the interpretation given by that father of the first texts, cited in his "Questions," in proof of the Trinity; Gen. i. 1, 2. I subjoin his gloss on the first word, which will, I believe, satisfy the curiosity of every reader, respecting the remainder; *In principio*, hoc est, *in Filio.* This instance, without descending to the texts with which it is associated, will probably teach the respondent, that there is a case which is strictly in point, as perfectly similar to 1 John v. 8, however unlike it may be to 1 John v. 7. which is really out of the dispute; and that by it, the *inconsistency* is clearly established between the "Formulæ," in *solely adducing* the former text, in illustration of the Trinity, and the "Questions," in *wholly omitting* it, in a formal *enumeration* of the passages by which the mystery is proved.

To fit these observations, as usual, with a corollary, I shall now combine the two general rules, which he deduces from the testimony of those fathers, into one, in order to give them some strength; and by the waste of *a single word*, paralyze their power of doing good or harm, in the present dispute. "Whoever," he sagaciously infers, "expounds the eighth verse of the Trinity in Unity.... or cites it without the spurious addition, *in terra*, gives evidence, that the seventh verse was not in his [Greek] copy." Our

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controversy, however, is unhappily about Latin copies, for the whole of the Greek are given up. And those fathers who come within the proscription of the above general rules, wrote after Eusebius's revisal of the original, and either habitually referred to it, like Augustine, or were engaged in controversy with the Greeks, like Leo and Facundus.

My shoulders being once more disengaged from the weary load of the preceptor and pupil, I am now at leisure to contemplate the vital impression, which has been made, upon the plea which I have put on record. Had I not formerly traced, from the earliest period, and by the highest authorities, the course of those heresies by which the Catholics, while contending for the faith, were pressed, in contrary directions; the nature of the authorities, to which the respondent appeals, would exempt me from the heavy task of following him, from the times of Auxentius, in his solemn parade, through Latin versions, spurious tracts, and exploded editions. He must be again dismissed, to inspect the first chapter, at least, of the respective works which his trusty witnesses, Vigilius and Facundus, have written expressly on the subject under discussion, to qualify him for forming any opinion on the subject which he so "amply developes." He will be thus brought to perceive, though not to confess, that "the *heresy* with which the orthodox of that age had to contend," was really two-fold: and this monster with two heads, having a cross of the Nestorian and Eutychian, he may be further assured, unless travellers report it with their wonted veracity, still continues to infest the East. If, after the toil of perusing the first chapter of Facundus, his courage supports him in reaching the fifth, it will instruct him in the wisdom, though not awaken him to the shame, of undertaking to "demonstrate his antagonist must have reported a falsehood," while he is reduced to the necessity of boasting an ignorance of the works which he quotes. As some reward to requite the labour of such a search, he is yet to be told, that from the same chapter a reply to his wise and pertinent questions, may be extracted, unless it is precluded by some incurable, intellectual defect. For he may there find, "What his opponent means by the heretical term *verbum?*" and, "what heresy there may be, in maintaining the one simple nature, *or substance*, of the DIVINE Word?" As the shortest method, however, of deciding the controversy, let him dismiss the terms with which Facundus's words are ingeniously or unwittingly interpolated, in this interrogatory; and which hold their place in it, to demonstrate his incapacity, to square them to his own creed, without those interpolations which impart *the whole* of its orthodoxy to his question, in conferring both *substance* and *divinity* on the Word: let him then answer, in what other language, the Sabellian, who fell infinitely below the Eutychian, in his notion of the Trinity, would have chosen to describe his tenets? When this task is performed, he may, by a further stretch of his sagacity, reach the point really in dispute between us, and answer his first question, put with an amendment, What Catholic, in controversy with an Eutychian, ever yielded his assent to the one simple substance of the three Persons? For it is of them, and not of the Word only, that the consubstantiality is asserted, in "hi tres unum sunt," of the disputed text.

After this specimen of skill in putting an objection, I am sensible, that I shall expose myself to censure or ridicule, in bestowing on the strictures which follow, so much importance, as to deem them worthy of a refutation. As the two reasons, however, if such they may be term-

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ed, which he assigns for the substitution of Verbum in the text of St. John, for Filius in the interpretations of the African Fathers, may be dispatched in very few words, the time may not be wholly lost which is mis-spent in such an undertaking. This change was made, he has discovered, in the first place, "to avoid some cavils of the Arians and Eutychians; the term Filius being generally used for Christ in two natures, whereas the term Verbum explained itself."

What grounds the Arians could have found for cavilling at the term Filius, will best appear from the consideration of their having given a preference to this term, in constructing their own confessions. In a creed, drawn up by Arius himself, which was subscribed by the Bishops that adopted his tenets, and was circulated in the East, the language is—Τριῖς εἰσιν ὑποστάσεις, Πατὴρ, Υἱὸς καὶ ἅγιον Πνεῦμα. ...οὐδὲ Υἱὸς ἀχρόνως γεννηθεὶς ἀπὸ τῦ Πατρὸς....μόνος ὑπὸ μόνυ τῦ Πατρὸς ὑπάρχει. (Ap. S. Epiphan. I. 733.) In another of the Arian Auxentius, which happens to be preserved, and which was composed for the use of the West, the expression is even stronger, "Credo.... in *Filium* ejus unigenitum,...Deum, verum *Filium*, ex vero Deo, Patre. (Ap. S. Hilar. Col. 1270.)

But we are told, "the term *Filius* was generally used for *Christ* in two natures." If the terms in this proposition are transposed, it will bring us a little nearer to the mark; the term *Christ* being almost invariably used to designate our Lord in two natures; the term *Son* in his divine nature alone. From the confession of St. Peter, to the creed which passes under the name of Athanasius, the invariable doctrine of the Catholic Church is, that "*the Son* is of *the Father alone*, neither *made*, nor *created*, but *begotten*." I should feel ashamed to offer any proof of this position, which might be confirmed from every page of the works of the Fathers of the Church. Nor on this point was there any ground of cavilling with the Arians, as we may collect from the passages extracted from the creed of their founder; their quarrels turning on the doctrine of one substance, which the disputed verse was calculated to aggravate, whatever concession was made them, by the adoption of the term Word.

Again, we are instructed, that while the term *Filius* was thus equivocal, "the term *Verbum* explained itself." Another transposition would, I believe, here also bring us a little nearer to the truth. The term *Son*, as implying its correlative *Father*, intimated an identity of *nature*, and a personal *diversity* between those Beings, and thus contained in itself the force of the entire proposition, added by the Evangelist to define the equivocal term Word, "that it was *God*, and *with* God." In this light Fulgentius, to whom the fabrication of the disputed verse, is partly attributed, regarded this subject. In the opening of his Responsio contra Arrianos, he observes, "*Pater* ergo et FILIUS *relativa* sunt *nomina*, quæ *naturam* gignentis genitique *non separant*, sed *unam* sine dubitatione *significant*;" and shortly after, "generatio *personas distinguet*." But when he comes to reason from the term Word, his arguments are not deduced from its intrinsic force, that fitted it to explain itself, but from the explanatory adjuncts, by which it is defined by the Apostle; thus referring to John i. 1. he observes, "Hinc Sabellianus vincitur, quia in eo quod 'Verbum erat *apud Deum*,' ostenditur *altera* Patris, *altera* Filii esse *persona*: hinc etiam Arrianus superatur, quia in eo quod '*Deus* erat Verbum,' ostenditur *una* esse Patris Filiique *natura*." (De Orthod. Fid. cap. xviii.) On the contrary, it was the Sabellian who took his stand on the force of the term Word; to him, as the African Church had been tanght by the founder of her exegetical theology, "the term explained

itself," as properly meaning, "*vox et sonus oris*, et sicut Grammatici tradunt, aër offensus, intelligibilis auditu"...."ut *ipse sit* qui protulerit, et quid prolatum est." (Tert. Adv. Prax. cap. vii. xi.)

In the fate of the preceding conjecture, relative to the cause which occasioned the substitution of Verbum for Filius, that by which it is followed is necessarily involved, which teaches us, that it was "to avoid the consequence of making Christ bear witness to himself." Allowing the author of this fortunate guess every benefit arising from that confusion of terms, which takes Filius and Christus as convertible, and accordingly substitutes the one for the other; the proposition, abstracting this error in its principle, is so wholly destitute of the semblance of truth, that its direct contradictory was constantly urged by the Catholics, in pressing John x. 30. in their protracted controversy with the Arians. This position, I should again feel ashamed to substantiate, by reference to the works of the Fathers. An extinguisher is put on the conjecture, by Augustine's testimony alone, in a passage not carefully sought in the wide range of his works, but subjoined by him to the allegorical explanation, from whence we are told the disputed text has been deduced by the African Fathers: "*Testes* vero esse Patrem, et *Filium*, et Spiritum sanctum, quis in Evangelio credit et dubitat, *dicente Filio*, Ego sum qui testimonium perhibeo *de me*," &c.

This extract would of itself illustrate the happiness of referring to Augustine, for a proof of the manner in which the transition has been made from Filius to Verbum; if the selection of his explanation of (John i. 14.) "the *Word* became *flesh*," as the foundation of the change, did not afford proof more convincing of the learning and ingenuity of the conjecturer. The text on which he thus happily blunders, independent of its possessing no term in common with the allegorical exposition of Augustine, "the *blood* is the *Son*;" proves to be the fundamental text, as we shall soon discover by the malice of Vigilius, on which the Eutychians justified their attachment to Verbum. And that foul traitor, Facundus, conspiring with Vigilius, to betray the incompetency of their patron to deliver any opinion on this subject, demolishes his present conjecture, as mercilessly as Augustine destroys the preceding. Following this writer, in allegorising the eighth verse, he gives up Heb. ii. 14. as the authority of the exposition; which contains both the literal "blood" and the allegorical "Son" of Augustine: "in *sanguine* vero *Filium* significans, *quoniam* ipse—communicavit carne et sanguine."

To complete this work of treachery, Facundus and Vigilius conspire in delivering the following testimony, from whence we may possibly form as good a conjecture as any with which we have been amused, on the force of the terms Filius and Verbum: from it likewise we may be enabled to judge how far a spirit of concession would have induced the African Fathers to invent the text of the Heavenly Witnesses, and throw in the latter term as a boon to the Eutychians.

"Christum igitur *Filium* Dei, quemadmodum dictum est *in duabus* prædicamus esse *naturis*. Nec dici patimur *unam* ejus ex Divinitate et huminitate compositam esse *naturam*, ne Patri cujus simplex natura est, *consubstantialis non sit*, &c.... At huic evidentissimæ rationi *bruta Eutychianorum contentio* refragatur, adfirmans Dei *Verbi* unitatem, immutabiliter simplicem cum suscepta humanitate, *in unam* componi potuisse *naturam*." Facund. Defens. Tri. Capit. Lib. 1. cap. v.

"Quoniam *Eutychiana hæresis* ad id impietatis prolapsa est errore, ut non solum *Verbi* et carnis *unam* credat esse *naturam*, verum etiam

hanc eandem carnem non sacro Mariæ virginis corpore adsumptam sed *de cælo* dicat (juxta infandum Valentini et Marcionis errorem) fuisse deductam; ita *pertinaciter* 'Verbum carnem' *adserens* 'factum,' ut per virginem ac si aqua per fistulam transisse videatur, non tamen ut de virgine aliquid quod nostri sit generis adsumpsisse credatur; optimum duxi hanc impietatem *veritatis assertione destruere* ..... maxime quod multum ad *utriusque naturæ* confessionis veritatem proficiat divinis approbare testimoniis, *Filium* Dei humanum corpus de virginis carne sumpsisse." Vigil. contr. Eutych. Lib. III. ad init.

The substance of these extracts, and the inferences deducible from them, were submitted to the reader at the close of my first letter. After adducing testimonies thus full, explicit, and apposite, I should deem it an abuse of time, to waste another word on a controversy, which has been uselessly protracted.

I have the honour to be,
&c. &c.
FRED. NOLAN.

June 18, 1822.

ECCLESIASTICAL HISTORY.

SKETCHES OF THE ECCLESIASTICAL HISTORY OF GREAT BRITAIN.

No. VIII.

WILFRID'S journey to Rome was not deficient in adventures. Instead of taking the direct road, he went round by Friesland, in order to avoid the snares which had been laid for him by his enemies; and into which another traveller of a name nearly similar to his own, Wulfrid, Bishop of Lichfield, fell. The Frieslanders had not yet been converted to Christianity, but Wilfrid preached to them with so much success, that nearly all the chief men, and many thousands of the common people were baptised. Theodoric, a king of the Franks, offered the Frieslanders a considerable sum of money, if they would send Wilfrid to him, either dead or alive. The proposal was rejected with indignation, and Wilfrid proceeded on his journey in the ensuing spring. From Dagobert, another king of the Franks, he experienced very friendly treatment. The bishoprick of Strasbourg was offered to him, if he would continue in that country, and upon his refusal, he was sent forward on his road to Rome, with every token of esteem and friendship.

Coenwald, an emissary of Archbishop Theodore, had reached Rome before Wilfrid, and Pope Agatho had been made acquainted with the nature of the dispute. The Pope assembled a synod containing more than fifty bishops and priests, and said that he wished them to enquire into the dissension which had sprung up in the British Church. Two of his bishops observed, that by his own orders they had already perused the accounts transmitted by Theodore, as well as listened to his messengers and to Wilfrid, who appealed against his decision. They found that, according to the strict letter of the Canons *, Wilfrid had not been convicted of any crime, and therefore had not been canonically deposed: nor were his accusers willing to give evidence of any wickedness which merited degradation. On the

* "Neque secundum sanctorum Canonum subtilitatem convictum de aliquibus facinoribus, et ideo non canonice dejectum reperimus." *Eddius.* XXIX.

contrary, he had not seditiously withstood the power by which he was oppressed, but had humbly appealed to the Pope—to the authority of whose Apostleship it properly belonged to determine this question. Wilfrid himself was then admitted, and presented a petition which tallies most suspiciously with the preceding speech. He dwells upon his *uncanonical* deposition: states that Theodore and other bishops invaded his See, and intruded into it three bishops, not canonically promoted: that he made no tumultuous resistance or opposition, but repaired at once to the Apostolic See—that he was now ready to submit, with all humility, to its decision, hoping that it would perceive that he had been unjustly deprived—but at the same time willing to consent to a division of his diocese, if the present bishops were expelled and others regularly appointed in their stead. This petition was most favourably received, and Wilfrid was especially commended by the Pope for seeking the canonical assistance of the successor of St. Peter. The Synod resolved and decreed that Wilfrid should be restored to his bishoprick; but that his diocese should be divided into three parts, and two new bishops regularly elected and consecrated for the service of the parts so divided—to the exclusion of those who had been instituted during Wilfrid's absence. The oppugners of this decree, were, if of episcopal or priestly rank to be deprived, if laymen, or even kings, to be prohibited from partaking of the Sacrament of the Lord's Supper.

Wilfrid returned to England in triumph, taking with him a fresh supply of reliques—carrying the decree as the symbol of his victory, and shewing it to Ecgfrid, king of Northumberland, to the princes, and to all the clergy of the neighbourhood in synod assembled. The contents being disagreeable to some of the party, they rejected the decree in the most insolent manner, and * even proceeded so far as to say that it had been obtained by bribery. Wilfrid was thrown into prison by the king, with the consent and approbation of the bishops in possession of his diocese. The monarch and his courtiers did not conceal their indignation: the friends of the prisoner were refused all access to him; the queen plundered him of his reliques, he was loaded with chains, and placed for nine months in solitary confinement. At last the queen fell ill, and an abbess having persuaded the king that her sickness was sent as a punishment for the ill treatment of Wilfrid, he was set at liberty, and departed into Mercia. Here Berthwald, King Ethelred's nephew, offered him an asylum; and a monastery was founded forthwith. But the king was in alliance with Ecgfrid, and insisted upon the immediate departure of the banished bishop. He repaired therefore to the West-Saxons; but hence also he was speedily driven by the power and interest of his enemies, and the territory of the

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* *Mr. Lingard, Anglo-Saxon Church,* p. 488, gives a most uncandid account of this affair: omitting the first part of *Eddius's* sentence, and asserting that the only ground of objection to the papal decree was that "it had been purchased by money." *Eddius* subsequently states that the king offered Wilfrid a part of his diocese, "*si jussionibus et censuris ejus acquiescere voluisset, et statuta canonica quæ ab Apostolicâ sede missa sunt eligeret denegare vera esset.*" Mr. L. quotes the last clause of this sentence to convict Carte of falsehood, in saying that "the king offered Wilfrid a part of his diocese if he would renounce the authority of the papal mandate," and declares the real condition to be "if he would acknowledge the papal mandate to be a forgery." This *may* be the meaning of the word *vera*, although it is irreconcileable with the preceding and subsequent history. But to say that it was the sole condition, is an act of gross unfairness; and Mr. Lingard's History is disfigured by many similar impositions upon his readers or upon himself.

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South-Saxons, over which Ecgfrid's influence did not extend, was the first place in which he found permanent shelter. Ethelwald, king of the country, together with his court and all his subjects, were still heathens, and Wilfrid's character rises in our esteem when we find him a second time preaching the Gospel to idolaters, and converting them, in great numbers, to the truth. The Monastery of Selsey was founded by Ethelwald, under the direction of his spiritual guide, and endowed with the munificence which characterised the age. Shortly after, Wilfrid's advice and assistance were requested by Cedwal, who claimed and obtained the West-Saxon throne, and did not fail to reward the Prelate who had befriended him during his troubles. The royal gratitude was declared by the appointment of Wilfrid to the office of counsellor—and gifts without end or number were bestowed upon him. While things were in this situation, Theodore, Archbishop of Canterbury, found his life drawing to a close, and expressed a wish to be reconciled to Wilfrid, and to appoint him his successor in the primacy. The latter freely accepted the offer of friendship, and availed himself of Theodore's good offices in the recovery of his lost preferment, but with a degree of prudence and moderation which he had never before exhibited, postponed the consideration of the archbishop's successor to a future opportunity.

Ecgfrid, king of Northumberland, had fallen in a battle against the Picts, and to Alfred, his successor, and to Ethelred, king of Mercia, Theodore now addressed letters in recommendation of Wilfrid's claim and character. They were attended with complete though not immediate success. Ethelred complied entirely with Theodore's request—admitted Wilfrid into his territory, and bestowed upon him several Monasteries. Alfred likewise invited him into Northumberland, and restored to him the Monastery and endowments of Hexham. Subsequently he also gave him the bishoprick of York, and Monastery of Ripon: and Wilfrid, after so great a variety of fortune, was placed for a brief space in his original See.

But there was nothing stable or stationary in the life of this extraordinary man. He soon began to disagree with King Alfred, and after several quarrels and reconciliations the Bishop was once more banished from the Northumbrian territory. Mercia, as on former occasions, offered him a place of refuge, and the bishoprick of Leicester having become vacant by the death of Sexwulfus, Ethelred conferred it upon the fugitive, with many tokens of regard. In a short time however Alfred, with Berthwald, the new Archbishop of Canterbury, assembled a Synod at Onestrefield, or Osterfield, consisting of nearly all the English Bishops, and summoned Wilfred to appear. They charged him with having disobeyed Theodore's Canons respecting the subdivision of the diocese of York, and he answered by reproaching them with their disobedience to the Pope, and asking how they could presume to prefer the Canons of Theodore to the solemn judgment of the Court of Rome, especially as the former had made these Canons at a time of alienation and discord. The Bishops pressed him to declare his readiness to abide by their decision; but this he refused, pretending that it was merely a snare, and that he must insert *a salvo* for the antient canons, and the authority of the Pope. This conduct had nearly called down upon him a sentence of complete deprivation; but it was determined at the instance of the King and the Archbishop, that Ripon should be allowed him for his abode and maintenance, on condition that he should promise to remain there in tranquillity, to discharge no part of his sacred functions, and to resign his episcopa-

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rank. This proposal was received with indignation and disdain. Wilfred exclaimed, "I have been forty years a Bishop, I brought back this country from the Scotch mode of observing Easter, I taught your monks to shave their heads in the circular form. I introduced the primitive custom of chaunting with responses from alternate bands; and I was the first to regulate the monastic life by the rule of the holy St. Benedict; and shall I now pronounce a false sentence of condemnation against myself? I appeal to the Apostolic See, and let him who would degrade me accompany me thither to my trial."

This speech would have cost him his life, if the Bishops had not reminded the King that he came to the assembly with a safe conduct. Reproaching him therefore for preferring the opinion of the Romans to that of his countrymen, they suffered him to return unhurt to the court of King Ethelred. Thence he soon departed for Rome, accompanied with messengers from the Mercian King. Berthwald also dispatched ambassadors to the same quarter, praying that the Pope would hear his accusation against Wilfrid. There appears to have been something more nearly resembling a trial upon the present than upon the first appeal. But the argument on Wilfrid's side was precisely the same as before, viz. that he was ready to submit without murmuring to the Apostolic decree; and that he had only refused to obey his national synod and national metropolitan on the points in which they differed from the Canons and the Popes. He prayed in the first place that the original decree of Agatho might be renewed, and that John, the reigning Pope, would intercede with Alfred to carry it into effect. But if this should be thought too much, he requested that the monasteries of Hexham and Rippon might at least be restored to him by the assistance of the Pope's request*. Pope John acquitted Wilfrid, and dispatched an epistle to the kings of Northumberland and Mercia, commending their faith, and desiring them to assist him in terminating the dissension in the English Church by shewing themselves maintainers rather than despisers of the Pontifical decrees. He relates the first appeal under Agatho, to which he asserts that Archbishop Theodore was obedient: and adds that he has admonished Berthwald to hold a Synod, in company with Wilfrid, in which the partition of the diocese of York is if possible to be amicably settled; but if the parties cannot agree they are to refer the matter again to Rome. He concludes by denouncing every description of evil against those who are disobedient to his commands.

In spite of this success Wilfrid was unwilling to return home, and would gladly have passed the remainder of his life at Rome. But the Pope was well aware of the value of his services, and required him to follow up his appeal, by carrying the sentence back to Britain. Upon Berthwald, Archbishop of Canterbury, and Ethelred, King of Mercia, the Papal thunders produced the desired effect, and they promised to pay implicit obedience to the commands of the Apostolic See. But Alfred, King of Northumberland, who was the person chiefly concerned, for Wilfrid's diocese was in his dominions, and Wilfrid himself was his subject, received the Bishops' messengers with great respect, and answered to the following effect. "Ask favours for yourselves, and I will readily grant them. But let me never hear another word respecting Wilfrid. His cause was decided by the Kings, my predeces-

* The words of Eddius are, "*ut Regem Alfridum, &c. tranquillissimis monitis obsecretis ;*" and again, "*per vestræ petitionis auxilium.*"

sors, and the Archbishop and their counsellors; and that decision has been confirmed by myself, with the consent of an Archbishop, approved of by the Apostolic See, and of nearly all the Bishops of Britain; nor will I ever consent to reverse the judgment in deference to your letters from Rome *." These words furnish a complete proof of the independence of the English Church; and the spirit by which they were dictated seemed sufficient to secure it: but shortly after his dismissal of Wilfrid's messengers, the stout-hearted King Alfred died. His successor commenced his reign by renewing the sentence against Wilfrid, but that reign continued only two months—the new king was expelled from the throne which he had usurped, and the crown descended to Osred, the son of Alfred, who was only eight years of age, and under the immediate guardianship of Wilfrid. A tempting opportunity was thus afforded for reconsidering the Appeal to Rome. A Synod was held in the neighbourhood of the river Nidd, at which were present the young king and his court, three Bishops of the Northern Dioceses with their Abbotts, the Archbishop of Canterbury with all his Suffragans, and Wilfrid. The Primate read and explained the Papal mandates, but the Bishops shewed no disposition to obey them. They repeated the unanswerable argument of King Altred, that the decision of domestic synods and domestic princes ought not to be set aside by a foreign authority. The Abbess Elfleda, King Alfred's daughter, was alone prepared with a reply—She affirmed: that Alfred had repented on his death-bed of his contempt for the Pope, and had charged his heir, in the most solemn manner, to reverse the sentence against Wilfrid. Berechtfrid, the nearest of kin to young Osred, and the regent of his kingdom, credited this statement, and commanded the Assembly to come to terms with Wilfrid. They agreed that he should retain the monasteries of Hexham and Ripon, with all the property attached to them; and on this mutual understanding, peace was finally concluded: Wilfrid residing partly at Ripon and partly with his old and most intimate friends the Mercians. He died in the possession of enormous wealth, and was buried with characteristic pomp at Ripon.

Such is the history of the first Saxon appeal to the Pope, as related by *Eddius*, the friend of the appellant, and the companion of his second journey to Rome. It is obvious that Wilfrid failed to accomplish his purpose. Neither on his first nor on his second return, was he put in possession of the See of which he had been deprived by an English Synod. The Pope pronounced the deprivation illegal and unjust; but the effect of his sentence was, in the first instance, the imprisonment and exile of the man in whose favour it was pronounced; and in the second, the restoration of two monasteries and their revenues.

* "*O Fratres mei ambo venerabiles, petite a me vobismet ipsis necessaria et ego propter reverentiam vestram donabo vobis. De causa vero Wilfridi Domini vestri nolite me ab hoc die diutius flagitare. Quia, quod ante prædecessores mei Reges et Archiepiscopus cum consiliariis suis censuerunt et quod postea nos cum Archiepiscopo ab Apostolicâ sede emisso cum omnibus pæne Britannice vestræ gentis Præsulibus judicavimus; hoc inquam, quamdiu vixero propter Apostolicæ sedis, ut dicitis, scripta nunquam volo mutare.*" Eddius lxi. It is to be observed that the phrase *ab Apostolicâ sede emissus*, which Mr. Lingard and others translate *an emissary* of the Apostolic See, can only bear the signification assigned to it above, for *Berthwald* was not *sent from Rome* like Theodore, but was an Englishman by birth, and his nomination to the See of Canterbury was domestic.

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The latter event is attributable solely to the death of the King, to whom the Pope's Letter was addressed, and to the descent of the crown upon the head of an infant under the controul of Wilfrid himself. The Bishops of the kingdom of Northumberland opposed the measure vehemently, but were silenced by an Abbess and a Regent. A little discreet management turned the case into a precedent. It was pretended that Wilfrid had been restored in obedience to the mandate of the Pope, and restored to all his rights; and future ages were persuaded of the legality of the transaction, and of the propriety of taking it for a model. The whole may be considered as a fair specimen of the manœuvres and success of Rome.

In spite of the commands of Pope Gregory, the power of English Archbishops, before the arrival of Theodore, did not extend beyond the dominions of their respective kings. Every kingdom and every church had the same limits; and where the church was subdivided into several dioceses, some particular see was made paramount over the rest. Theodore was received and acknowledged as *primate* of all England; but this rank did not result from his being an *emissary from Rome*, but from the circumstance of his being invited over by all the Clergy and several of the kings of the country. Oswy, king of Northumberland, and Ecgbert, king of Kent, with the consent and approbation of the Clergy of England, sent Wighardt to Rome, in the year 1667, to be consecrated a bishop. And this step was taken because both kings had now embraced the Roman customs, and wished to have a bishop whose consecration could not be disputed, and who might consequently officiate as an archbishop throughout the whole of Britain*. Wighardt, as was formerly stated, died at Rome, and the Pope Vilatian sent Theodore to England in his place. The Kings and Clergy thankfully accepted so distinguished a man, and he became primate—not because the Pope declared him so, but because the two most considerable kingdoms wished such a person to be appointed, and consented to this particular selection. The learning and great merits of Theodore procured a general acknowledgment of his authority; and this point was no sooner carried, than the Pope claimed his obedience as a subject and servant; and it is probable that Theodore's gratitude inclined him to consent. The consent, however, was withheld as long as he was in activity and health; but on his death-bed, and in his old age, he was persuaded to repent of his disobedience, and to leave the servitude which he had spurned as a legacy to his successors. The first of them was easily induced to submit to the usurped authority of Rome; but the king of Northumberland, and his bishops, opposed a formidable obstacle to its establishment, until Wilfrid took advantage of a minority to trample upon the rights of the crown, and of a despotic Regent to silence and intimidate the Clergy. And, as if success thus obtained, was neither sufficiently disgraceful nor sufficiently secure, the writers of the next age, and even Bede himself have the effrontery to assure us that Wilfrid was restored, by the council of Nidd, to all his former dignities*. This completes the chain of trickery and imposture, and puts the seal to the fairness and importance of Eddius's Life of Wilfrid. It may not suit the purposes

* Bede III. 29.

* "Unde factum est ut regnante Osredi filio ejus mox synodo facta juxta fluvium Nidd, post aliquantum utrusque partis conflictum, tandem cunctis faventibus, in Præsulatum sit suæ receptus ecclesiæ." Bede V. 19. Who could suppose, from this statement, that Wilfrid obtained his two Monasteries—and nothing more?

of controversial historians—it will not assist in establishing the independence of the Church upon the State, or the absolute and uncontrollable ecclesiastical authority of the Crown *, but it opens to us a large mass of valuable facts, and enables us to draw our inferences without difficulty or danger.

* Collier, and most of our other historians, take part with Wilfrid, believing him to be a victim of royal oppression. If they had remembered that all the contemporary writers were on his side, and that he was unquestionably condemned by the bishops, as well as the kings of his country, they would probably have changed their minds.

MISCELLANEOUS.

To the Editor of the Remembrancer.

SIR,

I HAVE been much surprised that none of your correspondents have commented upon the account of the tumult at St. Margaret's, Westminster, which appeared in one of your late numbers.

It will be remembered, that the people elected Mr. Saunders in the face of the incumbent's refusal to sanction their choice, and on the following Sunday the elected person (who, even if approved by the rector, could not have commenced his labours without the licence of the ordinary,) endeavoured, through his friends, to get possession of the pulpit, in opposition to the incumbent's legal representative.

The congregation was not composed of its regular members, or even of the parishioners only; a motley tribe of strangers, dissenters, and evangelical zealots, from all quarters, filled the aisles, the body of the church, the space round the altar, and that which the clergyman must pass in his way from the vestry to the pulpit stairs. As the object of the popular choice was not permitted to preach, the licenced curate, of course, performed the duty. That gentleman proceeded through the service amidst the groans, yells, shrieks, and cries, that are adopted by the galleries in the theatre when the rabble consider themselves insulted by the manager. He was even struck and spit upon, and kicked and insulted, in his way to the pulpit, and not a word of his sermon could be heard. One of the authors of the outrage has, it is true, been punished; but the exhibition of frantic and licentious violence and indecorum, then witnessed within the walls of St. Margaret's Church, has left an indelible impression on the memory of all who witnessed it, and convinced the well-wishers to the beauty of our national Zion that some preventive remedy is absolutely necessary to restrain and controul the hostile spirit that originated such excesses.

It might appear at first sight quite needless to recapitulate the scenes which are so familiarly known, and I have only done so, as I believe I am describing what may take place in any other populous parish. The open collision of the two parties may, perhaps, be prevented; yet the very possibility of the recurrence of such disgraceful scenes is an evil which forcibly demands a remedy: and I do hope, that the Editor of the Christian Remembrancer will frequently direct the attention of his readers to this point, till some cure of this disease of the Church be suggested and adopted.

At the period of the Reformation it was intended that every incumbent of a parish should be the sole person in that parish who should have the cure of souls, administer

the sacraments, and instruct the people. The Roman Catholic priests had much omitted the latter object of a clergyman's care; and the people, as soon as the Reformation was completed, were well satisfied with only one sermon in the day, viz. after the morning prayers. It was usual in the afternoon to read the prayers only, and catechise the youth: by a recurrence of events, to allude to which would occupy too much of your columns, Puritanism became the fashion in England. One of the leading features of Puritanism is the great stress it lays upon preaching above all the other means of grace; and the nature of the preaching they valued was that which is known by the general appellation of Evangelical. The regular clergy never would condescend to the boisterous manner, diffuse and unmeaning phraseology, unconnected paragraphs, and, above all, the unscriptural doctrines so zealously enforced by the puritanical adherents of the reformers of Geneva. The popular clamour, however, was too powerful to be resisted. The orthodox clergy were not deficient in firmness, but they had not yet experienced in England the bitter fruits of the tree, and thus they permitted the engrafting which the people desired. They consented that lecturers should be established in populous parishes, who should preach in the manner the people wished. The lecturers were the principal "drums ecclesiastic" in the civil war which ensued; and from that time to the present they have, in too many instances, disturbed the peace of the Church; and, either by themselves or their partizans, divided parishes, and become the heads of parties in opposition to incumbents.

Such was the origin of lecturers in the Church of England; what they now continue to be, as regards the evil which they bring on the Establishment, is the subject of too many complaints to need further elucidation. Their faults are too often the faults of the system to which they have lent themselves. They are placed in the anomalous situation of pastors without flocks; they are dependent on the contributions of the people whose tastes and opinions they are expected to flatter and espouse; they are unconnected with the incumbent, whose opinions they too often successfully oppose, and whose influence they consequently diminish. Accustomed to follow the popular voice, they are most dangerous when the danger is greatest; they are members of a Church which professes to observe the law of gradation among its clergy, but which assigns no rank to lecturers. They are preachers without cure of souls, and know but little or nothing of the miscellaneous congregations which crowd to their Churches. I speak generally, and without reference to any individual. What the remedy for this evil may be I am not competent to decide, yet the total abolition of lecturers and lectureships would not, I conceive, injure the cause of our Establishment in general, or that of the incumbents, who are obliged to submit to this intrusion on their office. Some instances of harmony may exist between the rectors of parishes and lecturers chosen by the people, but they are rare. Should the mischief now complained of be supposed to be only theoretical or distant, or not likely to lead to further consequences, I would add, that in the days of Puritanism the enemies of the regular clergy, after they had obtained the appointment of a lecturer, proceeded to expel the incumbent from his rightful possession of the desk. It was in the parish church of St. Margaret, Westminster, that the appointed services of the Church were first superseded by the same sort of riotous assemblage which interrupted Mr. Rodber in the performance of his duty. Heylin, in his History of Presbyterianism, book xiii. sect. 10. page 444,

thus describes the manner in which the officiating clergyman was silenced, and the puritanical mode of worship was enforced, until the pulpit of St. Margaret was disgraced by the fanatical raving of the regicide Peters, as well as by others of the parliamentary preachers, such as Marshall, Goodwin, and Rye.

"The first great interruption which was made at the officiating of the public Liturgy, was made upon a day of humiliation, when all the members of the House of Commons were assembled together at St. Margaret's, in Westminster. At what time, as the priest began the second service at the Holy Table, some of the Puritans, or Presbyterians, began a psalm; and were therein followed by the rest in so loud a tune, that the minister was thereby forced to desist from his duty, and leave the preacher to perform the rest of that day's solemnity. This gave encouragement enough to the rest of that party to set as little by the Liturgy in the country as they did in the city, especially in all such usages and rights thereof as they were pleased to bring within the compass of innovations."

I do not wish to prejudice the minds of your readers against any individual, but what has once happened may again occur; and if we are on our guard against the pernicious influence of Rome, equally ought we to protect ourselves against the revival of those evils to which I have referred. The signs of the times are the same now as those in the reign of Charles, and one useful precaution which the heads of our Establishment may take is this, to enquire into the talent, respectability, and orthodoxy, of these candidates for popular favour; for too many of them are the leaders of a large, powerful, and increasing party.

A CONSTANT READER.

SACRED POETRY.

Richard Crashaw, the "Poet and Saint," as he is called by his friend and eulogist Cowley, was born sometime in the early part of the seventeenth century; and though his works abound in the conceits and faults of his school, and are occasionally tinctured with the peculiar tenets of the Romish Faith, which he had been led to adopt during the times of Puritanical extravagance and confusion, yet do they contain several pieces of no ordinary merit, in ease and elegance of expression rarely surpassed, full of feeling and piety, and well deserving to be drawn forth from the rubbish, in which they are buried. "Verte paginas," concludes the quaint Author of the Preface to his Poems,

"Look on the following leaves, and see him breathe."

He died about 1650.

PSALM XXIII.

HAPPY me! O happy sheep!
Whom my God vouchsafes to keep;
Even my God, even He it is,
That points me to these ways of bliss,

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On whose pastures chearful spring
All the year doth sit and sing,
And rejoicing, smiles to see
Their green backs wear his livery.

Pleasure sings my soul to rest;
Plenty wears me at her breast,
Whose sweet temper teaches me
Nor wanton, nor in want to be.
At my feet the blubbering mountain
Weeping melts into a fountain,
Whose soft silver-sweating streams
Make high noon forget his beams.

When my way-ward breath is flying,
He calls home my soul from dying,
Strokes and tames my rabid grief,
And does woo me into life.
When my simple weakness strays
(Tangled in forbidden ways)
He—my shepherd—is my guide;
He's before me, on my side,
And behind me—He beguiles
Craft in all her knotty wiles.
He expounds the giddy wonder
Of my weary steps, and under
Spreads a path as clear as day,
Where no churlish rub says, nay,
To my joy-conducted feet,
While they gladly go to meet
Grace and peace—to meet new lays
Tun'd to my great Shepherd's praise.

Come now, all ye terrors, sally—
Muster forth into the valley,
Where triumphant darkness hovers
With a sable wing, that covers
Brooding horror.

Come, thou Death;
Let the damps of thy dull breath
Overshadow even the shade,
And make darkness self afraid;
There my feet, even there, shall find
Way for a resolved mind.
Still, my Shepherd, still my God,
Thou art with me—still thy rod,
And thy staff whose influence
Gives direction, gives defence.

At the whisper of thy word
Crown'd abundance spreads my board;

Whilst I feast, my foes do feed
Their rank malice, not their need,
So that with the self same bread
They are starved, and I am fed.
How my head in ointment swims!
How my cup o'erlooks her brims!
So, even so, still may I move
By the line of thy dear love:
Still may thy sweet mercy spread
A shady arm above my head—
About my paths—so shall I find
The fair centre of my mind—
Thy Temple, and those lovely walls
Bright ever with a beam, that falls
Fresh from the pure glance of thine eye,
Lighting to eternity.
There I'll dwell—for ever there
Will I find a purer air
To feed my life with—there I'll sup
Balm and nectar in my cup,
And thence my ripe soul will I breath
Warm into the arms of death.

A HYMN IN MEDITATION OF THE DAY OF JUDGMENT.

Hear'st thou, my soul, what serious things
Both the Psalm, and Sybill sings,
Of a sure Judge, from whose sharp ray
The world in flames shall fly away.

O that fire! before whose face
Heav'n and earth shall find no place!
O those eyes! whose angry light
Must be the day of that dread night!

O, that trump! whose blast shall run
An even round with the circling sun,
And urge the murmuring graves to bring
Pale mankind forth to meet his King.

Horror of nature, Hell and Death!
When a deep groan from beneath
Shall cry, "We come, we come," and all
The caves of night answer one call.

O that book! whose leaves so bright
Will set the world in severe light!
O that Judge! whose hand, whose eye
None can endure, yet none can fly!

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Ah! then, poor soul, what wilt thou say,
And to what patron choose to pray,
When stars themselves shall stagger, and
The most firm foot no more then stand.

But Thou giv'st leave (dread Lord) that we
Take shelter from Thyself in thee;
And with the wings of thine own dove
Fly to thy sceptre of soft love.

Lord! remember in that day,
Who was the cause, thou cam'st this way;
Thy sheep was stray'd—and Thou would'st be
Even lost thyself in seeking me.

Shall all that labour, all that cost
Of love, and even that loss be lost?
And this lov'd soul, judged worth no less
Than all that way and weariness?

The original of this fine hymn is still to be found in the Roman Missal, and as it may not be familiar to many of our readers, we subjoin it for its great beauty and sublimity of expression, and harmony of numbers.

Dies iræ, dies illa
Solvet sæclum in favillâ
Teste David cum Sybillâ.

Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricté discussurus.

Tuba mirum spargens sonum
Per sepulchra regionum
Coget omnes ante thronum.

Mors stupebit et natura,
Cum resurget creatura
Judicanti responsura.

Liber scriptus proferetur,
In quo totum continetur,
Unde mundus Judicetur.

Judex ergo cum sedebit,
Quidquid latet, apparebit,
Nil inultum remanebit.

Quid sum, miser, tunc dicturus?
Quem patronum rogaturus?
Cum vix justus sit securus.

Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me fons pietatis.

Recordare, Jesu pie,
Quòd sum causa tuæ viæ,
Ne me perdas illâ die.

Quærens me sedisti lassus:
Redemisti crucem passus;
Tantus labor non sit cassus.

Juste Judex ultionis
Donum fac remissionis
Ante diem rationis.

Ingemisco tanquam reus:
Culpâ rubet, vultus meus:
Supplicanti parce Deus.

Qui Mariam absolvisti,
Et latronem exaudisti
Mihi quoque spem dedisti.

Preces meæ non sunt dignæ:
Sed tu bonus fac benignè,
Ne perenni cremer igne.

Inter oves locum præsta,
Et ab hædis me sequestra,
Statuens in parte dextrâ.

Confutatis maledictis,
Flammis acribus addictis,
Voca me cum benedictis.

Oro supplex et acclinis,
Cor contritum quasi cinis.
Gere curam mei finis.

Lacrymosa dies illa,
Quâ resurget ex favil'là
Judicandus homo reus!

Huic ergó parce Deus.
Pie Jesu Domine,
Dona eis requiem.

Amen.

Just mercy! then thy reck'ning be
With my price, and not with me:
'Twas paid at first with too much pain
To be paid twice, or once in vain.

Mercy, my Judge—mercy I cry
With blushing cheek and bleeding eye;
The conscious colours of my sin
Are red without, and pale within.

O let thine own soft bowels pay
Thyself, and so discharge that day;
If sin can sigh, love can forgive;
O say the word, my soul shall live!

Those mercies, which thy Mary found,
Or who thy cross confess'd and crown'd,
Hope tells my heart, the same loves be
Still alive—and still for me.

Though both my prayers, and tears combine,
Both worthless are, for they are mine;
But thou thy bounteous self still be,
And shew Thou art,—by saving me.

O when thy last frown shall proclaim
The flocks of goats to folds of flame,
And all thy lost sheep found shall be,
Let *come ye blessed*, then call me.

When the dread "Ite" shall divide
Those limbs of death from thy left side,
Let those life-speaking lips command,
That I inherit the right hand.

O hear a suppliant heart all crush't,
And crumbled into contrite dust—
My Hope, my Fear, my Judge, my Friend,
Take charge of me and of my end.

We trust that our readers will not be displeased, if we subjoin farther that short but beautiful introduction to, and imitation of this same hymn, in the "Lay of the last Minstrel."

The mass was sung, and prayers were said,
And solemn requiem for the dead;
And bells tolled out their mighty peal
For the departed spirit's weal;
And ever in the office close
The hymn of Intercession rose;
And far the echoing aisles prolong
The awful burthen of the song,
Dies iræ, dies illa
Solvet sæclum in favillâ.
While the pealing organ rung.
Were it meet with sacred strain
To close my lay so light and vain,
Thus the holy Fathers sung.

HYMN FOR THE DEAD.

That day of wrath, that dreadful day,
When heav'n and earth shall pass away,
What power shall be the sinner's stay?
How shall he meet that dreadful day?

When shrivelling like a parched scroll,
The flaming heavens together roll;
When louder yet and yet more dread,
Swells the high trump, that wakes the dead;

O! on that day, that wrathful day,
When man to judgment wakes from clay,
Be Thou the trembling sinner's stay,
Though heav'n and earth shall pass away.

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AN EPITAPH ON MR. ASHTON,

A CONFORMABLE CITIZEN.

THE modest front of this small floor,
Believe me, reader, can say more
Than many a braver marble can,
Here lies a truly honest man.
One, whose conscience was a thing,
That troubled neither Church nor King.
One of those few, that in this town,
Honour all preachers, hear their own.
Sermons he heard, yet not so many
As left no time to practise any.
He heard them reverendly, and then
His practice preached them o'er again.
His *Parlour-Sermons* rather were
Those to the eye, than to the ear.
His prayers took their price and strength
Not from the loudness, nor the length.
He was a Protestant at home
Not only in despight of Rome.
He lov'd his Father—yet his zeal
Tore not off his mother's veil.
To the Church he did allow her dress
True beauty to true holiness.
Peace, which he lov'd in life, did lend
Her hand to bring him to his end.
When age and death call'd for the score,
No surfets were to reckon for.
Death tore not therefore, but sans strife
Gently untwin'd his thread of life.
What remains then, but that thou
Write these lines, Reader, in thy brow,
And by his fair example's light
Burn in thy imitation bright.
So while these lines can but bequeath
A life perhaps unto his death,
His better epitaph shall be
His life still kept alive in thee.

EPITAPH ON MR. HERRYS.

Passenger, whoe'er thou art
Stay awhile, and let thy heart
Take acquaintance of this stone,
Before thou passest further on.
This stone will tell thee, that beneath
Is entomb'd the crime of death;

The ripe endowments of whose mind
Left his years so much behind,
That numbering of his virtues' praise,
Death lost the reckoning of his days:
And believing what they told
Imagin'd him exceeding old.
In him perfection did set forth
The strength of her united worth.
Him his wisdom's pregnant growth
Made so reverend, e'en in youth,
That in the centre of his breast
(Sweet as is the Phœnix-nest)
Every reconciled grace
Had their general meeting-place.
In him goodness joy'd to see
Learning learn humility.
The splendour of his birth and blood
Was but the gloss of his own good.
The flourish of his sober youth
Was the pride of naked truth.
In composure of his face
Liv'd a fair, but manly grace.
His mouth was Rhetorick's best mould,
His tongue the touchstone of her gold.
What word so e'er his breath kept warm,
Was no word now, but a charm;
For all persuasive graces thence
Suck'd their sweetest influence.
His virtue, that within had root,
Could not choose but shine without.

There are two other elegiac pieces to the memory of this same Gentleman, and in one of these occur the two following similes, which possess great beauty. Having described him as one,

——— in whose rare frame
Nature laboured for a name
And meant to leave his precious feature
The pattern of a perfect creature.

He thus goes on, a few lines after—

I've seen indeed the hopeful bud,
Of a ruddy rose that stood,
Blushing to behold the ray
Of the new-saluted day;
(His tender top not fully spread)
The sweet dash of a shower now shed,
Invited him no more to hide
Within himself the purple pride
Of his forward flow'r—When lo!
Whilst he sweetly 'gan to shew
His swelling glories, Auster spied him,
Cruel Auster thither hied him,
And with the rush of one rude blast
Sham'd not—spitefully—to waste
All his leaves, so fresh, so sweet
And lay them trembling at his feet.

I've seen the morning's lovely ray
Hover o'er the new-born day
With rosy wings so richly bright
As if he scorned to think of night.
When a ruddy storm, whose scowl
Made heaven's radiant face look foul,
Call'd for an untimely night
To blot the newly-blossom'd light.
But were the roses blush so rare,—
Were the morning's smile so fair,
As is He—nor cloud, nor wind
But would be courteous, would be kind.
Spare him, death, O spare him then!
Spare the sweetest among men.

" *Upon the death of the most desired Mr. Herrys.*"

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And th' heart-bred lustre of his worth,
At each corner peeping forth,
Pointed him out in all his ways
Circled round in his own rays;
That to his sweetness all men's eyes
Were vow'd Love's flaming sacrifice.
  Him while fresh and fragrant time
Cherish'd in his golden prime;
E'er Hebe's hand had overlaid
His smooth cheeks with a downy shade,
The rush of death's unruly wave
Swept him off into his grave.
  Enough now (if thou can'st) pass on—
For now, alas! not in this stone,
  Passenger, (whoe'er thou art)
Is he entomb'd, but in thy heart.

THE WIDOW'S MITES.

Two mites—two drops—yet all her house and land
Falls from a steady heart, tho' trembling hand,
The others wanton wealth foams high and brave;
The others *cast* away—she only *gave*.

ST. MARK XII.

(Give to Cesar....)
(And to God....)

All we have is God's, and yet
Cesar challenges a debt;
Nor hath God a thinner share,
Whatever Cesar's payments are,
All is God's; and yet 'tis true
All we have is Cesar's too;
All is Cesar's; and what odds
So long as Cesar's self is God's?

THE AUTHOR'S MOTTO.

Live Jesus, live—and let it be
My life to die for love of Thee.

REVIEW OF NEW PUBLICATIONS.

The Unambitious Views of the Church of Christ: a Sermon preached at the Anniversary Meeting of the Stewards of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 17, 1821. *By the Rev. Thomas Rennell, B.D. F.R.S. Vicar of Kensington.* 8vo. pp. 24. Rivingtons. 1822.

THIS discourse contains a forcible and eloquent defence of the Church Establishment and the Clergy; and the reader who peruses the following paragraphs, will be able to form an estimate of the spirit with which Mr. Rennell has executed his task.

"One evident mark of the unambitious views of the Christian Dispensation, is the union which it forms of high and low, rich and poor, learned and ignorant in '*one faith, one baptism, one God and Father of all, who is above all, and in all, and through all.*' Had the kingdom of Christ been of this world, had any temporal influence been the object of his Church, its higher privileges at least would have been confined to a chosen body, who by their initiation into certain mysteries either of doctrine or practice, might have established a controul over their weak and ignorant brethren. Equality of privilege and community of knowledge, are the strongest barriers which can be erected against the encroachments of priestcraft and enthusiasm. Of all the corruptions indeed, with which the perversity of man has disgraced the Gospel of God, the leading feature appears to be a limitation of the graces and privileges of the Christian kingdom to a selected few. By this limitation, let it assume what shape it may, the heavenly character of the kingdom of Christ is gradually lost, temporal views and secular motives are introduced, a spirit of domination is excited, a system of persecution is established, and under the mask of the Gospel the worst passions which agitate the world are called into a dangerous and a destructive action. Such is the source both of Papal usurpation and of Calvinistic presumption: for however opposite in appearance these two extremes may be, the principle and the tendency of both is ultimately the same. Both equally limit the privileges and mystify the doctrines of the Gospel, both equally encourage in the few, a contempt of the many. Spiritual pride is the parent of spiritual ambition; and spiritual ambition never yet confined itself to the future hopes and prospect of mankind, but has always established an ascendancy over them in their present and political relations: in the objects which it pursues and in the influence which it exercises, *its kingdom is of this world.* P. 7.

"It is upon the principle of a general co-operation in the cause of the Gospel, that for the Clergy of every Christian country such a political station and establishment ought to be provided, as may best promote the interest and cherish the growth, not of a secular, but of a spiritual kingdom. That they who preach the Gospel, should live by the Gospel, is a proposition in itself so just and fair, as scarcely to require the sentence of Revelation for its support. But in what proportion and according to what principles this station and this provision ought to be framed and regulated, must depend upon the ends to be answered, and the objects to be obtained. To make the State in spiritual matters independent of the Church, is to strike a fatal blow against that unity of religious faith, which however it may be violated by the caprice and perversity of man, is notwithstanding the basis of Christ's religion, and the main spring of social happiness. To make the Church in temporal matters independent of the State, is to grant a privilege subversive at once of Christian discipline and political order. It is not therefore to give the Clergy a domineering ascendancy in matters beyond their province that, as in our own country, the establishment of the Church is united with the establishment of the State. What is true of the Laity and Clergy individually, is true also collectively: the closer then the bands of mutual fellowship and interest are drawn, the less apprehension will there be of spiritual ambition or craft. The more intimately a pure and Apostolic Church is mixed up with the great mass of the State, the less will be the danger of any undue influence, which a separate interest might cherish or create.

"That the doctrines of Christianity may by unauthorised additions be converted into instruments of secular ambition, the history of the Church universal too surely informs us; and whenever by too great an exaltation on the one hand, or by too great a depression on the other, the level ground upon which the Clergy and the Laity ought

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to stand, is disturbed, such a consequence will generally follow. There is as much danger indeed to be apprehended from the one extreme as from the other. Though the ministration of Religion be degraded below its native dignity and its social right, it is not thereby secured from the inroads of worldly ambition or the desire of secular ascendancy. If a due independency in point of professional rank and emolument be not assigned to the Clergy, temptations of the strongest nature will be held out to raise themselves into consequence, by means unworthy the religion of Christ. Deprived of those supports which make the Clerical profession honourable and effective, the ministration will rapidly pass into the hands of men, who for the promotion of their own ends may be tempted to corrupt its faith and to prostitute its doctrines. The ignorance and the inferiority of those who preach the Gospel, is no security against the perversion of the Holy Scriptures, or against the establishment of a spiritual tyranny. Ambition and interest descend very low in the scale of rank and attainment; and there are none perhaps so capable—none perhaps so desirous — of leading astray the great mass of the lower orders, as those who are but just raised above their level. The doctrines of the Gospel will, in such a case, either be so strained, as to favour the creation of an undue influence, or so lowered, as to bow to the prejudices, and flatter the passions of the hearers. From a feeling either of dependence or of interest, this latter course has too often been adopted, to the prejudice alike of the Gospel and of its faith. When the pastor shall follow, whither his flock may choose to lead the way, the order of all religious ministration is inverted, the kingdom of Christ becomes the kingdom of worldly passion, popularity and gain."—P. 12.

"By sustaining again, the dignity and the worth of the Church and its ministry, we advance the cause of permanent, pure, and Christian freedom. The strongest barrier and the amplest security against the inroads of arbitrary power, is the unity of a primitive and Apostolic faith. It is not by preserving, but by corrupting the religion of a nation, that despotism and tyranny promote their sway. Eradicate from a people the fear of God, and you prepare them for subjection before the footstool of man; loosen the bands of national religion, subvert the foundations of Christian morality, teach them that they are amenable to no will but their own, and you lead them through the fearful stages of clamour and licentiousness, rebellion and bloodshed, to the final doom of usurpation and tyranny. All the genuine and legitimate influence which the Gospel and its appointed ministers can exercise over the heart of man, is an influence highly propitious to the cause of civil freedom. A country without Christianity, is a country formed for profligacy, and its consequent slavery. A country united in the faith of one pure and common Church, firm in the principles of Christian morality, with passions disciplined, and laws obeyed, neither was, nor will be the country, upon which the foot of tyranny either foreign or domestic can ever trample. *The kingdom which is not of this world*, is the surest safeguard and the best protection against the dominions of the earth and the powers of darkness." P. 17.

"At no time has the Church of England sought to aggrandize itself at the expence of the State, or to establish a separate and independent interest. Of the revenues, with which from the earliest ages of its existence it has been endowed, in our own days at least, it is not afraid to render an account. No mass of income is returned again into the country from which it springs, with more political advantage, none is carried into a more beneficial and wholesome circulation, than the revenues of the Established Church. Of no income, though divided among so large a body of men, is less expended in idle extravagance, less amassed in sordid avarice, or more bestowed in the great works both of public and private charity. In this respect at least, we trust that the kingdom of our English Church *is not of this world.*

"If to have maintained the principles of national order and of public justice—if to have resisted the voice of clamour and the blandishments of popular applause—if this be the reproach of our Church, well may we, in the language of the Apostle, '*glory in our infirmities.*' To whatever obloquy or insult they may be exposed, the Sacred Order, I trust, will never sacrifice the line of conduct which the Gospel has marked out, to meet the ebbs and flows of worldly opinion or the suggestions of secular interest.

"How soon indeed the Providence of God may call us to severer trials than these, he only knoweth. It is thus that, at once in severity and love, he warns both Churches collectively and ministers individually, that *his kingdom is not of this world.* Instead of this august and solemn assembly, uniting the most exalted, both of Church and State in one pious feeling, one holy service, and one labour of love; soon perhaps '*the ways of Zion may mourn, because none come to her solemn*

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feasts—all her gates may be desolate—her priests may sigh, her virgins be afflicted, and she herself may be in bitterness *."

" Whether these and other trials it may please the Almighty in his wisdom to send, or in his mercy to avert, still in the poverty and destitution with which the family of many a minister of the Gospel is now visited, is the Redeemer pleased most unequivocally to shew, that neither *his kingdom*, nor his reward, *are of this world.*" P. 19.

These extracts present us with a defence of the Church Establishment peculiarly adapted to the present age. The mass of idle readers will not consent to study the voluminous treatises of former days. They hear the Church abused by its numerous enemies, as often as the orator is at a loss for a period, or the scribbler is perplexed by an empty corner in his newspaper. But the vindication is too generally neglected, from a supposition that it is already complete; and that nothing new can be advanced upon so thread-bare a subject. Mr. Rennell however has shewn, that the defence of our Establishment, may at least be put in a new shape, adapted to the comprehension and feelings of a modern congregation, and pressed upon their understandings, solidly, briefly, and unanswerably.

We trust that this sermon will excite the attention which it merits, and which Mr. Rennell is so well entitled to command. It cannot be read without pleasure and advantage, and promises to be of essential and permanent service to the community at large.

Sermons and Charges, by the Right Rev. John Hough, D.D. President of St. Mary Magdalen College, Oxford, in the Reign of James II. and successively Bishop of Oxford, Lichfield and Coventry, and Worcester: with an Appendix. To which is prefixed, a Memoir of his Life, by William Russell, B.D. Fellow of Magdalen College. 392 pp. Rivingtons. 1821.

THERE are two circumstances which entitle this volume to candid and favourable consideration; its intrinsic value, and the design in its publication of assisting the family of a near relation of the Prelate whose works it contains.

Doctor Hough's early life does not appear to have been distinguished by any literary acquirements; and his name might probably have passed unheeded down the stream of time, but for the conspicuous part which he was called to act, in defending the privileges of his society, and in resisting the assumed and arbitrary authority of the second James.

" At the end of March, 1687, the Presidentship of Magdalen College became vacant, and was to be filled up thirteen days after by an election, of which statutable notice was issued. King James the Second, who, in his zeal for Popery and absolute rule, had already stretched his prerogative beyond law, and to acts of violence in civil and ecclesiastical matters, availed himself of this occasion for putting to the test that passive obedience, which the university in a public declaration had just before professed. He therefore sent a royal mandate, through Lord Sunderland, President of the Council, recommending the fellows of the college to elect Mr. Antony Farmer, and containing a dispensation of any statute or custom which stood in his way. To these letters a temperate and loyal answer was returned, stating, without any allusion to the king's dispensing power, the unfitness and incapability of Mr. Farmer for the office, by reason of their statutes, and praying, either to be left to their conscience, or for the recommendation of a more serviceable person. The election was postponed for two days, that a reply might be received, but none being made, except that the king expected obedience, Mr. Hough was, on the fifteenth of April, chosen and pronounced president with the usual solemnities; two only of the seniority, with whom the election ultimately rested, declaring *viva voce* for Mr. Farmer,

* Lamentations i. 4.

one of whom was in the following reign executed for high treason. He was, without loss of time, presented to the college visitor, Dr. Mears, the Bishop of Winchester, confirmed by him, and installed afterwards in due form in the chapel of the college." P. viii.

It was in vain that the society defended the choice which they had made, or that they argued before the king's commissioners for ecclesiastical causes, the moral and statutable disqualifications of Mr. Farmer. The election was annulled, and another royal mandate was issued, requiring the election of Dr. Parker, a creature of the court, and an open professor of Popery. The society resisted the order with equal firmness and decision, reiterating the inviolability of their oaths and statutes, and affirming the actual possession of Dr. Hough.

"The interview indeed between the king and the fellows, who had been summoned to meet him at Christ Church, the Deanery of which was held by Dr. Parker, together with the Bishoprick of Oxford, served to shew in stronger colours the virtuous zeal and high sense of duty, which restrained the one from an act of deliberate perjury, and the intemperate and tyrannical spirit of the other which would oblige them to it. A petition, couched in the most humble and loyal terms, was tendered to his majesty by the fellows, on their knees, which he would not accept, accompanying his refusal with the most gross threats and unjustifiable language." P. xi.

William Penn, the Quaker, who from his character and abilities had at this time acquired considerable influence with the sectaries, the esteem of all men, and the confidence of the king, was present at this interview, at the conclusion of which he attempted to persuade the fellows to a compliance with the royal will; and also wrote to the king, that such mandates were a force on conscience. The king was unmoved, and proceeded against the college by a writ of Quo Warranto; when an anonymous letter was addressed, as is supposed by Penn, to one of the senior fellows, representing the extremity of the risk which the college incurred under this process; and intimating, that the violation of a single statute might forfeit the grant of the college, and lay it open to the king's disposal. The college replied in an able argument to this letter, and to a series of questions, sent from Windsor with the same intent of producing submission to the pleasure of the court. A final, but not more effectual attempt to stop these arbitrary proceedings, was made, in a conference held at Windsor, between Penn and a deputation from the college, headed by Dr. Hough, in which he exhibited "in an eminent degree his ardent zeal towards the reformed Church of England, his integrity and sense of duty." It was now resolved to visit the college by a royal commission, consisting of Cartwright, Bishop of Chester, Chief Justice Wright, and Baron Jenner, and a citation was issued for the appearance of the "pretended" president and fellows. This commission "brought into full play that intrepidity, courage, prudence, and temper, which has endeared the memory of Dr. Hough to the latest posterity."

"The affair was opened by a speech from the Bishop of Chester, the design of which was by promises of royal favour and threats of punishment hereafter, as well as here, to induce compliance. But the three doctrines which he urged, that unconditional and unlimited obedience was a tenet of the Church of England, that colleges and other corporations were the creatures of the crown, and that it was insolence to bring forward local statutes in contempt of the king, by whose authority they were made, prove of themselves the spirit by which he was animated.

"The greater part of both days was occupied in an examination chiefly of Dr. Hough, in a variety of points arising out of the past transactions, the tone of whose answers was throughout temperate but inflexible; nor could the arbitrary and overbearing conduct of the commissioners prevent him from declaring, that they would submit to their visitation no farther

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than was consistent with the laws of the land and the statutes of the college,' and that 'by the grace of God he never would admit of any alteration from the statutes whatsoever."

"The substance of his reply to the reiterated charges of contempt and disloyalty, rested, as far as concerned the society, on the perpetual obligation of their oaths, from which no power could loose them, and of their statutes, to which obedience was due and indispensable, except in things which, such as the saying of mass, were in themselves unlawful. His personal refusal to obey the former decree, was grounded on the fact of his having been condemned, without hearing or summons, to part with a freehold, of which nothing could dispossess him but an act of law or a college statute. At the conclusion of the whole, the keys of the lodgings were demanded of him, which he peremptorily refused to surrender, denying the visitatorial power claimed by the commissioners, and doubting that of the king himself. After three solemn but vain admonitions to him to depart peaceably, the sentence of amotion was executed; not, however, without a manly and dignified 'protest' against the iniquity of all the proceedings, and an 'appeal to the king in his courts of justice.'

"The whole deportment, indeed, of Dr. Hough, throughout this important contest, was worthy of admiration. It was not a factious spirit, or a lawless desire of insubordination, which gave birth to his opposition to the king's pleasure. His whole language and demeanour was that of a man well trained in the best principles of allegiance to his sovereign, submission to the laws, and a dutiful regard to the constituted authorities. Yet he spoke and acted as a freeman of England, whose rights were established by law, and are secured against any encroachments on private property by barriers, which no power on earth may break down with impunity." P. xix.

The removal of Dr. Hough was followed by the immediate instalment of Parker's proxy by the commissioners, and the forcible entry of the president's lodgings; by the expulsion of one, and the suspension of another of the senior fellows; and, subsequently, by the deprivation of all, except two, of the fellows; by a proclamation from the ecclesiastical court, rendering Dr. Hough and the fellows incapable of any ecclesiastical preferment, and interdicting the ordination of such as had not been already ordained; and, finally, by the expulsion of fourteen demies, for refusing to appear at the summons of the new president. Thus closed these arbitrary and unlawful measures, of which the record should excite new attachment to the benefits of a Protestant constitution, of limited rule and equal law.

The death of Parker soon afforded to the king an opportunity of retracing his steps; in which he chose to insist, and nominated as his successor Bonaventura Giffard, a secular priest, and doctor of the Sorbonne. The Revolution was approaching, and in the first moment of alarm, Dr. Hough and his fellow-sufferers were restored to all their privileges, rights, and immunities; and the question was decided "as to the visitatorial interference with a private college, having a special visitor, being a branch of royal prerogative."

Dr. Hough was now elevated to the Bishopric of Oxford, and afterwards translated, first to the see of Lichfield and Coventry, and ultimately to that of Worcester; having on the death of Tenison declined the metropolitan chair, in a modest sense of his own qualifications. All his public duties were discharged with credit and assiduity; with benignity and urbanity; with prudence and temper; he lived in hospitality and charity, and exhibited his distinguished liberality in the repair of the president's lodgings, and a gift of 1000*l.* to the new building fund of the society: in adorning and rebuilding the palace at Eccleshall, and in annexing a living to the Deanery of Lichfield; and in rebuilding the greater part of the palace at Worcester, and repairing Hartlebury Castle. His quiet life in his diocese has left but few materials to the biographer of this great and good man. It is known that he was punctual in his

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triennial visitations, until he attained his eightieth year, when he delivered a final charge to the clergy, whom he had always addressed with the most kind and brotherly condescension. In his retirement he cultivated the acquaintance of his own kindred and early friends, and that of the gentry and nobility of his neighbourhood; and his hours of more complete privacy, were employed in a frequent correspondence with his nearer friends and relations; and it was when cases of affliction and distress formed the topics of his letters, that "the good bishop's Christian piety, religious feeling, and heavenly temper, shone most bright. He then poured forth his consolations in a strain of genuine eloquence, encouraging in others those hopes of a better state which he meekly cherished in himself, and which grew stronger as his body decayed." Nor did he betray any impatience when he spoke of his own increased and increasing infirmities, nor any uneasiness, when he anticipated his dissolution, which happened in the ninetieth year of his age.

The following anecdotes exhibit in a striking light the benevolence and easiness of temper which distinguished this amiable prelate.

"Persons were living within these ten years, who in their youth remembered the Bishop, among whom was Dr. Nash, the venerable historian of the county, who in his work has added his own testimony to the high character of the prelate, who he says lived in Worcestershire for eighteen years, beloved by every one. We are indebted to his authority for another instance of the liberality of Dr. Hough, when he was applied to by one of the managers of the county institutions; he proposed to give 500*l.*; the steward made some hesitation about the means of procuring so large a sum, which the Bishop charitably construed into a doubt of its not being enough, and immediately doubled it. A similar donation of 1000*l.*, which sum he always kept in his house in a wall in the cellar, was made by him for the building of the Church of All Saints in Worcester, where a bust of him is placed in gratitude for his munificent benefaction. Acts of kindness and beneficence towards indigent or distressed individuals, are also recorded by him, which prove that his charity was not that of ostentation. Dr. Nash has also left us a beautiful trait of the great good humour and unruffled temper of the Bishop, which displayed itself in a striking manner on the accidental destruction of a favourite barometer by one of his visitors: the notice he took of the matter was confined to this simple observation: 'Do not be uneasy, Sir; I have observed this glass almost daily for upwards of seventy years, but I never saw it so low before.'

"This easiness of temper was by some thought to have been carried to excess, particularly in the partiality which he shewed towards his old and faithful servants. If this were a failing, it was one nearly allied to virtue, and an overflow of good feeling. Of these servants, particularly his steward and his two brothers, he speaks in his letters with unvariable kindness, and he was pleased to notice them in his will, bestowing many marks of his bounty 'in testimony of their diligence, fidelity, and affection.'" P. xxxviii.

The public virtue and private excellencies of Bishop Hough, are more generally known and appreciated than his literary acquirements, which are nevertheless of no inferior cast, although his modesty hardly allowed him to call them into action, beyond the necessary exigencies of his profession. Four charges and nine sermons, with the exception of the first preached at court, have been collected by Mr. Russell, and offer no unfavourable specimen of clear and forcible reasoning, and of earnest and impressive exhortation.

In the Charge delivered at the primary Visitation of the Diocese of Worcester, in 1719, the Bishop briefly shows the advantages which may be derived from the periodical meeting of the Bishops and Clergy, assembled for solemn visitation, and exhibits a view of the duties of the Clergy of the Church of England, which, if it is not original is always interesting, because it is always important.

"We are ministers of Christ....and as we are such in the Catholic Church, we must do all that in us lies to preserve

the unity of it. First, by labouring to suppress heresy, to 'banish and drive away,' as the Office of Ordination expresses it, 'all erroneous and false doctrines that are contrary to God's word, whereby the unity of the faith is broken;' and secondly, by opposing all schismatical notions and doctrines, whereby unity in worship is destroyed. And whilst we are labouring to preserve the true Christian faith and the ancient apostolical discipline, we must remember that we have the happiness to be ministers in that part of the Catholic Church, where by the blessing and peculiar providence of God they have been maintained in the greatest simplicity of any other under heaven; that we are priests in the Church of England, and therefore have all the obligations that reason, conscience and interest can lay upon us, to keep close to her sentiments; to preach the faith not only in substance but in words, as she has delivered it to us in her Liturgy and Articles; and to assert that form of government, which in all the essential parts of it the Church has been under from the beginning; to obey religiously her canons and rubrics; to perform punctually what she enjoins, and in such manner as she prescribes; and lastly, to conform our lives to her precepts, that, as she expresses it, 'we may be wholesome and godly examples and patterns for the people to follow.' We must further, as we are members of a national Church, contribute what we can to the honour, welfare, and interest of it: and in order to this, I promise myself that you, my brethren, will be nice and scrupulous on your parts, never to recommend any persons to me for holy orders, but such as you firmly believe, nay in some measure know to be fitly qualified; that you will faithfully inform me of such as you know neglect their duties, but especially of such as bring scandal upon their most holy profession: and in short, that wherever the cause of religion in general, or of our established economy in particular, is concerned, you will remember that it is, and ought to be, our joint care; and never fail to give me your advice and assistance, that we may act together as effectual y as we can for her service. Nor must we forget, that without shameful ingratitude, and falling justly under the imputation of wanting zeal for the interest of the Church, we cannot omit or lessen our care of her patrimony. It is our duty to see that the places of public worship be supported and well repaired, and if not beautifully adorned, yet at least decently and cleanly kept; that by terriers and other legal ways, provision be made that parochial rights and dues be not diminished or encroached upon. And when the maintenance is small, it will become us to consider, what may be done towards the redress of this heavy grievance, this unfortunate circumstance of our otherwise happy Church, that it may appear we have a fellow feeling in the straits to which any of our brethren are reduced, and are truly members one of another." P. 3.

Without expatiating on the known duties of the Clergy, which are sufficiently expressed in the Office of Ordination, the Bishop proceeds to collect the means of discharging the great duty of defending the unity of the Church, from the method in which princes defend their secular estates. They calculate the force of the enemy; they dispose and apply their own force accordingly; they suspect the appearance of amity in their enemy, and they labour to prevent jealousy and misunderstanding at home. These remarks are briefly applied and shown to be consistent with the true policy of the Church in her militant state, and especially under the hostility of the Papists, which there was at that time the most reason to apprehend.

The Charge delivered at the Second Triennial Visitation, in 1722, is an enlarged paraphrase and commentary on the first Epistle to Timothy, with the spirit of whose instructions the Church of England is shewn to correspond. In this Charge the *House of God* is shown in opposition to the Romanists, and to their assumed claim of infallibility, to mean not the Catholic Church, but a particular Church, primarily, the Church of Ephesus with its dependencies, and by accommodation any national Church. It is well observed, that it is

...." owing to the wonderful wisdom and goodness of God, in putting his Church under such an economy as would oblige the officers of it to preserve the truth entire, many times in contradiction to their own principles and practices: for by giving the Apostles a co-ordinate power, the Churches they planted became (as to

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jurisdiction) independent of each other; and by appointing a subordination of ministers in the respective Churches, they not only were mutually assisting to each other in preserving the truth, but were checks upon each other when any one of them made an attempt to deprave it." P. 35.

The Charge delivered at the third Triennial Visitation, in 1725, claims even now the most scrupulous attention, and a practical conformity with its valuable instructions. It opens with a high compliment to the character of the Clergy of the diocese of Worcester at that period, and of their order in the discharge of their sacred offices. Hence the Bishop proceeds to their several duties, of reading the prayers and administering the sacraments, in which he recommends a *becoming decency*, equally free from levity and from affectation; of catechizing and instructing of youth in the principles of Christianity, the neglect of which on the part of parents, resulting in ignorance and indifference, and the necessity of resorting to which, on the part of the Clergy, for the instruction both of the higher and the lower classes of society, are described with apostolical force and earnestness; the Bishop lastly adverts to the duty of preaching, which in its ordinary acceptation is not alone sufficient for the edification of the Church. To the neglect of catechizing, and to the popular delusion of the power of public preaching without a previous catechetical establishment of religious principles, may be traced many of the errors of our own day; much of the ignorance which disgraces, and of the infidelity which would destroy, much of the heresy which has corrupted, and much of the schism which has divided, and by division weakened the Church. In respect of the Dissenters, whom it is now hardly possible to avoid in the discharge of parochial duties, especially in the country, the Bishop recommends, that the Churchman hould labour constantly to maintain his own ground, that he should cultivate extensive charity, that he should exhibit a good example, against which there shall be no exception, and that he should not give way to unwarrantable concessions and compliances. The practical application of these rules may be followed by little of popular admiration and applause, but it will even in the present day fix and secure the respect and esteem of the Dissenters themselves, as was seen in the last illness of Mr. Taylor of Dedham, than whom no man more strictly acted the part of a Churchman, and who nevertheless received the public prayers of the Dissenters in his own neighbourhood and the constancy of whose administrations was commended from their pulpits.

The Charge delivered at the fourth Triennial Visitation, in 1728, exhibits the nature and practice of charity in its application to Deists, to Heretics, to Schismatics, to men of profligate and men of careless habits, and to those who are members of the household of faith, whose several conditions and claims upon Christian benevolence are justly and forcibly described.

The Sermon "on Christ's Kingdom" was preached at Worcester, and the preacher shows that Christ, by calling himself a king, would have given offence to the Romans, and by denying his royal character, would have exasperated the Jews. His kingdom is explained of religious influence in the heart, and of the Church in its militant and triumphant state, nor was it deemed necessary to insist on the more doubtful doctrine of Christ's personal reign upon the earth. This kingdom of Christ was originally established, and must ever be supported by, persuasive preaching and exemplary practice.

In the Sermon "on God's Judgments," is proved the weakness of the several arguments, which in order to invalidate the moral law of God, have been collected from the

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consideration of human nature, from the mercy of God, and from the alleged disproportion between sin and its punishment. That public sins bring down the judgments of the Almighty may be clearly seen in war, in pestilence, and in the debilitating energies of vice.

The third Sermon is "on the Resurrection of the Body." St. Paul, in his elaborate discourse on the resurrection, 1 Cor. xv. argued in refutation of philosophers who admitted the immortality of the soul, but despised the body; and for the instruction of such as could not understand the resurrection on which St. Paul insists, because even the immortality of the soul was denied by some, and where it was admitted it was not sufficient without the resurrection of the body. In the prosecution of his argument, the Bishop naturally adverts to our Lord's argument for the resurrection, from the title under which God spake to Moses at the bush:

"How does this prove the resurrection of the body? God is their God, and he is not the God of the dead. What then? Does this prove any thing more than that the souls of Abraham, Isaac, and Jacob, do live, or exist? Are we not sure that their bodies are dead and dissolved? And would not God be their God, and the God of the living too, though they should never rise again? This has occasioned some commentators to say, that our Saviour levelled his argument at that opinion of the Sadducees, that there was neither angel nor spirit; and that this being the ground of their disbelief of the resurrection of the body, he thought it enough to remove the foundation of their scruple; and it is plain, say they, it was enough, for the Sadducees found nothing to reply. But this will not satisfy, for our Lord plainly asserts it to be an argument for the resurrection of the body; and it is below the dignity of his reasoning to make it no more than an argument *ad hominem*, which sort of arguments are of sufficient force, indeed, to silence the adversary, but do not always prove the point. His meaning, therefore, and the force of his argument must be this: that the souls of the patriarchs did, as appeared from that text, exist in a separate state; that all separate souls were in an incomplete, imperfect state, and therefore it must, by a necessary consequence, follow, that there should come a time when their souls and bodies should be united, and made as perfect as their natures would admit." P. 153.

In the practical improvement of the argument the Bishop maintains, that Christ has not encouraged the hope, nor are the principles of his religion adapted to the attainment, of temporal happiness: the nature of real and false happiness is often overlooked; and while the Christian is not excluded from this world's good, if he seeks it in moderation and in subordination to higher purposes, he has, in the hope of more permanent happiness, a motive of patience and resignation under all the changes and chances of mortality.

The points on which the Bishop insists, in the Sermon "on Worldly Cares," are,

"First, That the most necessary cares of this life, even those that are employed in the support of life itself, are not in their own nature subservient to our spiritual interests.

"Secondly, That where they are suffered to grow and multiply upon us, they are prejudicial and, in the end, fatal to it.

"Thirdly, By way of inference, that, therefore, we ought to change the object of our cares, think less of ourselves and more of other people, make their welfare our business and concern, and this would certainly yield us fruit in another life."—P. 176.

The conclusion of this discourse is conceived in a style of unusual boldness for a courtly audience, and suggests inquiries which, in every age of luxury and folly, and in every class of society, from the prince to the peasant, it is necessary to institute, but not pleasant to resolve.

"Since our worldly cares are so dangerous, what shall we say to those who are perpetually employed in the pursuit of their vices and gratifying their passions? If necessary food scarce deserves our thoughts, what shall we say to those that study the art of gluttony, that count it an

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accomplishment to understand (as they call it) good eating, are more solicitous about dressing than obtaining the meat, and value a dish more for the novelty than the wholesome nourishment it affords? What shall we say to that unreasonable expence of time which their servants are at in providing and ordering before, and themselves after, it appears at the table? What shall we say to that profuse charge which the bare disguising of their meat amounts to, where so much pains are taken to disguise what God had blessed, and to render wholesome diet uneasy to the stomach, only that it may more gratefully touch the palate as it passes? Do these men think they are laudably employed, or that this is not taking thought for the body in its most criminal sense? It is carrying their thoughts infinite degrees beyond what our Saviour seems here to apprehend; and how lightly soever they may esteem of this sin, this despicable, and unmanly vice, it will behove them seriously to consider what St. Paul says to the Philippians concerning some carnal Christians of that time, and how far his words are applicable to themselves: 'Many walk,' says he, 'of whom I have told you often, and now tell you weeping, that they are enemies to the cross of Christ, whose end is destruction, whose god is their belly, whose glory is in their shame, who mind earthly things.'

"If the kingdom of God and his righteousness is to be our first and chiefest care, what shall we say to those that never admit him into their thoughts? Whose whole life is spent in the pursuit of folly, shifting the scene from one vice to another, and whose most innocent intervals are idleness and impertinence? Nay, what shall we say to those that do despite to the name and worship of God? That laugh at revelation because they know not how it is conveyed, and ridicule religion as a politic contrivance? That degrade the Son of God himself because they cannot comprehend the mystery of his godhead, and insolently set up their own wisdom against the testimony of the eternal word?.....

"The third and last inference I shall make is, that if contemplation be the true and proper business of the other life, for which we must prepare ourselves in this, by withdrawing, as much as we can, from sensible objects, and being ready and disposed when God shall call us to enter upon that state, how utterly incapable do people render themselves of the place who never accustom themselves to think at all? There are such shadows of men in the world that never think seriously, that never think usefully; that are still mighty busy without real business; restless and unquiet, yet always idle; hurrying from one place and company to another without any premeditated design or occasion: they keep their minds constantly upon the flutter, in a perplexed sort of motion, that has no peculiar tendency, and the main business, after all, is only to shun themselves, to keep those uneasy inmates their consciences from setting their sins and follies before their eyes. I hope none that hear me this day fall under this character: if they do, I am sure the greatest part of what I have said is very unseasonable and inapplicable to them. I would recommend business, worldly business, to these rather than none at all; and I do not question but he that exercises his thoughts regularly and coherently, though the subject may not be altogether such as one would wish, is much nearer heaven than a thoughtless, careless man; for he that uses to think will sometimes think right: and if God, at such a time, shall please to afford him the grace of repentance, he is already naturally disposed for the business of another life; but the other renders himself an unfit person even for grace to work upon; he has brought his mind to a senseless inactivity, so as neither to apprehend wherein the dignity of its nature (consists) nor prosecute those ends for which it was created." P. 190.

In the Sermon "on the thirtieth of January, before King William," the Bishop alludes distantly and indistinctly to the conduct and character of Charles I. and shows that a kingdom is divided by divisions between the king and people, or by factions of the people under pretence of religion. These factions are justly attributed to pride; to an imaginary necessity of propagating opinions; to a belief that they are deserted who cannot apprehend the alleged importance of the doctrines propagated; and to the officious intrusiveness of wicked men.

There is a Sermon "on the Abundance of Riches," showing how they are expended, how they expose to temptation, prevent reproof, and perplex the pursuit of eternity. The inferences are, Think not of posthumous charity; Be watchful; Take no care for riches.

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The Sermon "on Spiritual Vanity" is introduced with some just observations on the case of the young man who professed to have kept the commandments from his youth, and asked in what he was yet deficient. Hence the preacher enlarges on the opinion which religious persons are too prone to entertain of their own performances, and on the vanity of monks and ascetics in seeking for fanciful rules of perfection. He concludes with maintaining, that the plain paths are the most secure, because God will assist those that obey him; that the known path leads most directly to the end; that nothing should interfere with duty; and that there is a necessity for frequent self-examination. There are several passages in this Sermon which our limits forbid us to extract.

The Sermon "on Spiritual Wisdom" is founded on the text James iii. 17. containing six characters of heavenly wisdom. Conformity with these characters is the test of true religion, which does not consist in any of the modifications of superstition.

The last Sermon is "on Repentance." The parable of the Prodigal Son affords occasion of considering, 1. What repentance is; 2. What are its difficulties, as it opposes the natural inclination, as it is delayed till sins have become habitual, till the sinner has become partial to himself, and till the nature of repentance itself is disguised; and 3. The reasons for which God appears to have so much regard to penitent sinners as may be thought to exceed his love to those who have never offended. Hence we should learn to contemplate the difficulty of repentance, and the graciousness of the divine forgiveness, and of the assistance of the Holy Spirit.

To the Sermons is annexed "an Appendix, containing a scheme of the Arminian, Calvinistic, and intermediate doctrines respecting God' decrees and human salvation, with observations on each system." These observations are generally attributed to the Bishop, and are considered by the editor "of an importance sufficient to justify their appearance in their present place." They are distinguished by temper and discrimination, and will be a useful summary in the hands of those who have not access to more elaborate treatises, and who wish to possess their minds with a distinct view of the leading points of the controversy. The Bishop's argument agrees with the Scriptures; it necessarily corresponds with the doctrine of the Church of England.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Bath and Wells Diocesan Association.

On Thursday last, the Annual General Meeting of this Association took place, (according to the order of established rotation), at the town of Frome. A numerous and most respectable body of Clergy and Laity proceeded from the assembly room at eleven o'clock, to attend divine service at the Parish Church, where a sermon was preached by the Rev. Jos. Algar, A. M. Minister of Christ Church, Frome, from Gal. vi. 9.—"*Let us not be weary in well-doing, for in due time we shall reap, if we faint not.*"—The preacher began his discourse with pointing out the importance of Religion—first, as it concerns the individual; and secondly, as it becomes him to impart it to others. He enlarged on the many advantages held out in this respect by the Society for Promoting Christian Knowledge, which most eminently entitled all engaged in its designs to be considered as *unwearied in the cause of well doing*.—He then took a comprehensive view of

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the means afforded for attaining these ends—whether by the circulation of the Holy Scriptures—by the diffusion of the Book of Common Prayer—by Religious Publications—or by the establishment of Parochial Libraries, &c. in all such ways we were undoubtedly *doing well* in the sense of the Apostle. He concluded his excellent discourse by earnestly entreating all the Members of the Society to continue unwearied in the cause—at a time, when the emissaries of infidelity were so indefatigable in their exertions. The effect of this discourse was apparent from the large collection made in the Church in behalf of the Diocesan Fund, which exceeded that of any previous year.

After divine service, the Meeting was held in the chancel of the Church, in consequence of its being found inconvenient to hold it in the assemby-room, and the Lord Bishop of Gloucester was called to the chair. The Annual Report, prepared and read by the Rev. Wm. B. Whitehead, Vicar of Twiverton, the Diocesan Secretary, presented the Meeting with highly gratifying details of improved resources and increasing exertions and success. The circulation of the Bible, the Prayer Book, and of the various excellent explanatory, moral and religious Publications of the Parent Society in this Diocese, during the past year, was announced to have exceeded that of most former years. Under the head of *Common Prayer Books*, more especially, this has been the case,—a fact, which called forth many pointed congratulatory observations from the Right Rev. Chairman, as demonstrative of a growing spirit of pure devotion, and of sound religious attachments in the extensive Diocese of Bath and Wells.

The successful action of the new Bath District Depository, in Kingston-buildings, formed an interesting feature of the Report; this establishment is likely, in future, either immediately to supply the wants of the other Associated Districts, or to be adopted by them as a model for similar institutions. The value also of the Town Lending Library, attached to the Depository, was also forcibly dwelt upon and acknowledged. The results of improved zeal appeared most conspicuously in the Reports from the Taunton, Dunster, and Crewkerne Districts, as compared with former years. The District subscriptions were reported to have generally increased, notwithstanding the pressure of the times.

The Parochial School returns formed, however, upon the whole, the most gratifying portion of the General Report. The number of poor children which will appear in the printed details, as receiving sound Church of England education *in this Diocese*, under the heads of Daily and Sunday Scholars, are very nearly 20,000. Last year, the returned amount scarcely exceeded 17,000. There is, at the same time, still reason to believe, from the many parochial omissions even now complained of, that this large number falls considerably short of the actual amount which future Reports, it is hoped, will present to the Diocese. Such arrangements were adopted at this meeting, at the suggestion of the Rev. Secretary, for the appointment of gentlemen to act in various parts of each Deanery, in the capacity of Assistant Secretaries, as will, no doubt, ensure fulness and accuracy in the future School returns of the Association.

The dinner at the George Inn was attended by nearly fifty gentlemen, the Bishop filling the chair at the head, and the Diocesan Secretary that at the bottom of the table. In the course of the evening, Sir C. Hippisley, in a manly and eloquent speech, called the attention of the meeting to the present state of the Catholic Question, and while he professed the same liberal principles of Christian toleration, which have always distinguished his public life, he pledged himself that, if alive at the time, he would endeavour to give the County of Somerset an opportunity of declaring its opposition to the enactment of any future law that may be proposed, *inconsistent with the entire security of the English Church and State.* This pledge was received with apparently unanimous approbation. The company departed, many of them for their distant homes, at a very early hour.

Extracts from the Third Report of the Liverpool District Committee.

"It is with considerable pleasure that the Liverpool District Committee now proceed to observe, that the success, which has hitherto accompanied their endeavours to forward the benevolent views of the Parent Society, has been such as will, they trust, be highly satisfactory to the Subscribers, and Friends of the Institution. Since the publication of their last Report, there has been an accession of 19 new members to the Parent Society, and of 84 Subscribers to the District Fund. And the Committee have also great satisfaction in stating that, through the exertions of the

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Rev. E. Ashton, the Incumbent of Huyton, a Branch Society has been formed in that Parish, to which the noble family of Knowsley have kindly extended their patronage.

Convinced of the necessity and importance of early instruction, the Committee, in conformity with the practice and wishes of the Parent Society, have, at all times, been anxious to supply, as far as was in their power, the Schools within the District, and in connexion with the Established Church, with the Elementary Publications of the Society. Of the Schools which have been thus assisted by the Committee, together with the number of children educated in each of them, the following List, for the satisfaction of the Subscribers, is subjoined.

			Boys.	Girls.	Total.
Blue Coat Hospital,	Liverpool,	D.*	200	80	280
Workhouse Schools,	do.	D.	250	250	500
Welsh School,	do.	D.	461	—	461
St. James's do.	do.	D.	70	—	70
Moorfields do.	do.	D.	200	130	330
Hunter-street do.	do.	D.	180	120	300
St Andrew's do.	do.	D.	150	130	280
Female do.	do.	D.	—	95	95
Everton & Kirkdale do.		D.	100	108	208
St. Matthew's do.	do.	S.	86	86	172
St. Mark's do.	do.	S.	58	90	148
Edge Hill do.		D.	—	30	30
West Derby do.		D.	70	—	70
Wavertree, two do.		D.	68	34	102
St. Michael's do.	Toxteth Park,	S.	—	—	90
Formby do.		S.	90	—	90
Walton do.		S.	40	44	84
Wallasey do.		S.	25	25	50
Prescot do.		S.	200	180	380
Knowsley do.		D.	100	50	150
Sephton do.		D.	50	30	80
Winwick do.		D.	—	—	50
Ormskirk do.		D.	76	77	153
Do. do.		S.	—	—	62
Garston do.		D. & S.	—	—	102
Huyton do.		S.	—	—	120
Do. do.		D.	—	—	80
		Total			4537

* D signifies Day School, and S Sunday School.

Thus has the benefit of the Society's Publications been extended by the Committee, as the foregoing account will shew, to nearly *Thirty Schools* in this Town and neighbourhood, in which upwards of *four thousand five hundred Children*, are now receiving the advantages of a Christian Education; than which a greater blessing cannot be conferred either on them or on Society.

It having been represented to the Committee, that an essential service might be rendered to the *sick poor* in the Liverpool Infirmary, by selecting for their use such of the Society's Publications as were best adapted to their situation and circumstances; a gratuitous distribution of Bibles, Prayer-Books, and Tracts, to an amount not exceeding *Ten Pounds*, was, in consequence, made, by order of the Committee throughout the several Wards of the Infirmary for the benefit of the Patients.

An application was likewise made to the Committee, by the Commander of the Convoy which sailed from this Port some time ago, with Settlers to the *Cape of Good Hope*, for a supply of Books for their use; 25 Prayer-Books, 447 Tracts and School-books, together with a set of Cards, were immediately granted them by the Committee.

On the subject of Parochial Lending Libraries, the Committee deem it necessary to observe, that though they highly approve of the nature and end of these institutions, yet they, at the same time, lament the impracticability of forming such an establishment in this extensive Parish, by reason of its immense population which would, necessarily, prevent the proposed plan from being carried to such an extent, as would render it generally useful. They, however, strongly recommend these Establishments to the notice of the less popu-

lous Parishes in the neighbourhood, in which they would be eminently useful; and the Committee will be ready to give every assistance in their power towards the formation of them whenever it may be required.

The extraordinary demand for the Society's publications at the Depository, having occasioned a considerable diminution of the District Fund, the Committee again requested the Clergy in the Town and neighbourhood of Liverpool to recommend the Society from the pulpit, or in such other way as they should deem most advisable, to the benevolence of their respective congregations. Sermons were, consequently, preached, and colections made, in aid of the District Fund, in the following Churches:

	£.	s.	d.
St. Philip's Church.....	45	16	6
St. Thomas's do.....	18	0	6½
Carry forward.....	63	17	0½
Brought forward	£63	17	0½
St. Peter's do.....	12	12	10½
St. Matthew's do.....	4	9	1
St. Nicholas's do.....	15	0	0
St. George's do. Everton..	28	9	6
Formby do.....	3	0	0
	£127	8	6

Of the foregoing collections, one-third of the amount, 42*l.* 9*s.* 6*d.* was remitted to the Parent Society, agreeably to its regulations, as a Benefaction for general purposes.

For the information of the Subscribers and friends of this Institution, and that they may be enabled to form a just idea of its great and local utility, the following statement is given of the number of the Society's Publications which have been circulated throughout this Town and its vicinity, from the first opening of the Depository in May 1816, to the 31st of Dec. 1821.

Books distributed by the District Committee.

A. D.	1816.	1817.	1818.	1819.	1820.	1821.	Total.
Bibles, ...	191	200	175	221	215	364	1366
Testaments, ...	64	112	282	194	146	231	1029
Prayer-Books, ...	550	961	1135	1124	1538	690	5998
Books & Tracts, ...	6092	4795	5300	4740	6338	8676	35941
Cards.	4556	7332	6600	8244	8700	8502	43934
	11453	13400	13492	14523	16937	18463	88268

LEICESTER ASSOCIATION.

Extracts from the First Annual Report of the Association for the County of Leicester, of Members of the Society for Promoting Christian Knowledge, and of the incorporated Society for the Propagation of the Gospel in Foreign Parts: read at the Annual Meeting of that Association, held at Leicester on Tuesday, Sept. 18, 1821.

"The Association of Members of the Society for Promoting Christian Knowledge, and of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, resident within the County of Leicester; offer to the Public the following details of their proceedings in relation to the above Societies, since their *united* and *general* connection with them.

"The County Association proceed to state through their Committee, the details of the measures that have been instituted in *each separate District*. And in opening this account with a statement of the support conferred on the Society for Promoting Christian Knowledge by the *opulent* and *well-disposed* Inhabitants of the County of Leicester, they derive considerable satisfaction from the *high*, *dignified*, *respectable*, and *general* countenance afforded to that Society throughout the County at large. The following is the number of Subscribing Members to the Parent Society throughout the respective Deaneries: viz.

In the Deanery of	
Ackley	101
Christianity, or Leicester..	21
Framland and Goscote....	56
Gartree.....	29
Guthlaxton	14
Sparkenhoe	13
Making a Total throughout the County of	214

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nd to the *local objects* of the District Committees,

In the Deanery of	
Ackley	23
Gartree	67
Sparkenhoe	22
Making a total of	112

" The consequence of this extensive support and encouragement afforded to the Society's proceedings, has been the establishment of District Committees, and Local Depositories of the Society's publications, both in the County Town, and in other Districts. In the Deaneries of Ackley, Christianity, Framland and Goscote, Gartree, and Guthlaxton Committees have been opened and established under high and general support: having their respective Presidents, Treasurers, and Secretaries, for the purpose of *ready* and *immediate* communication with the Parent Society: and in the Deanery of Sparkenhoe a Committee is on the eve of being formed, under circumstances not less favourable, and for purposes *precisely* the same. Thus the whole County will shortly be, both *in form* and *in substance*, connected with the Society in London by means of these local regulations. With regard to Local Depositories of Books, not only was one established for the convenience and advantage of the County Town and its vicinity at the General Meeting held in April last, but in the Deaneries of Ackley and Gartree Depositories have been opened for some time; the former since April, 1819, the latter since 1815, with considerable usefulness and effect: and one is on the point of being established for the Deanery of Sparkenhoe. The arrangements of the Gartree Deanery in particular, which appear well calculated to give efficiency to this branch of the Society's designs, will be found in the Appendix.

" The next circumstance to be detailed in the proceedings of District Committees, is the distribution of Books which has taken place in each of them respectively: and as no formal statement on this head has ever been presented to the County on any former occasion in a collective shape, it may be interesting to give the total, as far as it has been ascertained and communicated by each District Secretary, since the first establishment of the Committees. The result of the account thus collected is as follows:—

Deanery of Ackley.	1816	1817	1818	1819	1820	1821	Total.
Bibles and Testaments				336	385	474	1195
Prayer Books and Psalters				859	644	625	2128
Tracts, bound and stitched				2650	2258	4558	9466
Deanery of Christianity, or Leicester.							
Bibles and Testaments							3600
Prayer Books and Psalters							5680
Tracts, bound and stitched							22440
Deaneries of Framland and Goscote. (*Since* 1816.)							
Bibles and Testaments							609
Prayer Books and Psalters							948
Tracts, bound and stitched							3362
Deanery of Gartree.							
Bibles and Testaments	83	67	193	381	136	403	1263
Prayer Books and Psalters	98	64	321	223	191	475	1372
Tracts, bound and stitched	1800	549	1687	1284	971	1338	7649
Deanery of Guthlaxton, no return.							
Sparkenhoe, ditto.							

Including Market Harborough Depository.

Making a total throughout the County (exclusive of the two Deaneries not returned) of

Bibles and Testaments	6,667
Prayer Books and Psalters ..	10,128
Tracts, bound and stitched..	43,097
Total of the whole County Distribution.....	59,892

"The *Collections* which have been made, whether *General*, *District*, or *Parochial*, throughout the County, exhibit a not less satisfactory result: the following being their distinct and general amount, as collected from the more detailed account to be found in the Appendix.

	£.	s.	d.
General County Collections, in the years 1814, 1815, 1816, 1818, and 1820..	136	14	0
District Collections in the Deaneries of Ackley, and Gartree	261	3	5
Parochial Collections in the Deaneries of Ackley, Christianity, and Framland and Goscote.....	110	10	4
Total....	£508	7	9

"The sums thus collected, whether considered in whole or in part, manifest very clearly the readiness with which appeals to the public in behalf of this important Society are met and answered. And there needs no stronger ground for relying on future success in the continued extension of the benefits of the Society, than is afforded by this single test of the public opinion and interest so clearly manifested in its behalf.

"On the subject of a recent measure adopted and encouraged by the Parent Society, and arising materially from the exigencies of the times, viz. the establishment of *Parochial Lending Libraries;* the plan being at present only in its infancy, the County Association have not a great deal to report. In the District Committee for the Deanery of Ackley, however, *four* Libraries have been established; and *one* in the Deanery of Christianity; viz. *in the parish of St. Mary's Leicester* (*partially*, though *not wholly*, on the Society's plan); and one in the Deanery of Framland, in the parish of *Melton-Mowbray*. The Members of the County Association are very desirous to recommend this branch of the Society's designs to general adoption: as well from a persuasion of its peculiarly beneficial application to the present state of things, as because it combines the great advantages of *economy*, *comprehensive instruction*, and that instruction blended occasionally with *innocent* and *attractive amusement*."

"The Committee for this District was opened in October last: and the Committee have particular satisfaction in observing, after Meetings held at Ashby-de-la-Zouch and Loughborough for this special purpose, thirty-two Associated Members have been added to the Parent Society from this District; the Society having of late years admitted Subscribers of a Guinea Annually, over and above the List of the Members of their Incorporated Body, whose Annual Subscription is Two Guineas. Whilst the Committee have great pleasure in stating to the Public this source of increase to the Society's funds, whereby they doubt not its means of carrying forward its pious and charitable designs will be materially augmented; they at the same time indulge an earnest and well grounded hope, that the new claims on public bounty supplied by a consideration of the moral and religious state of India, will alone supply a sufficient stimulus to the charity of every Christian Patriot in great Britain.

"The Committee therefore beg leave to close the present statement with respectfully submitting to every Member of the Church of England resident within this District, and capable of affording aid (whether much or little) to designs no less important than extensive; that whilst the Missionary cause is daily obtaining and exciting increased and awakened attention; they may find in the Society for the Propagation of the Gospel in Foreign Parts designs scarcely to be answered by the most enlarged and united alms of our whole Church and Nation: and that by throwing their charitable efforts into this particular direction, they become instruments of diffusing to the distant nations, the pure and primitive usages of Church Government and Church Discipline; at the same time that they send along with them, and under their particular influence, the cheering and healing light of genuine, vital, and practical Christianity."

Newbury District Committee.

The Eighth Anniversary Meeting of the Newbury District Committee, of the Society for Promoting Christian Knowledge, was held at that place, on Tuesday the 9th of July. A very numerous Party, consisting of the nobility and gentry resident

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in the neighbourhood, met the Mayor and Corporation, and the Clergy of the Deanery, at Breakfast at the Mansion House, and proceeded in a body, from thence to the Parish Church; where an admirable Sermon was preached, by the Rev. T. Rennell, late Christian Advocate in the University of Cambridge, from the 11th and 12th Verses of the xlviiith Psalm; which, in compliance with the unanimous request of the Meeting, he has obligingly consented to publish. At the conclusion of Divine Service, the company adjourned to the National Schools: the Children of which were publicly examined, and acquitted themselves in a manner highly creditable to their Instructors, and entirely satisfactory to the Friends and Supporters of the Institution. The Stewards, were the Right Hon. the Earl of Craven, Lord Lieutenant of the County; B. Wroughton, Esq. Woolley Park; the Rev. T. Arkley, Rector of Shefford; the Rev. H. Magendie, Vicar of Speen.

Society for the Propagation of the Gospel in Foreign Parts.

The Report of this Society, for the Year 1821, has been just published; together with the Sermon preached before the Society, at Bow Church, in February last, by the Lord Bishop of Llandaff. To each of these we propose to direct our attention next month; but must content ourselves for the present, with extracting that part of the Report which relates to the College at Calcutta.

"At the close of the abstract of the preceding year, the Bishop of Calcutta reported, that he had entered into a contract with an architect for the erection of a building upon the site which had been granted by the Supreme Government in India, which, independently of a Chapel, Hall, and Library, of adequate dimensions, should be sufficiently extensive to accommodate two Missionaries on their arrival from England, and twenty students, in addition to the apartments reserved for the Professors. His Lordship at the same time stated, that he was engaged in preparing a body of statutes for the Government of the College; and these accordingly reached England in the Autumn of 1821, and were submitted to the East India Committee. The many weighty and important considerations which were involved in the adoption of a body of statutes for the Government of an institution, novel in its nature and design, and so comprehensive in its object, demanded from the Committee the utmost caution and deliberation; notwithstanding the great advantages derived from the superior information, and powerful mind of the Right Rev. Framer of these statutes. After repeated meetings, the Committee finally reported to the Board, in January of the present year; and the statutes, with the alterations proposed, have been provisionally adopted by the Society, and transmitted to the Bishop, with an invitation to his Lordship to propose such further alterations as may seem to him expedient.

"It will be seen by the Bishop's correspondence, that it is expected that the buildings will be finished at the conclusion of the present year, by which time it is hoped the plans of the Society will be in active operation, by the admission of a certain number of students, and the arrival in India of two English Missionaries, in conformity with the express wish of the Bishop. It is in contemplation also, to adopt some measures to render the young persons educated at St. John's Wood, available for the purposes of the Society; and should any arrangement of this nature be carried into execution, it cannot fail to be productive of the most lively interest in all the supporters of that establishment, when they see the sons of their brethren, whose forlorn situation at the death of their parents, has claimed for them the protection they now enjoy, educated for the same rank in life, and for the same blessed purpose which their fathers promoted in advancing the interests of Christianity, though in a far distant country.

"Another object has engaged the attention of the Society, without which the establishments at Calcutta would be incomplete, namely, the formation of a College Library, both for the uses of the Professors in their Oriental studies, and those of the Students; the peculiar nature of many of the books required for this purpose, has involved the Society in a heavy charge on this account, and they feel disposed to invite their friends to contribute to this object either by pecuniary donations or presents of books, which will be

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thankfully received, and the names of the donors entered in the catalogue. Ten theological scholarships, and the same number of lay scholarships, have been founded by the Society for Native or European youth, educated in the principles of Christianity, and the sum of 1000*l.* per annum, appropriated to that special purpose. The ordinary age of admission is fourteen, exceptions to be admitted under special circumstances. It is competent also for individuals to found scholarships at the College, at the rate of not less than 5000 sicca rupees. The first appointment to be in the nomination of the Founder, under such limitations as may be fixed by the statutes.

"The Society cannot fail to congratulate themselves and the public, upon the prospect which has been opened to their views: since the commencement of their operations in India, no one unfavourable circumstance has occasioned the slightest interruption to their undertaking; on the contrary, the public authorities, and individuals of the highest character and respectability, have united in offering those encouragements which will be most essential to its success. To render the site of the College, and its inclosure more complete, Charles Theophilus Metcalf, Esq. hath transferred to the Society in fee, a piece of ground adjoining to that which was originally granted by the Supreme Government, by which arrangement, the the Institution will be furnished with every accommodation, which its most zealous supporters can desire.

"The Bank of Bengal receives donations for the Society in aid of the funds of the College, and the sums subscribed in July, 1821, were,

	Rupees.
From Major-Gen. Sir Geo. Ashe,	500
G. Chester, Esq. Patria,	300
H. G. Christian, Esq. Cawnpore,	300
W. W. Bird, Esq.	200
W. H. Valpy, Esq. ditto,	200
Colonel Penson, Tutteh Cush,	100
Rev. Dr. Corrie, Calcutta,	100
G. Wardle, Esq. Allahabad,	200

"In addition to 4000 sicca rupees from the Lord Bishop of Calcutta, towards the fitting up of the College Chapel.

The following explanation of the state and objects of the College is extracted from a note to the Bishop of Calcutta's Sermon reviewed in our last Number.

"The Appeal is now made in the Diocese of Calcutta, by the partial distribution of the preceding Sermon and of the Statements annexed to it, in the hope that they who are zealous for the diffusion of Truth and Knowledge, through the Eastern world, such especially as are solicitous that the Established Church should maintain its just rank in this great undertaking, will find enough in the present attempt, to merit their encouragement and patronage. It may be proper, however, in reference to an Institution, of a character in some respects so new in India, to point out in what way, they who may be generally disposed to promote it, may appropriate their Benefactions; at the same time suggesting in what departments of the College expenditure, their aid will, for the present, be most urgently required. The whole may be classed under the heads of

"1. Missionary Stations.
2. Scholarships in College.
3. The College Library.
4. The College Press.
5. Christian Schools.
6. Native Schools.
7. The Fabric Fund.
8. General Purposes.

"1. The Society in founding the College, contemplates the Establishment of Missionary Stations, wherever an opening shall seem to present itself for accomplishing their benevolent purposes. To supply such stations with Missionaries and their proper Assistants, and to keep up a never-failing succession of them is their primary object; to which every thing else is collateral and subsidiary. But before this can be effected, it is obvious that Students must be maintained in the College and duly prepared for their allotted labours. It may seem, therefore, that the question of supplying Stations is posterior to that of maintaining Students, and may thus be for the present postponed; it must be considered, however that the admission of Students into the College must in great measure be regulated by the prospect of a provision for them afterwards; and such provision will be generally (although not invariably, in respect of Schoolmasters) by their appointment to some Missionary Station. It is, therefore, of the greatest importance, that the public benevolence as applicable to this head, should show itself early, and in truth it is the point, to which above all others, the Society may be presumed to wish, that attention should be directed. Benefactions, therefore, made specially applicable to this Department, will be suffered to accumulate, until such stations can be actually formed.

"2. The foundation of Scholarships is only second in importance to the preceding head, and even prior to it in actual opera-

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tion. A Scholarship, it is computed, taking the average on the difference of expence in maintaining European Students (or those of European habits) and natives, and reckoning on a moderate rate of Interest, may be founded and endowed for 5000 Sicca Rupees. On the Interest of this sum one Student at a time may be constantly educated in the College, free of every charge: and every Scholarship so endowed will, as in our English Universities, be for ever denominated from the name of the Founder, who moreover will have the privilege of recommending the first Scholar, being a youth duly qualified according to the Statutes, and to be subject in all respects to their operation. Other sums, however small, being directed to be appropriated to this object, will be applied to the maintenance of a Student, when the aggregate shall be found sufficient.

"3. The College Library is calculated to receive nearly 5000 volumes. It will be desirable to store it with the most approved works in Theology, especially of the great Divines of the Church of England; in Biblical Criticism; in Ecclesiastical and general History; in Oriental Literature, including Dictionaries and Grammars; with Classical Authors, and with a few Books of Science; the purchase of all which will obviously be attended with considerable expence.

"4. The College Press, will, it is hoped, embrace an important and efficient department of the College labours. For the expence of printing versions of the Holy Scriptures, if a statement already alluded to may be credited, provision for some time will probably have been made; but for printing versions of the Liturgy, of short religious Treatises and Tracts, such as those of the Society for promoting Christian Knowledge, of Elementary Books of Science, and of School Books, a considerable Fund will in time be required; and from the very commencement of the College labours something may be attempted in this way.

"5 and 6. Both Christian and Native Schools are within the contemplation of the Society. One of the former kind will be indispensable to every Missionary Station, and such might be established to great advantage in some instances, where no Missionary Station could conveniently be formed. In Native Schools the elements of useful knowledge and the English Language will be taught, wherever it may seem desirable, without any immediate reference to Christianity. In either case, it will be among the objects of the College to supply Masters well qualified for the undertaking. The provision for such while they remain in College, will fall under the second head of expenditure; and for those who shall be attached to Stations, under the first head; all other Schools would form a distinct concern.

"7. Great inconvenience has been sometimes sustained by Collegiate and similar Institutions, where no provision had been made to preserve the fabric, or to restore it, when fallen into inevitable decay. The College Buildings, it is expected, will be of as durable construction, as any which have lately been erected in this country; but the expediency is manifest, especially considering the ravages made by the climate, of having a small Fund in reserve, the accumulations of which would remove all apprehension.

"8. Under the head of Benefactions to General Purposes must evidently be understood sums applicable, according to the intention of the Donor, not only to any of the objects already specified, such as in the judgment of the Society and the College Authorities may be deemed most conducive to carrying on the designs of the Institution, but generally to any expences which may arise, and are unavoidable in such an establishment, as to the payment of the Salaries of the Moonshees, Pundits, and Servants: every thing, in fact, which is implied in an appeal to the public liberality, is comprised under this head; and the minute enumeration of the proposed branches of expenditure is intended, partly to exhibit more fully the objects of the Institution, and partly, where there may be a strong feeling of preference towards any one of them, to allow it the means of shewing itself, and thus of stimulating others in the same course of benevolence. At the same time it is suggested, that although all the objects enumerated will be essential to the Institution in that state of activity and extensive usefulness, which through the blessing of Providence its Founders hope it may attain, yet some of them are identified with the very commencement of its labours, and on the accomplishment of these its further exertions must depend. It remains only to be noticed, that Benefactions in support of the College will be received by the Venerable the Archdeacons within their respective Archdeaconries, or may be transmitted through any other channel to the Bank of Bengal, or other the Treasurer for the time being, to be placed to the account of *the Incorporated Society for the Propagation of the Gospel in Foreign Parts*, in aid of the Funds of their Missionary Establish-

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ments, called Bishop's College near Calcutta, under the head of ——————
All such Benefactions will be thankfully acknowledged, and recorded in the *Annual Abstract of the Society's Proceedings*, published in London, of which copies will be distributed in India: and of all Benefactions and Legacies of more than ordinary amount, the remembrance will be perpetuated in the *Commemoration of Founders and Benefactors* to be solemnized annually in the College Chapel.

ECCLESIASTICAL PREFERMENTS.

Baudinel, Bulkeley, *M.A. Bodleian librarian* and late *fellow of New college, Oxford*, to the *rectory of Haughton-le-Skerne*, near *Darlington*, vacant by the death of the rev. Thomas Le Mesurier; patron, the HON. and RIGHT REV the LORD BISHOP OF DURHAM.

Bennett, S. *M.A.* to the *rectory of Walton on the Hill, Surrey*; patron, DAME ANN PASTON GEE, of *Beddington Park, Surrey*.

Blackwood, Mr. to the archdeaconry of *Ross*, vacant by the promotion of Dr. Bissett to the see of *Raphoe*.

Bliss, Philip, *D.C.L.* and *fellow of St. John's college*, to be one of the *Under-Librarians of the Bodleian Library*.

Brooks, J. *M.A. fellow of Queen's college, Oxford*, to the vicarage of *Carisbrooke*, in the *Isle of Wight*, with the chapels of *Newport* and *Northwood* annexed, vacant by the death of the rev. Thomas Dalton, *B.D.*; patrons, the PROVOST and FELLOWS of that SOCIETY.

Butcher, E. R. *M.A.* of *University college, Oxford*, to the perpetual incumbency of the *Chapel Royal, Brighton*.

Calvert, T. *B.D. fellow of St. John's college*, and *Norrisian Professor of Divinity*, to the *rectory of Holme*, with the *vicarage of Holme in Spalding Moor* annexed; patrons, the MASTER and FELLOWS of that SOCIETY.

Dupuis, Charles Saunders Shelton, *M.A. scholar* of *Pembroke college*, to be domestic chaplain to the marquis of Hertford.

France, Isaac Newton, curate of *Ashton-under-Line*, to the perpetual incumbency of *Stayley Bridge*; patron, the EARL OF STAMFORD.

Hale, T. to be one of the domestic chaplains to the Marquis of Salisbury.

Hall, James, to the living of *Great Bedwin, Wilts*; patron, the MARQUIS of AYLESBURY.

Harvey, George Ludford, *B.A.* of *Sidney Sussex college, Cambridge*, to be one of the *domestic chaplains* to his royal highness the Duke of York; also to the vicarage of *Disworth, Leicestershire*; patrons, the WORSHIPFUL COMPANY of HABERDASHERS.

Loftus, Arthur, *B.A.* to the rectory of *Helhoughton*, with *Rainham, St. Martin, Norfolk*; patron, WILLIAM AINGE, Esq. of *Essex-street, London*.

Lonsdale, John, *M.A.* late fellow of *King's college, Cambridge*, and now domestic chaplain to the Archbishop of Canterbury, to the rectory of *Mersham, Kent*; patron the ARCHBISHOP of CANTERBURY.

L'Oste, C. N. *M.A.* to the rectory of *Claxby Pluckacre, Lincolnshire*; patron, the hon. and rev. CHAMPION DYMOKE.

Lovell, Trefusis, *M.A.* rector of *St. Luke's, London*, to the vicarage of *St. Sepulchre, Northampton*; patron, T. BUTCHER, Esq.

Middleton, David, *M.A.* to the rectory of *Crux Easton*; patron, RICHARD GODMAN TEMPLE, Esq. *Bath*.

Pepys, Henry, *B.D. fellow of St John's college, Cambridge*, to the rectory of *Moreton, Essex*; patrons, the MASTER and FELLOWS of that SOCIETY.

Pritchard, William, *M.A.* chaplain to his royal highness the Duke of Sussex, to the rectory of *Great Yelaham, Essex*; patron, sir WILLIAM RUSH, of *Wimbledon*.

Sherer, George, *M.A. fellow of New college, Oxford*, to the vicarage of *Marshfield, Gloucestershire*; patrons, the WARDEN and FELLOWS of that SOCIETY.

Silvester, Thomas, to be one of the domestic chaplains to the Duke of Buckingham.

Thompson, William, *M.A.* of *Queen's college, Oxford*, to be head master of

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the grammar school at *Appleby, Westmoreland.*

Tindall, W. *M.A.* head master of *Wolverhampton Free Grammar School*, to the perpetual curacy of *Holme, in Lancashire.*

UNIVERSITY OF OXFORD.

OXFORD.—In the act, Tuesday, July 2, the number of regents was, doctors in divinity, 5; doctors in civil law, 3; masters of arts, 146.

Degrees conferred, July 3.

MASTER OF ARTS.—The rev. Arthur Johnson, *fellow of Wadham college.*

BACHELOR OF ARTS.—William Robert Crotch, *fellow of New college.*

July 6, the last day of act term:

BACHELOR AND DOCTOR IN MEDICINE.—Rev. Thomas Falconer, of *Bath, M.A.* sometime *fellow of Corpus Christi college*, grand compounder.

BACHELORS IN MEDICINE.—George Hall, *M.A.* sometime of *Pembroke college*, and now *of University college*; Francis Bissett Hawkins, *M.A. of Exeter college.*

Also, licenses to practise in medicine were granted to all three.

MASTERS OF ARTS.—Rev. William Henry Cooper, *Exeter college*, grand compounder; Henry Watson Wilder, *Oriel college*; rev. Francis Bazett Grant, *Christ church.*

BACHELORS OF ARTS.—John Wilkins, (incorporated from Dublin) *St. Edmund hall*; Charles Griffiths, *Exeter college*; William Veale Hennah, *Exeter college.*

The whole number of degrees in act term was, D.D. 2; Med. 1; B.D. 1; B. Med. 3; M.A. 44; B.A. 69; Matriculations, 72.

July 15.

The degree of DOCTOR in CIVIL LAW was conferred by *diploma* on his Royal Highness CHRISTIAN FREDERICK, *Prince* of *Denmark*, who lately honoured the university by his gracious visit, accompanied by his amiable consort, the Princess of Denmark.

June 17.—George Hall, esq. of *Pembroke college*, was appointed travelling fellow, on Dr. Radcliffe's foundation.

June 18.—William Stone, esq. *B.A. of Brasenose college*, was elected a fellow of that society.

June 30.—Mr. Richard Bethel, *M.A.* of *Wadham college*, was elected fellow, and Mr. Peter Cotes, scholar of that society.

Same day, Mr. Sidney W. Cornish, *B.A.* of *Exeter college*, was elected fellow of that society.

July 1.—Mr. Edward Turnour was admitted fellow of *St. John's college*, and Mr. Nixon and Mr. Thorpe were admitted scholars of the same society.

July 4.—Mr. James Hughes, *of Jesus college*, was elected scholar of that society.

July 5.—Mr. Charles Pilkington was admitted fellow of *New college.*

July 10.—The annual election commenced at Winchester college, when the rev. Samuel Gauntlett, *D.D.* (warden of *New college*,) the rev P. N. Shuttleworth, *M.A.* and the rev. Robert Allen, *B.C.L.* fellows of the above society, the electors, were received at the college gates a little before eight o'clock by the warden, the vice-warden, and Dr. Gabell. An elegant latin oration was delivered at the entrance of the middle gate by Mr. Hall.

July 11.—His Majesty's gold and silver medals were adjudged as follow:

ENGLISH VERSE—"Subjection to vice is real essential slavery"—Mr. Sewell, a gold medal.

LATIN PROSE—"Georgius Quartus Britanniarum Rex coronatus"—Mr. Smith, a gold medal.

"Lord Strafford's speech before sentence passed upon him by the lords for treason"—Mr. Hall, a silver medal.

"Galgaci Oratio ad Milites"—Mr. Moberley, a silver medal.

July 24.—John Willis, *M.A.* was admitted *fellow of Magdalen college*, for the county of *Wilts*, and Mr. Richard Durnford was elected *demy* of the same society, for the county of *Berks.*

UNIVERSITY OF CAMBRIDGE.

Degrees conferred June 29.

BACHELOR OF ARTS.—James Parker of *St. Peter's college.*

July 1.

HONORARY MASTER OF ARTS.—Sir Ralph Abercrombie Anstruther, bart. of *Trinity college.*

July 2, *being commencement day.*

DOCTORS IN DIVINITY.—The rev. William Ainger, of *St. John's college, superintendant of the Clerical Institution at St. Bees*, in *Cumberland*; the rev. John Jeffery, of *St. John's college.*

DOCTOR IN PHYSIC.—Cornwallis Hewett, esq. *Downing Professor of Medicine*; John Carr Badeley, esq. of *Caius college.*

MASTERS OF ARTS.—W. H. Roberts, *King's college*; R. A. Roberts, R. Skin-

ner, C. Smith, F. Bushby, J. Littler, E. Bray, and F. Jefferson, *Peter's college*; A. Burnaby, R. Formby, B. Hanbury, E. Hamond, William Brougham, Goodeve Harrison, George Jones, Thomas Newman, and J. Macdonald, *Jesus college*; H. Blades, Robert Brandt, M. Vernon, J. Hodgson, W. Fitzhugh, G. Tapps, E. Tunno, G. Parry, H. Southern, R. Dalzell, W. Sydney Walker, J. E. Blunt, W. Bradney, J. Pemberton, R. Ward, C. B. Tayler, T. Thorpe, W. Bayne, W. Strickland, W. N. Letson, William Mansel, G. Strachey, J. Mather, I. Wood, W. Emsley, T. Ainsworth, S. Lloyd, C. Long, H. Thornton, J. Bradney, C. Kendall, C. Way, J. Athawes, H. Duncomb, Edward Woodbridge, E Popple, H. Lloyd, T. Hodgson, W. Totten, H. Hastings, Henry H. Harnage, S. Mansel, H. Owen, Wade Brown, J. Egremont, and F. Drewe, *Trinity college*; J. William Trevor, H. Jarrett, W. Russell, T. Robertson, G. Cooper, W. Richardson, William M. Praed, C. Helyar, S. F. Milford, A. Wale, W. Horton, A. Brown, Cornwallis Smalley, E. Stanley, D. Nihill, H. Boutflower, C. Covey, G. Pease, T. Lumb, J. Newton, E. Bulmer, T. Pearse, C. Heycock, and W. Heberden, *St. John's college*; Henry Hubbard, B. Goe, J. Holroyd, J. Upton, and G. Egremont, *Catharine hall*; J. Cape, S. Clissold, J. Kitchener, H. Moore, T. Fawsett, J. Davies, A. Loftus, D. Olivier, and E. Page, *Clare hall*; W. Wilkinson, H. Green, George Gilbert, and G. Kent, *Corpus Christi college*; J. King, J. Dewe, R. Rabett, T. Mills, R. Simpson, W. Ward, R. Remington, J. Collinson, William H. Walker, and T. Champney, *Queen's college*; E. Ash, A. Fitz-Adam, E. Rolls, Charles Goodrich, and R. Hadwen, *Christ's college*; C. Porter, R. Harmar, and J. Coyte, *Caius college*; W. Wyatt, G. Turner, and C. Evans, *Pembroke college*; E. Rhodes, J. Fisher, M. Randall, and E Boteler, *Sidney college*; J Carwardine, E. Heelis, W. Drage, H. Gee, and Brampton Gurdon, *Emmanuel college*; H. Rycroft, *Trinity hall*.

July 4.

Licentiate in Physic.—John Spurgin, esq. of *Caius college*.

Master of Arts.—John Commerell, esq. of *Trinity college*.

June 22.—The annual prizes of fifteen guineas each, given by the representatives in parliament of this University, for the best Dissertations in Latin Prose, were adjudged as follows:

Senior Bachelors.

Populis diversis eadem instituta parum conveniunt.

Arthur Barron, Ralph Lyon, } *Scholars of Trinity college.*

Middle Bachelors.

Astronomiæ laus et utilitas.

Alfred Olivant, James Alexander Barnes, } *Scholars of Trinity coll.*

Sir William Browne's gold medals for the Greek ode, and for the Greek and Latin epigrams, were adjudged to Winthorp Mackworth Praed, of *Trinity college*.—Subjects.

Greek Ode—Pyramides Ægyptiacæ.
Greek Epigram—Ἐρῶ τι δῆτα, κ' οὐκ ἐρῶ.
Latin Epigram— —— nugæ seria ducunt.

In mala.

No Latin Ode adjudged.

The Porson prize for the best translation of a passage from Shakespeare into Greek verse, was adjudged to William Barham, of *Trinity college*.—Subject.

Julius Cæsar, Act. iv. Scene 3. beginning with "Come Antony, and young Octavius," &c. and ending with "—— and leave you so."

June 29.—At a congregation this day, the rev. H. Pearce, *M.A. conduct of King's college*, and the rev. A. E. Henshaw, *M.A. of Trinity college*, were appointed *deputy proctors*.—The rev. Edward Bushby, *M.A. fellow of St. John's college*, and the rev. Thomas Shelford, *M.A. fellow of Corpus Christi college*, were appointed *deputy taxors*.

July 2.—Mr. John William Gleadall, *B.A.* was elected a *Skirne fellow of Catharine hall*.

July 4.—William Clayton Walters, esq. of *Jesus college*, was elected a *fellow of that society*.

July 19.—J. H. Hall, esq. *LL.B.* was admitted into the fellowship of *Trinity hall*, vacated by the marriage of G. Bankes, esq. M.P.

July 26.—A grace having passed the senate to the following effect: "that those to whom the Sunday afternoon turns, and the turns for Christmas Day and Good Friday are assigned, shall from the beginning of October 1822, to the end of May 1823, provide no other substitute than such as should be appointed in conformity with that grace." The following persons have been elected, each for the month to which his name is affixed:

1822.

October—The Hulsean Lecturer.
November—Rev. J. Lonsdale, *King's col.*
December—Rev. T. Chevalier, *Cath.*

1823.

January .—Rev. T. Shelford, *C. C. C.*
February { The Lord Bishop of Peterborough. / Lady Margaret's Professor.

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March .. —Rev. G. Skinner, *Jesus col.*
April .... } The Hulsean Lecturer.
May .... }

ORDINATIONS.

At an ordination, held at Salisbury Cathedral, on Sunday, July the 14th, the Lord Bishop of that diocese admitted the following persons into holy orders:

DEACONS.—William Batchellor, *B.A.* late of *Exeter college, Oxford*; William Cookesley Thompson, *B.A. Wadham college, Oxford*; John Sloper, *Queen's college, Oxford*; Thos. Smith, *B.A. Queen's college, Oxford*; George Dewdney, *B.A. Queen's college, Oxford*; Thomas Foster, *B.A. Emmanuel college, Cambridge*; William Huntington, *B.A. Trinity college, Cambridge*; Henry Thomas Burns, *B.A. Trinity college, Cambridge*; Hen. Good, *S.C.L. Trinity hall, Cambridge*; John Hooper, *scholar of Trinity college, Cambridge*; William Wigzell Jordine, *B.A. Christ's college, Cambridge*; John Horsley Dakins, *S.C.L. Trinity college, Cambridge.*

PRIESTS.—William John Gilbert, *M.A. Brasenose college, Oxford*; George Percival Sandilands, *Trinity college, Oxford*; John Pierce Maurice, *M.A. Brasenose college, Oxford*; George Thomas, *B.A. St. Mary hall, Oxford*; Thomas Tayler; Henry John Duncombe, *B.A. Trinity college, Cambridge*; Chas. Wesley, *Christ college, Cambridge*; John Slingsby, *M.A. fellow of King's college, Cambridge*; George Baker Norris, *Literate.*

MISCELLANEOUS INTELLIGENCE.

BERKSHIRE.

Married.—The rev. Harvey James Sperling, *M.A.* son of Henry P. Sperling, esq. of *Park-place*, domestic chaplain to the Earl of Rocksavage, and *rector of Papworth St. Agnes*, to Ann, eldest daughter of the late John Macnab, esq. of *Newton, Perthshire.*

Died.—After a short illness, at his residence, *Calcot Park*, near *Reading*, the rev. William Beville, *M.A. rector of Enford, Somerset*, and *chaplain to the duke of Manchester.*

CHESTER.

Died.—Aged 49, the rev. James Ireland, *M.A. of Trinity college, Cambridge, head master of the Grammar School in that city, rector of Thurstaston, and one of the minor canons of that Cathedral.*

CORNWALL.

Died.—The rev. T. Penwarne, *perpetual curate of St. Germaines.*

DURHAM.

Died.—At *Seaton Carew*, in the 66th year of his age, the rev. Thomas Le Mesurier, *B.D. rector of Haughton-le-Skerne*, near *Darlington*, and formerly *fellow of New college*, in the *University of Oxford.*

ESSEX.

Married.—The rev. W. Wilson, *vicar of Elmstead*, to Miss Anderson, daughter of the late J. Anderson, esq. of *Swinthwaite-hall, in Wensleydale, Yorkshire.*

Died.—The rev. Charles Wood, *M.A.* late *fellow of Baliol college*, and *rector of Tendring.* The living is in the gift of the master and fellows of that society.

HANTS.

Died.—At *Ashley Hill*, near *Lymington*, the rev. William Hooper, *B.D.* formerly *fellow and tutor of University college, Oxford, rector of Meremuncton, Yorkshire*, and *perpetual curate of Milton*, in the *New Forest, Hants.*

LANCASHIRE.

Married.—At *Manchester*, the rev. A. Hepworth, to Miss Bailey.

LEICESTERSHIRE.

Died.—Aged 55, the rev. Samuel Geo. Noble, *rector of Frowlesworth.*

MIDDLESEX.

Married. — At *St. Mary-le-Bone church*, the rev. John George Storie, *rector of Stow Maries, Essex*, to Elizabeth, eldest daughter of sir John Perring, bart. of *Membland House, Devon.*

Married.—The rev. Joseph Duncan Ostrehan, to Anne, youngest daughter of Robert Withy, esq. of *Buckingham-street.*

Died.—In the 82d year of his age, the rev. Colston Carr, *LL.B. vicar of Ealing.*

MONMOUTHSHIRE.

Died.—Aged 70, the rev. John Evans, *vicar of Newport*, and formerly *fellow of Worcester college, Oxford.*

NORTHAMPTONSHIRE.

Married.—The rev James William Arnold, *M.A.* son of the late George Arnold, esq. of *Ashby Lodge*, and *Mirables in the Isle of Wight*, to the lady Mary Howard, third daughter of the late earl of Wicklow.

Married.—The rev. John Lucas Sutton, *vicar of Weekley*, and *rector of Oakley Parva*, to Miss Bowan, of *Euston Place, New Road, London*

Married.—The rev. John Otter, of *Walgrave*, to Mary, eldest daughter of John Scott, esq. of *Penge Place, Surrey.*

Died. — The rev. Charles Proby, *rector of Stanwick*, and *a prebendary of the cathedral of Lincoln.*

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Died.—In his 56th year, the rev. C. H. Tuffnell, *vicar of All Saints, Northampton*, and formerly of *Trinity college, Cambridge, B.A.* 1791.

NOTTINGHAMSHIRE.

Married.—The rev. Edward Anderson, *rector of Hickling*, to Ann, youngest daughter of the late Dr. Paley, *archdeacon of Carlisle.*

OXFORDSHIRE.

Married.—The rev. Mr. Abbiss, to Elizabeth, daughter of the late W. R. Stanente, esq.

Married.—By the hon. and right rev. the lord bishop of Oxford, the rev. Newton Smart, *B.A.* of *University college, Oxford*, to Mary Susanna, only child of Stephen Groombridge, esq. *Blackheath, Kent.*

Married.—The rev. Francis Lear, *M.A. fellow of Magdalen college, Oxford*, to Miss Isabella Majendie, fourth daughter of the Bishop of Bangor.

Married.—George Rowley, *D.D. master of University college, Oxford*, to Juliana Elizabeth, youngest daughter of the late rev. Thomas Ripley.

Died.—At Steeple Aston, aged 59, the rev. Robert Lamlee Kening.

SOMERSETSHIRE.

Married.—At St. Stephen's church, Bristol, the rev. James Evans Philips, *M.A.* of *Queen's college, Oxford*, to Mary Anne, second daughter of Benjamin Bickley, esq. of *Bristol.*

Died.—The rev. T. A. Salmon, *prebendary of Wells*, and *rector of Rodney Stoke, Somerset.*

Died.—Aged 30, the rev. R. Darch, *rector of Milverton.*

Died.—At Ilminster, the rev. J. H. Mules, *vicar of Ilminster and Muchelney*, and upwards of 30 years *master of the Free Grammar School* at the former place.

SOUTHAMPTON.

Married.—The rev. William Gooch, only son of colonel W. Gooch, and grandson of sir Thomas Gooch, of *Benacre Hall*, bart. to Anne, daughter of the late Herbert Newton Jarritt, esq. of *Grove Place*, near *Southampton*, and of *Golden Grove*, in the island of *Jamaica.*

SURREY.

Married.—The rev. J. E. Gibson, of *Cobham*, to Caroline, youngest daughter of Henry Swann, esq. M.P. for *Penryn.*

SUSSEX.

Died.—At *Guildford*, the rev. Thomas Russell, upwards of 30 years *rector of West Clandon.*

Married.—The rev. P. Thomas Hicks, *rector of Ardingly*, to Catherine, youngest daughter of the late Admiral Peyton, of *Wakehurst Park.*

WARWICKSHIRE.

Married.—The rev. J. M. Knott, of *Lincoln college, Oxford*, to Ann Maria, eldest daughter of E. P. Reading, esq. of *Fenny Compton.*

Died.—In his 62d year, the rev. Edward Trotman, *vicar of Radway and Ratley, and perpetual curate of Chesterton.*

WILTSHIRE.

Married.—The rev. John Andrew Methuen, *vicar of Corsham*, and youngest son of the late Paul Cobb Methuen, esq. to Louisa Mary, youngest daughter of John Fuller, esq. of *Neston Park.*

WORCESTERSHIRE.

Married.—The rev. Robert Vaughan, of *Worcester*, to Susan, second daughter of Captain Ryall, of *Weymouth.*

YORKSHIRE.

Married.—At *Moreton Say*, the rev. Charles Cooper Cholmondeley, of *Brasenose college, Oxford, rector of Marton*, eldest son of Charles Cholmondeley, esq. of *Knutsford*, to Mary, only daughter of the late rev. Reginald Heber, of *Malpas, Cheshire*, and *Hodnet, Shropshire*, and sister of Richard Heber, esq. M.P. for the university of *Oxford.*

Married.—The rev. W. D. Willis, *M.A. vicar of Kirkby in Cleveland*, to Dorothy youngest daughter of the late William Stevenson Preston, esq. of *Warcop Hall, Westmorland.*

Married.—At *Maldon*, the rev. Wm. Vernon, *incumbent of Grimbleton*, to Miss Kemball, of the former place.

Married.—The rev. T. Wood Simpson, *rector of Thurnscoe, Yorkshire*, to Mary, daughter of Mrs. Welch, *of Harley-street, London.*

Married.—The rev. John Halton, *rector of St. Peter's, Chester*, and *vicar of Clapham*, to Margaret, third daughter of the late Nicholas Taylor, esq. of the *Island of Antigua.*

Married.—The rev. Henry Bowen Cooke, to Julia Mary, daughter of W. R. L. Serjeantson, esq. of *Camp Hill.*

WALES.

Married.—By the rev. Nicholas Roch, D.D. the rev. J. Strange Dandridge, *M.A. fellow of Worcester college, Oxford*, to Susan, second daughter of W. Williams, esq. of *Tenby, Pembrokeshire.*

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Died.—After a short, but severe illness, the rev. Thomas Lloyd, *M.A. curate of Llannost*, in the diocese of *St. Asaph*. He was formerly a scholar of *Jesus college, Oxford*.

SCOTLAND.

Married.—At *Winfield House, East Lothian*, the rev. W. Walter, *M.A. of St. John's college, Cambridge*, to Lillias, daughter of the late Spencer Cochrane, esq. of Whinfield.

Died.—At *Raynie, Aberdeenshire*, aged 79, the rev. James Milne.

IRELAND.

Married.—At *St. Kevin's church, Dublin*, the rev. F. Synge, of *Rathmure castle, King's County*, to Julia Anne, third daughter of the late colonel Edward Macdonnell, of *Newhall, county of Clare*.

Died.—The rev. Thomas Radcliffe, *rector of Ardmore*, in the county of *Antrim, Ireland*.

MONTHLY LIST OF PUBLICATIONS.

A Respectful Letter to the Earl of Liverpool, K. G. First Lord of his Majesty's Treasury, &c. &c. &c. occasioned by the Speech imputed to his Lordship at the Isle of Thanet Bible Society Meeting, October 17th, 1821. By the Rev. H. H. Norris, M.A. Perpetual Curate of St. John's Chapel, Hackney; Prebendary of Llandaff, and Chaplain to the Earl of Shaftsbury. 7s.

The Collects prefixed to the Epistles and Gospels, in the Liturgy of the United Church of England and Ireland, catechetically explained; with a View to promote in the Minds of young Persons an early Veneration and Attachment for the Book in which they are contained, the Church by which they are provided, the holy Source from which they are derived. By the Rev. John Radcliffe, M.A. Rector of St. Anne, Limehouse, Middlesex; Vicar of Teynham and Doddington, Kent; Chaplain to the Lord Bishop of Bath and Wells; and formerly Fellow of Brasenose college, Oxford. 12mo. 5s.

Observations on the Metrical Version of the Psalms, made by Sternhold, Hopkins, and others: with a View to illustrate the Authority with which this Collection was at first admitted, and how that Authority has been since regarded, in the public Service of the Established Church of England; and thence to maintain, in this venerable Service, the Usage of such Metrical Psalmody only as is duly authorized. With Notices of other English metrical Versions of the Psalms. By the Rev. Henry John Todd, M. A. F.S.A. Chaplain in Ordinary to his Majesty, and Rector of Settrington, County of York. 8vo. 4s.

Six Village Sermons on some of the relative Duties. By the Rev. Edward Berens, M. A. late Fellow of Oriel College, Oxford. 1s. 6d.

The Apostolic Labour of a Church of England Association; a Sermon, preached in the Abbey Church, Bath, on Thursday, April 25th, 1822, before the Bath District Society for Promoting Christian Knowledge. By the Rev. C. M. Mount, M.A. late fellow of Corpus Christi College, Oxford; Rector of Helmdon; and one of the Ministers of Christ Church, Bath. 1s. 6d.

A Sermon addressed to the Members of Three Benefit Clubs, assembled for Public Worship at the Chapel of Ease in Billericay, on Whit Monday, May 27th, 1822. By the Rev. John Thomas, A.M. Vicar of Great Burstead, Essex, and Chaplain to his Royal Highness the Duke of Sussex. 1s.

A Sermon, preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts; at their Anniversary Meeting, in the Parish Church of St. Mary-le-Bow, on Friday, February 15, 1822. By the Right Rev. William, Lord Bishop of Llandaff, together with the Report of the Society for the Year 1821, to which are annexed Lists of the Society's Missionaries, Catechists, and School-masters, and of the incorporated and associated Members of the Society. 4s.

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Farewell, a Sermon, preached in the Parish Church of St. Mary, Islington, on Sunday, June 20, 1822, on Occasion of resigning the Lectureship of that Parish. By the Rev. George Gaskin, D.D. Prebendary of Ely, and Rector of St. Bene't Gracechurch, London, and of Stoke Newington, Middlesex. 1s. 6d.

Sermons, on Confirmation, and an Address delivered after administering that holy and apostolic Rite. By the late Right Rev. Theodore Dehon, D.D. Bishop of the Diocese of South Carolina. 1s. 6d.

An Appeal to Revelation in support of the Doctrine of the Divinity of Christ: being a Series of Six Lectures delivered in the Parish Church of Great Coggeshall, Essex, during the Season of Lent, 1822. By the Rev. E. W. Matthew, Vicar. 8vo. 6s.

The Dangers to which the Church of Christ is exposed, both from without and within: a Sermon, preached at the Primary Visitation of the Right Rev. Lord Bishop of Winchester, on Wednesday, June 12, 1822, in the Parish Church of Kingston upon Thames. By Joseph Allen, M.A. Prebendary of Westminster, and Vicar of Battersea. 4to. 1s. 6d.

A Sermon, on the Sacrament of the Lord's Supper. By the Rev. S. E. Phorscat, M.A. 1s.

The Duty and Importance of Free Communion, among real Christians of every Denomination, especially in the present Period; with some Notices of the Writings of Messrs. Booth, Fuller, and R. Hall, on this Subject. 1s. 6d.

A Charge, delivered to the Clergy of the Diocese of Winchester, at the Primary Visitation of that Diocese in June and July, 1822. By George Tomline, D.D. F.R.S. Lord Bishop of Winchester, Prelate of the Most Noble Order of the Garter. 4to. 2s 6d.

Sermons, on Subjects Doctrinal and Practical. By the Rev. Henry White, A.M. Curate of Allhallows, Barking, Tower-street, &c. &c. 2 vols. 8vo. 1l. 4s.

A Vindication of the End of Religious Controversy, from the Exceptions of the Right Rev. Dr. Thomas Burgess, Lord Bishop of St. David's, and the Rev. Richard Grier, A.M. By the Rev. J. M. D.D. F.S.A. 8vo. 8s.

The Athanasian Creed vindicated, with a Prefatory Letter to the Archdeacon of Cleveland, and an Appendix on Archbishop Tillotson's presumed "Wish that we were well rid of it." By the Rev. James Richardson, M.A. of Queen's College, Oxford, Vicar of Huntington, one of the Vicars Choral of York Minster, and Curate of St. John's. 3s. 6d.

A Vindication of certain Strictures on a Pamphlet entitled "Remarks, &c. Oxford, 1820," in Answer to "a Reply, &c. Oxford, 1821." By the Rev. S. Lee, Professor of Arabic in the University of Cambridge. 3s.

A Discourse on the Institution of the Holy Sacrament, abridged from Bishop Jeremy Taylor's Worthy Communicants. By a Member of the Established Church. 4s.

Lectures on the Psalms. By the late Rev. John Ewart. 8vo. 10s. 6d.

Sermons. By Jonathan Walton, B.D. Trinity College, Rector of Birdbrook. 2 vols. 8vo. 1l. 1s.

The Conduct to be pursued by the Clergy of the Church of England, with respect to the Evils of Blasphemy and Enthusiasm considered, in a Sermon, preached in the Abbey Church of St. Alban's, on Tuesday, July 9, 1822, at the Visitation of the Right Hon. and Right Rev. the Lord Bishop of London. By the Rev. D. W. Garrow, D.D. Rector of East Barnet, Herts.

The Responsibility of the Christian Priesthood considered, in a Sermon, preached at the Archdeacon's Visitation, held at Thirsk, July 3, 1822. By George Pellew, A.M. Vicar of Sutton Gattie's, Yorkshire. 1s.

Hortus Anglicus; or, the Modern English Garden: containing an easy Description of all the Plants which are cultivated in the Climate of Great Britain, either for Use or for Ornament, and of a Selection from the established Favourites of the Stove and Green-house; arranged according to the System of Linnæus; including his Generic and Specific Characters; with Remarks on the Properties of the more valuable Species. By the Author of the British Botanist. 2 vols. 12mo. 16s.

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LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

A Chart of all the Public and Endowed Free Grammar Schools throughout the Kingdom, shewing, at one view, the County, date of Foundation, Founder's Name, Head Master's Name and Salary, Number of Scholars on Foundation, Latin and Greek Grammars used, Names of Patrons, and University Advantages, is preparing for publication.

Mr. Hogg has in the Press, a new Edition, with considerable Improvements, of his "Concise and practical Treatise on the Growth and Culture of the Carnation, Pink, Auricula, Polyanthus, Ranunculus, Tulip, and other Flowers. In one Volume, 12mo.

Moral Hours, a Poem from the Pen of the Rev. J. Jones, M.A. is in the Press.

Sixteen Practical Sermons, by the Rev. Richard Postlethwaite, Rector of Roche, will soon appear.

Mrs. C. Hutton, Author of the Tour of Africa, will soon publish Memoirs of the Queens of England, with a Sketch of the Kings.

Mr. Allan Cunningham is prepasing for publication, in four small Octavo Volumes, Scottish Songs, ancient and modern; with Notes, a Critical Introduction, and Characters of the most eminent Lyric Poets of Scotland.

Mr. Gideon Mantell is preparing a Description of the Strata and Organic Remains of Tilgate Forest; with Observations on the Beds of Limestone and Clay that alternate in the Iron-Sand of Sussex, and numerous representations of extraordinary Fossils discovered.

The History and Antiquities of Lewes, by the Rev. T. Horsfield and J. W. Woollgar, with the Natural History of the District, by G. Mantell, will soon appear in a Quarto Volume, with numerous Lithographic Prints.

Mr. Thomas Nuttall will soon publish, Travels into the Arkansa Territory, with Observations on the Manners of the Aborigines; illustrated by a Map and other Engravings.

The Political Life of his Majesty George the Fourth, is preparing for publication, in one Octavo Volume.

POLITICAL RETROSPECT.

THE Marriage Act-amendment Bill has been carried through both Houses of Parliament by large majorities, and has received the royal assent. Of the principle of the new enactment we have already expressed decided approbation—but serious alarm is entertained in many quarters respecting the difficulty of carrying it into effect. We shall furnish our readers next month with an abstract of the statute.

The lateness of the season to which the Session of Parliament has been prolonged, appears at last to have indisposed all parties to a continuance of their sittings. Great exertions have been made to wind up the business, and many Bills have been withdrawn upon an understanding that they will be reproduced next year. Among these we particularly notice the Prison-regulation Bill, the Bill for legalizing the sale of beer in private houses, and Mr. Nolan's measures for the improvement of the Poor Laws. If Mr. Nolan is able to enforce a better system of parochial book-keeping, and to provide for the re-

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gular publication of the names of all persons receiving parochial relief, he will confer a very considerable benefit upon the country. But we doubt whether his object will be obtained by appointing the magistrates of the district to the office of auditors. A more effectual plan would be to authorise every person who may be assessed at twenty pounds or upwards, in the books of any parish, to demand a written or printed account of the annual receipt and expenditure. This would be an effectual check upon local extravagance, partiality, and peculation.

The Beer-Bill was hunted down with great spirit by the brewers and inn keepers. And Mr. Brougham, who has suddenly diverted his attention from public education to public-houses, is now at leisure to contrast this overwhelming opposition to his new scheme, with the temperate resistance which he formerly experienced from the Universities and principal schools. We congratulate him, however, upon the visible alteration in his views. He has neglected to redeem his pledge of bringing in an Education Bill, and thereby tacitly admitted the impracticability of his favourite plan, and the absence of that urgent necessity for more schools, in which he had persuaded a large portion of the community to believe. We trust that he will be more firm in his encounter with the Brewers — for the existing laws against drunkenness are avowedly ineffectual,—and it may be worth while to try whether the labouring classes who are now forced to resort to an ale-house for their beer, might not carry it home quietly and drink it with their families, if they were permitted to purchase it at the grocers or the bakers.

The Parochial Collection for the Irish has succeeded beyond all former example. In towns the contributions have been most splendid—and even in country parishes where the occupiers are themselves distressed, and are burdened with the support of an immense mass of pauperism, something is still found for the suffering Irish. It may reasonably be doubted whether such a call was prudent or proper—but one effect must be produced by the manner in which the call is answered. Ireland cannot but perceive the gross imposition which is practised upon her by those who represent the English as her enemies.

NOTICE TO CORRESPONDENTS.

S. N. and *Cler. Ebor.* shall appear.

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THE

CHRISTIAN REMEMBRANCER.

No. 45.] *SEPTEMBER*, 1822. [VOL. IV.

RELIGION AND MORALS.

SERMON ON ENTICEMENT TO SIN.

PROVERBS I. 10.

My son, if sinners entice thee, consent thou not.

THE concentrated lessons of wisdom, virtue, and piety, which are delivered to us in the book of Proverbs, are introduced in the first chapter by some general directions, which facilitate the practice of particular duties. The admirable judgment of king Solomon is manifested by the adoption of this plan. For an unconnected, and uncombined mass of special instructions, however useful to those who are acquainted with the outline of their duty, may produce in the first instance little or no effect, if they are addressed without preface to the clouded understandings, and frail inclinations of men. But Solomon's opening chapters, and more especially his first, contain a valuable summary of all that is to follow: the foundations of duty are laid solidly and deeply, and it is in the power of every one by whom those foundations are not neglected, to erect a corresponding superstructure. All the pithy maxims which we gather from the middle of this good book, all the directions which are to assist us in the regulation of our hearts, in the due employment of our time, in the correction of our tempers, in the government of our tongues, in our common intercourse with our friends, and our more extensive intercourse with our fellow creatures, all these will be vain if we attempt to obey them one by one without systematic endeavours, or general plans of conduct. But at the same time they will be eminently useful, if we attend to the opening admonitions of the wise man, and by a persevering compliance with his first commands, enter upon the straight road which leadeth to eternal life.

After a brief explanation of the nature and advantages of a proverb, the first sentence uttered by king Solomon is this, *The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction.* And the second is like unto it in weight and truth; *My son, hear the instruction of thy father, and forsake not the law of thy mother, for they shall be an ornament of grace unto thy head, and chains about thy neck.* The fear of the Lord, and obedience to parents are followed in the next verse by the words of my text, *My son, if sinners entice thee, consent thou not.* Here therefore we have the three first, and most general precepts of Solomon; and they prove that we are not left in this book to the guidance of *particular* lessons, but that solid foundations for *universal* uprightness and holiness are laid in the very outset of the work. Let modern teachers instruct after the

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pattern of the king of Judah, let modern hearers listen obediently to his inspired requisitions, let the fear of the Lord, and obedience to parents, and a constant refusal to follow the sinners that entice us, be duly pressed on the one hand, and duly observed on the other, and the effects will soon be visible in the general improvement of our morals, in the fervour, in the universality, and in the sobriety of our faith.

Our particular attention shall be turned for the present to the last of Solomon's three great principles; we will consider the nature of temptation in general; the means of avoiding, or of overcoming it, which are described in the verses that follow my text; and the necessity and certainty of still greater assistance than any that Solomon has pointed out.

The passage contained between the 10th and 20th verses of the chapter, describes a temptation or incitement to one particular species of crime, viz. to robbery and murder. *They say, come with us, let us lurk privily for the innocent without a cause, let us swallow them up alive as the grave, and whole as those that go down into the pit. We shall find all precious substance, we shall fill our houses with spoil. Cast in thy lot among us, let us all have one purse.* These words are supposed to be spoken by such as entice you to sin. A particular evil action is selected for an example, and the motives by which men are induced to commit it, are briefly and plainly set forth. In the first place, the action is represented as very easy; no resistance is dreaded from those whom the robbers are about to injure; they pretend that they can swallow the prey alive as the grave; and whole as those that go down into the pit. And this circumstance occurs on most occasions, when we are tempted either by Satan, by our fellow creatures, or by ourselves. The facility with which a wicked act may be committed, the ease with which detection may be rendered difficult, if not impossible, suggests itself to all our hearts when we are inclined to sin. But what does that half of the suggestion which is true, (for the latter half, viz. that we shall easily contrive to escape detection, is among the greatest of the impositions which are practised upon us by Satan) what does the true half really teach? Will any wise man venture to affirm, that the facility with which an action may be performed is a guarantee of its honesty or its worth? What valuable thing do we enjoy that can be procured or retained with ease?—The first circumstance therefore which attends a wicked action is one against which the prudent should be ever on their guard. When you feel, in the outset at least of your career, that one course of behaviour is much easier than another, suspect that it will lead you to an unhallowed goal. You are not born to uninterrupted gratification; there is much apparently innocent pleasure from which we must abstain; there are many trying vexations which we must voluntarily undergo; they may be avoided, as the tempter tells us, easily, by sin; our faults may be concealed by deceit and lies, our appetites may be indulged by neglecting the claims of benevolence, or in a more envenomed course of guilt we may lay wait for blood, and destroy those who would lead to our exposure and punishment, as completely and as rapidly as the grave. But there is nought in these enticing words to which if you are prudent, you will consent. It is only the first step in sin which is easy; those that enter far within its courts will find that the road is set with thorns.

The next argument by which the tempter assails our innocence and scruples, and it is one which he uses with far greater effect, is the pleasure and enjoyment which sin will procure. *We shall find all pre-*

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cious substance, we shall fill our houses with spoil. Cast in thy lot among us; let us all have one purse. Following up the example of a temptation to plunder or dishonesty, the tempters in these words set before us the rewards of iniquity. In the first place the act was easily done; in the second, it will lead to very desirable consequences. The object of our search will, as it is pretended, be accomplished. If we seek unlawful gain, it shall be obtained in full measure; others, we shall be told, have succeeded in the same pursuit; and we shall all have one purse. If on the other hand you seek to gratify your malice and revenge; you will be told, in the hour of temptation, that this can be speedily effected, and that when your enemy is ruined by your interposition you will gaze upon his sufferings with delight. It is the same with an undue desire of aggrandisement. We fancy that such a pursuit may be successfully managed by sacrificing family, friends, and country to our ambition. *We shall find all precious substance; we shall fill our houses with spoil.* These words are sounding incessantly in the ears of the turbulent and factious, and there is nothing from which they shrink in order to bring these words to bear. In short, every irregular and inordinate appetite holds out the prospect of its peculiar gratification; and by means of that prospect seduces us to transgress. There is no absurdity, to which men are not willing to give credit when temptation is upon them, and promises to grant what they desire. The most improbable expectations of successful guilt are entertained with as great confidence as the sober promises of virtue. We persuade ourselves that the common order of events will be suspended that we may reap the fruits of our disobedience to God. We are told that honour, wealth, and comfort, and sometimes even that a peaceful and quiet conscience may be enjoyed, after we cease to have the smallest right to any one of them. An alliance is formed between the tempter and our own passions; we are thus lulled into a dangerous, and often a fatal security; the wicked say, come with us, cast in thy lot among us, *let us lay waste for pleasure, and lurk privily for reward.*

My son, walk not thou with them, refrain thy foot from their path. For their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. The meaning of the last sentence is fully explained by the verses which precede and follow it. Having warned his son not to walk in the path of the wicked, in the path which had been described above as so pleasant and profitable, Solomon gives a reason for this salutary advice, viz. that the description is false; that it is spread like a net for the purpose of catching the unwary; that it will destroy the soul, as the fowler destroys his prey; that no time should be lost in pointing out the snare; that the real nature and consequences of sinful gratification should be explained to the inexperienced youth, to guard him from that pit whence it is so difficult to return.

This explanation of the words is confirmed by the conclusion of the whole passage. *They lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain, which taketh away the life of the owners thereof.* Dwelling still upon that particular branch of temptation which leads some wretched individuals to rapine and murder, the wise man points out the insuperable distance of the reward which was promised from the reward which was obtained. The enticers had said, "we will lay wait for innocent lives, we shall find precious substance, we will fill our houses with spoil." But experience speaks a different language, and tells

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them that they lay wait for their own destruction, and seek privily for their eternal ruin. Thus did Solomon attempt to lay the net before his son; thus is it laid in his writings before all our eyes. He points out the snares which sin spreads for the soul. The delusive hopes which the tempter encourages, are contrasted with the lasting misery to which his counsels lead. We are reminded that even a simple and silly bird, would not under these circumstances rush into the net; that we are forfeiting all claims to the title of rational creatures, if we prove ourselves inferior to those who are less excellent in their nature, if we rush with open eyes into the toils of sin, and believe that there is substance, where there is proved to be nothing but a shade.

We are warned, therefore, to consider for our own parts, and to point out to others whom we may be able to influence, the deceitfulness of every expectation by which we are enticed to sin. It will be too late to do this when the temptation has arrived: for in that hour the bird is no longer in possession of his sight, and though the net be visible to every other eye, he is prepared to deny its existence, and to risk his life upon the fact. But our acquaintance with the snares of guilt and sin, our conviction of their reality, of the slavery to which they necessarily lead, and of the consequent advantages of keeping far from them, must be formed in our days of comparative innocence, in our seasons of solemn and serious reflection, in our meditations upon the promises and precepts of God, and on the course into which we shall be hurried if we follow the corrupt propensities of our hearts.

When we first offend on trifling subjects we should inquire whether on that occasion the tempter's promise was made good. Are the heedlessness, and inattention, and petty perverseness of our infancies, attended with any of the recompences which a wise man can covet? Our childish gratifications are eagerly pursued, and dearly purchased, and they should enable us to discern the net which is stretched out for our ruin. If every one who has not yet deserted the line of duty, would reflect upon what he witnesses in the fate of those that have; if every one who has stepped aside from the narrow path, but subsequently returned, would remember what he suffered at the period of his deviation, we might all be able to form a sufficiently accurate estimate of the wages and effect of sin. Do not the innocent who behold without participating in iniquity, and the person of doubtful character who has occasionally transgressed, and the confirmed and open offender who daily breaks his God's law, do not all these concur, when they reflect and tell the truth, in admitting that the sinner "lays wait for his own blood, and lurks privily for his own life?" The upright can hardly be supposed to hesitate in answering this question—for he has but to compare the reflections of his own heart, the peace and serenity which he always enjoys, the grateful recollections upon which he so frequently dwells, and the pleasing prospects to which he looks forward with delight, he has but to compare these with what he sees and hears of the wicked, to satisfy himself that their situations are as different as light and darkness. The character with which unhappily we more frequently meet, the person who has on some occasions grievously transgressed, but is not living in a state of confirmed impiety and impenitence, can speak yet more confidently concerning the rewards of sin; he is not compelled to have recourse to observation or hearsay; but his heart knoweth its own bitterness; and he cannot obliterate the remembrance of his transgressions.

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Did they procure the expected and desired gratification? Did they afford him one instant of real enjoyment? Is there any thing they bestowed to which he can look back with satisfaction? The sinners who enticed him to cast in his lot with them, in one instance kept their word—for they had all one purse—one and the same restless and unsatisfied condition; one and the same inability to return, and unwillingness to advance; one and the same guilty conscience, announcing God's wrath, and man's ultimate contempt, and proving that they have lurked privily for their own lives. The notorious profligate, whenever he permits himself to pause, will be found in a still less equivocal situation. He has tried all the offers and promises of sin; and found them all equally worthless. "As are the ways of every one that is greedy of gain, and taketh away the life of the owners thereof," so are the lives of every obstinate offender, so shall our lives be if we are numbered among the transgressors. "Our feet will run to evil; and our hands will make haste to shed blood:" we shall endanger and finally destroy our own souls; even in this life we shall be tormented with the stings of intolerable despair; we shall ultimately desire to renounce our allegiance to God; but shall find that no such power has been committed to our hands.

My son, walk not thou in this way—Consider the testimony which all classes unite to bear, and let the net of the tempter be perceived and shunned. Do not deceive yourselves into an opinion that you have no difficulties to encounter. Look to the world around you, and to the world within your bosom, and learn that you will infallibly be enticed by sin. The danger will not be diminished by denying its existence; but it may be resisted and overcome by timely precaution and prudence. Make yourselves, therefore, familiarly acquainted with the arts and deceit of your great spiritual foe. There will be but little chance of succeeding in the Christian contest, if you are not aware of the guile which you will be called upon to encounter. If the net be drawn silently and secretly around you, it will not be drawn in vain. But if early instruction and your own maturer observation make you acquainted with the real situation of men upon earth, if you remember the conditions of your baptismal covenant, and the necessity of striving earnestly and constantly to observe them, these thoughts may give you an insight into the wiles of Satan; may furnish you with a ready answer to his insidious suggestions; may preserve you, as far as preservation can result from our own efforts; may enable you to comply with the weighty injunctions, which are contained in the proverbs of Solomon, and to which the practice we have been considering is an indispensable prelude.

But in enforcing the advantages and the necessity of reflecting upon temptation, upon the delusive promises of sin, and upon the mode in which that delusion may be dissipated, do not let me be supposed to mean that we are sufficient to do this of ourselves, or that the best and most wary man on earth can escape from the net by the mere exertion of sagacity and forbearance. "Lead us not into temptation, but deliver us from evil," is a petition which we should offer from the bottom of our hearts. Unassisted human nature we know from experience to be frail; and the aid of God's Spirit we know from Scripture to be vouchsafed to all who diligently seek and receive it. When we have profited to the utmost by the wise man's precept, when we have carefully surveyed the net which is spread for our destruction, and determined to avoid it with perseverance, we shall still find ourselves perpetually on the brink of being entangled in it, and shall have con-

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stant cause to pray for the Comforter who abides with us for ever. We are bound not merely to watch; but to watch humbly. A proud reliance upon our own superiority to temptation, upon our knowledge of the deceitfulness of sin, upon our experience in the cunning of the wicked One, will subject us as quickly to his dominion, as the most absolute ignorance and darkness. If we really know our danger, we shall put ourselves under the guidance of Him who can alone protect us. Endeavouring to discharge all the particular duties of our station, and grounding that endeavour upon an earnest compliance with the more comprehensive injunctions to which your attention has been called, we shall pray that our faculties may be quickened to perceive, and our resolutions invigorated to avoid, the snares of the flesh and the devil. If we fail in the attempt there can be none to blame but ourselves, since God has promised to assist all that call upon him faithfully; if we succeed there will be none to praise but Him, who hath sent down his Son and his Spirit from Heaven, to redeem, to reconcile, and to sanctify a world of sinners. M. C.

SCRIPTURE CRITICISM.

To the Editor of the Remembrancer.

SIR,

THE interpretation given by Pastorini (alias Walmsley) to the Prophecy of the Locusts in the Apocalypse, appearing to have attracted the attention of some of your correspondents, I beg leave to suggest what appears to me to be a very decisive refutation of it.

The Locusts, that is the Protestants, are, according to Pastorini, to infest the earth for 300 years, and he refers their commencement to the year 1525. Now the Prophetic year consists of 360 days, and Pastorini's own argument should have reminded him of this; for the five months are, according to the use he himself makes of them, months of 30 days; but 300 years of 360 days amount to 108,000 days; and from the last day of December in the year 1525, the latest day of the commencement of Protestantism according to this calculator, to the last day of December 1821, the number of days will be found to amount to 108,102; so that the period for the accomplishment of the Prophecy expired in the course of last year: the 20th of September 1821, being the last of the 108,000 days.

The calculation is easily made by multiplying 296, the number of years from the last day of December 1525, to the last day of December 1821, by 365, and then adding the number of Leap years, and allowing for the 11 days omitted when our Calendar was reformed, and also for the intercalation omitted once in 400 years.

Pastorini's Prophecy has therefore expired.—But the evils which it has assisted in producing in this unhappy country, in which two editions (the 7th and 8th) of the book were published in the course of last year, still survive.

S. N.

P.S. I sent a letter to the *Warder*, a loyal Dublin newspaper, some months ago, containing the above statement. I have not the paper in which it appeared, and I believe I have given it something of a different form. The signature I used to it, was, I believe, *Chronologus*.

To the Editor of the Remembrancer.

SIR,

A CORRESPONDENT in your Number for July, proposes a question as to the proper interpretation of 1 Cor. xv. 36, 37. and very justly, as it appears to me, objects to the notion, that by the *death* of the seed, its *rotting*, and *corruption*, are meant as necessary to the production of the new plant. Indeed, we know, that such corruption is inconsistent with the principle of vegetation. But neither can I concur with your correspondent in his view of the Apostle's illustration, namely, that the death, to which the Apostle alludes, is the death or ripening of the seed.

St. Paul uses an obvious metaphor peculiarly suited to his argument, when he speaks of the death of the seed; meaning, in general terms, the burying of the seed in the earth, its being removed from sight, its being decomposed, *dissolved:* but not meaning to intimate, that as the human body is liable to corruption in the grave, so also is the seed. In the same sense, the parallel passage, John xii. 24. should be understood, a text, which is adverse to the construction of your correspondent Laicus.

Clemens Romanus seems to have interpreted the words of St. Paul in the way, which I propose, in a chapter of which I beg to subjoin the following literal translation. (Clem. ad Cor. Epist. c. 24.) And be it remembered, that St. Paul commends Clement as his fellow labourer, and one of those, "whose names are in the book of life." (Phil. iv. 3.)

"Let us consider, beloved, how the Lord continually showeth to us the future resurrection, of which he hath made the Lord Jesus Christ the first fruits, having raised him from the dead. Let us behold, beloved, the resurrection, which taketh place at all times; day and night declare unto us the resurrection: the night betaketh itself to rest, the day ariseth, the day departeth, the night cometh on. Let us behold the fruits, in what manner the sowing of the grain is performed. The sower goeth forth, and casteth the seed upon the earth, and, the seed being cast, which falleth upon the earth naked and dry, it is *dissolved:* (διαλύεται,) then after its *dissolution* (ἐκ τῆς διαλύσεως,) the greatness of the providence of the Lord causeth its resurrection, (ἀνίστησιν αὐτὰ,) and from one more increase and produce fruit."

The *dissolution* (διαλύσις) of Clement, corresponds with the *death* (ἀποθάνῃ,) of St. Paul. The passage of Clement may be regarded as a paraphrase of the text of St. Paul: and the pious fellow-labourer addressing the same Corinthian church will be deemed a sound commentator on the expressions, which are now under consideration.

I am, Sir,

Your's, &c.

CLER. GLOC.

BIBLICAL ILLUSTRATIONS.

(Continued.)

Cities destroyed by Divine Power.

Gen. xix. 25.

"And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."

THE Gallas of Mocurra (an African nation) have a tradition that a large city formerly occupied the place of the lake Ashangy (about three days journey in circumference), and that it was destroyed by God in anger, with his own hand.—*Pearce's Narrative. Salt's Travels.*

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URIM AND THUMMIM.

Exod. xxviii. 30.

"And thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his breast before the Lord continually."

The breast-plate in which the mysterious stones of the Twelve Tribes were fixed, was called *Essen*, which in Greek signifies the Oracles. The Greeks also themselves called it the Oracle, from a conviction of its oracular powers.—*Joseph. Antiq.* B. 3. C. 7. s. 5, and B. 3. C. 8. s. 9.

Lucian mentions as an extraordinary appendage to the statue of Juno, in the great temple of Hierapolis, a jewel on her head, which they call the lamp, from its lustre; by night, he adds, it shines with such a splendour as to light the whole temple; though in the day time it is less bright, and has the appearance of a pale fire.—*Lucian de deâ Syria.* 506.

In the town of Cincinnati, on the banks of the Ohio, a few years ago, was found a singular relic of Antiquity, on the fall of a large portion of the bank of the river. It is a green stone, twelve inches in every diameter, divided into twelve sides, each side into twelve equal parts, and each part distinguished by characteristic engravings. What these engravings represented, none of my informers could describe. Some told me they were irregular etchings of which nothing could be made, and others affected to see in them the most scientific design, embracing a mystery, the clue of which it was impossible to find. The fate of this beautiful object so interesting to science and the history of former times, is not to be traced with the precision to be desired. It is said that a stranger, enamoured of its characters, procured and took it down the river, and it has since found its way to the federal city, and to the cabinet of arts in Philadelphia.—*Ashe's Travels in N. America*, vol. ii. p. 202.

As the prophets of the Hebrews had oracular answers, so the Indian Magi, who are to invoke Yo, He, Wah, and mediate with the supreme holy fire that he may give rains, have a transparent stone of supposed great power, in assisting to bring down the rain when it is put in a bason of water; by a reputed divine virtue, impressed on one of the like sort in time of old which communicates it circularly. This stone would suffer a great decay, they assert, were it even to be seen by their own laity; but if by foreigners, it would be utterly despoiled of its divine communicative power. A Cheerake prophet had a carbuncle nearly as big as an egg, which they said he found where a great rattle snake lay dead, and that it sparkled with such surprising lustre, as to illuminate his dark winter house, like strong flashes of continued lightning, to the great terror of the weak, who durst not, upon any account, approach the dreadful fire-darting place, for fear of sudden death. When he died, it was buried with him according to custom, in the town house of Tymāhse, under the great beloved cabin, which stood in the westernmost part of that old fabric, where they who will run the risk of searching, may luckily find it; but if any of that family detected them in disturbing the bones of their deceased relation, they would resent it as the basest piece of hostility.

Not long ago, at a friendly feast, or feast of love in Florida, during the time of a long continued drought, I earnestly importuned the old rain-maker, for a sight of the pretended divine stone, which he had assured me he was possessed of; but he would by no means gratify my request. He told me, as I was an infidel, literally, "one who shakes hands with the accursed spirit," and did not believe in its being endued with a divine power, the sight of it could no ways benefit me; and that as their old unerring tradition assured them it would suffer great

damage in case of compliance, he hoped I would kindly acquiesce; especially, as he imagined I believed that every nation of people had certain beloved things, which might be easily spoiled by being polluted.—*Adair*, p. 88.

The people of Manta, in S. America, paid particular attention to a certain precious stone, an emerald it was, and *reported* to be as large an ostrich's egg. This jewel was always shewn publicly at their solemn feasts, and the Indians came from all parts about to see and adore it, and make offerings of other emeralds to it, for this the priests told them was the most acceptable of all they could make.—*Harris's Coll.* vol. i. p. 786.

BURNING BUSH.

Exod. iii. 2.

"And the Angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush; and he looked, and behold the bush burned with fire, and the bush was not consumed."

Dion Chrysostom mentions that the Persians relate a story concerning Zoroaster, whose love of wisdom and virtue leading him to a solitary life upon a mountain, he found it one day all in a flame, shining with celestial fire, from the midst of which he came without any harm, and instituted certain sacrifices to God, who, he declared had appeared to him.

Illustrations from Natural History.

CRANES AND STORKS.

Jeremiah viii. 7.

"Yea the stork in the heaven knoweth her appointed time."

The storks come here (Bagdad) about the middle of March in great abundance, and return again some time in July with their young which are hatched here. They make their nests on the tops of the highest buildings, such as the columns of the Mosques. About the middle of June they begin to teach their young to fly, the parents always attending, and about the end of the month they begin to lengthen their flights, and are seen to go away in the morning early, and not return until evening, this they always perform in three or four squadrons or divisions, in a very regular manner. About the middle of July they all combine about two hours before sun-set, in three or four divisions. They then soar higher than usual, and make several circuits about the city and adjacent country. This they repeat daily, with such regularity and seeming obedience to their chief (who always is single and foremost) that it delights and surprises every beholder. At length the 25th of July arrived, the day on which they took their final departure for this year. Early in the morning they all collected and formed themselves into four divisions, and flew, or rather sailed, round the city, very leisurely and not very high, then continued hovering some time near together as if in consultation; and about eight in the morning they flew straight away very swiftly to the N.W.

The storks pay an annual visit to Turkey, they arrive in vast numbers about the middle of March, and always in the night. They arrange their progress very systematically. They send forward their scouts who make their appearance a day or two before the grand army, and then return to give in their report, after which the whole body advances, and on its passage leaves during the night its detachments to garrison the different towns and villages on their way. Early in October they take their departure in the same manner, so that no one can know from whence they come or whither they go. They are known in the night time to leave all the villages, and have been seen in the air like immense clouds. They leave none behind but those who from infirmity or accident are unable to fly. A person who, at the season of their departure, was in the habit of coming from the interior, told me, that on his journey the year preceding, he had seen thousands and hun-

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dreds of thousands of them near the banks of a river, and that they annually assemble there, and when the general sees that his whole army is collected, he at a given moment sets them in motion, leaving a detachment no doubt to bring up the stragglers —P. 125. *Travels in Turkey, Italy, and Russia, by Thos. Macgill,* vid. p. 77.

On the way from Tenedos (towards the end of August or beginning of September,) we were amused by vast caravans or companies of cranes, passing high in the air from Thrace, to winter, as we supposed, in Egypt. We admired the number and variety of their squadrons, their extent, orderly array, and apparetnly good discipline.—*Chandler's Travels,* p. 21.

On the 9th of March, we saw a company of cranes returning from their winter quarters, flying in orderly array over Smyrna, northward. Another soon followed, and then many, some by day, when they are seen changing their figure and leader, some by moonlight, when they are heard high in air repeating their noisy signals.—*Chandler's Travels,* p. 81.

BALGUY'S ADVICE TO AN UNMARRIED LADY.

THE new edition of Dr. Balguy's works contains several pieces never before published. Among them is his Advice to an unmarried Lady, the principal part of which will be found in the following extract :—

First, then, if you would avoid misery, expect not to be happy.

This may seem a strange tale, but I am going to explain it. I only mean that you must not expect happiness pure and unalloyed. Think not that you are entering into a state of perpetual love, and joy, and peace. For no such state was ever found, or ever will be found on this side the grave. Even the Sparkler (in the Guardian) who was content to be easy here, and happy hereafter, expected a great deal too much. Care and anxiety in a thousand shapes are the lot of humanity; and you may as well suppose that marriage should cure you of the head-ache, as that it should free you from grief and uneasiness. Nay, be not discouraged, if I venture to foretel that it will produce new uneasiness, of various kinds, and will fill you with numberless fears and disquiets, which in a single state might probably have been avoided.

Things are dealt out with so equal a hand, that whatever increases our joy, usually increases our sorrow too; and I fear we must not pretend that matrimony is any exception to this rule. (This, however, is no argument against it; otherwise one might wish to sleep their whole time, and so lose all the pleasure, as well as escape the pains of life.) All I insist on is only this, that you do not enter on your journey with too high an opinion of the road you are to travel; the dangers and difficulties you are likely to meet will be much less apt to discompose you, when you are prepared to meet them. Whereas, if you look for nothing but purling streams and flowery meadows, the very first appearance of rough ways and stormy weather will quite overpower your spirits, and you will be in danger of sinking under the disappointment.

2. Do not imagine that you are going to marry an angel.

That is, do not expect a man free from human infirmities. The best husbands in the world have their fits of folly, and obstinacy, and ill

humour. Absolute perfection is a visionary thing, to be found only in plays and romances, not in real life. And though men may hide their failings from the world, yet their own families are sure to know them, and to suffer from them. Be assured, therefore, that the man you marry will, in numberless instances, both think and talk, and act unreasonably. Impress this thought so fully in your mind, that you may rather wonder he errs so seldom, than lose your temper, because he errs at all. Consider the behaviour of those persons whom of all others in the world you love best. Their characters are amiable; their examples in a thousand particulars are worthy to be imitated; but have they no faults? are they never in the wrong? Have you found them on all occasions, under all circumstances, in perpetual serenity and good humour? Certainly not. Why then should you expect from a new relation greater degrees of wisdom and goodness than you have experienced in your old ones? Believe me as the world goes, a much less share than that will entitle a man to your indulgence and even your esteem. And perhaps in any case, but that of marriage, you yourself would think so: only you will say that the affection of a husband, if he be really sincere in it, will surely prevent him from behaving ill to his wife, whatever he may do to others. But what is that affection you expect from him? You have lived too long in the world, and seen too much of it to suppose that the raptures of a honey-moon should continue for life. The character of the lover must give place to that of the friend; and where is that friend to be found, who in no instance whatever would give you cause of complaint? Coolness and indifference from those you love would be sure to afford you uneasiness; and yet on the other hand too tender a regard would expose you to perpetual inconveniences and disappointments. Judge, then, if it can be imagined that even the best of friends should at all times keep clear of both extremes; and love you neither more nor less than you yourself would choose. (I make no scruple to suppose that excess of affection would be a misfortune to you, because you have already experienced something like it; and I suppose you would esteem a want of affection a much greater.) Nothing I think has here been said of which you possibly need to be informed: but I judge it of the highest importance that you should reflect on it, and make the reflection habitual. By this means you will learn to bear with your husband's failings, and to be easy under such misfortunes, as it is impossible to prevent. When you hear him talk weakly, or see him act perversely, you will say to yourself, "I knew he was a man." When you find him resolved to follow his own whims, and regardless of the pressing remonstrances you make against them, you will still say "he is a man." Nay, when he is displeased without reason, and treats you with ill humour instead of tenderness and kindness; you will still satisfy yourself with this single reflection—All this is only a human infirmity; it is no more than was of course to be expected from every creature in the shape of a man.

3. Continue a good Protestant as long as you live.

This caution you may think unnecessary; but do you know what it is that distinguishes Popery from all other religions? Nothing so much as its pretences to infallibility. These pretences I hope you will never make; but always be ready to own that you may possibly err. Most people are willing enough to allow this in general, but yet they are quite sure of the contrary in all particular instances. But now I should think it no extravagant computation, if I were to suppose that between this time and the day of

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your death you may fall into eighty or ninety mistakes: I say this on supposition that you have forty or forty-five years to live. Two mistakes in a year is the very least I can allow you. Now I have often observed in myself that I am most frequently mistaken in those cases, where I have been most positive: and I suspect it is the same with other people.

The first time, therefore, after your marriage that you are disposed to be very confident, I would recommend you to consider, whether the opinion you then entertain may not possibly be one of the two mistakes you are to commit next year; and lest it should abate something of your confidence, not to be quite so sure as you otherwise would be. To deal plainly with you, you ought no more to think yourself an angel, than your husband. You are certainly liable to errors and failings as well as he, and as you know this to be true, you should be careful not to forget it. For pray consider, you will certainly allow me to suppose, that your husband is upon an equality with you in point of understanding: I ask no more:—if you grant me this, it is sufficient for my purpose. I say, then, that whenever you think him in the wrong, it is an even chance that you are in the wrong yourself: this you cannot deny, unless you maintain that he is more likely to err; and how should that be if he has as much sense and as sound jndgment as you have? But if as I suppose, there be an even chance, see what follows, viz. that instead of making him the object of your displeasure, for shutting his eyes to reason, you will be uncertain whether you have not shut your own. There is indeed a fault either in your sight or his; but what right have you to decide in your own favour? If none, then I hope you are convinced that you ought to allow your husband to differ from you without any degree of resentment or ill humour: that even, when you blame his conduct, you blame it with diffidence, and suspect that the fault is in yourself; in short, that you will firmly believe one half of his failings to be purely imaginary, and one half of those he shall impute to you to be real.

4. Neither blame nor contradict before company.

For either you will convince your hearers that you are in the right or you will not. If you do, you expose your husband, if not you expose yourself. On the former supposition you pay dear for your victory, in the latter you have a shameful defeat. In general, I believe you will admit this rule to be reasonable; but there are two particular cases which it may be needful to enlarge upon. For, first, you may inquire, whether I would dissuade you from contradicting in your own defence? I mean when your husband has first contradicted you? to which I answer without any doubt, "Never defend yourself at all." As soon as you discern that his sentiments differ from yours, either give up the point, or be silent without being sullen, or change the subject of discourse. I allow that you are in the right and he in the wrong: perhaps too it is of importance that you should convince him. But I must think that you judge very ill, if you attempt to convince him before witnesses. For not to mention how disagreeable, or how ridiculous such disputes must be in respect of your hearers; what good end can you possibly propose by them? You say, to convince. But pray do you find by experience that men are thus convinced? Do they not pique themselves on supporting what they have once asserted, and think their honour concerned in maintaining it? And will your husband be likely in such a disposition, to give up the point in question, and indulge you in a public triumph over his weakness? This I think you will not say. But why should you

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give up the point rather than be? And why may not you as well have the pleasure of a triumph? To the former question I answer, that if you avoid occasions of dispute more frequently than he, the reason is because you have more sense or temper. He is doubtless in this respect under the same obligation: but folly on his part makes your prudence the more necessary. To the latter question I reply, that there is no triumph at all where there is no victory; and no victory where there is no engagement. Now I do not advise you to fight first, and after some time to yield or fly; but to decline the combat entirely. And I must confess I shall ever think it the height of folly, for a woman to run the risk of quarrelling with her husband for no better reason than to gratify her vanity. Wonder not that I speak of quarrelling; for no one who begins a dispute can venture to prophesy how it will end. But you may inquire secondly, whether I would restrain you from contradicting in the presence of intimate friends, or children, or servants. I answer, "yet more in their presence than in that of strangers; lest by imprudence your friends should cease to esteem, and your children and servants should begin to despise you." Disputes between married persons are daggers to those who love them; and I dare even appeal to yourself whether you was ever witness to any thing of this nature without feeling some degree of concern? Why then should you give pain to your friends?—To shew them truly that you are wiser than the man you have married. Alas! you may do this more effectually by allowing your discretion to get the better of your pride; and so leaving him in quiet and peaceable possession of all his mistakes. Such a conduct as this never fails to meet with the approbation of others; and is of all things most likely to endear you to him. But if you pursue the contrary method you will every day give pain both to them and him; and human nature must be different from what it is, before men can receive pain, without being offended, or be often offended, and yet continue to love.

ECCLESIASTICAL HISTORY.

Sketches of the Ecclesiastical History of Great Britain.

No. IX.

From the death of Wilfred, in the year 709, to the desolation of the whole country by the Danes, there is little which deserves notice in the external history of the Church. Bede brings down his narrative to the year 731, and concludes by enumerating the dioceses into which England was divided, and the names of the Prelates in possession: Bertwald, Archbishop of Canterbury, died in the beginning of 731, and was succeeded by Tatwin, a native of Mercia, who received consecration from four Bishops of different Saxon nations, viz. the Bishops of London, Rochester, Lichfield, and Winchester. The Saxon territory was divided into seventeen dioceses. Kent contained Canterbury and Rochester. The whole of Essex was subject to the Bishop of London. The East Angles were divided into the dioceses of Dunwich and Elmham. Wessex contained Winchester and Sherborn, and Mercia was divided into the four dioceses of Lichfield, Lincoln, Hereford, and Worcester. Sussex was committed to the Bishops of Selsey. Northumberland comprized York, Lindisfarne, Hexham, and Candida

Casa. Wales and Cornwall were still in possession of the Britons, and there is no authentic history of their internal state or circumstances. Bede says that they were partly free, and partly tributary to the Saxons. The power of Northumberland was on the point of expiring. The Mercian Kings had obtained a paramount sovereignty over all the territory south of the Humber. And Offa, who succeeded shortly after (anno 757,) to their throne, extended but did not consolidate the dominions of his fathers.

His reign extended to the year 794, and was signalized by his victories over the West Saxons and the Welch, and by the alliance which he cultivated with the Emperor Charlemagne. The principal ecclesiastical transactions in which he engaged, were the foundation of the Abbey of St. Albans, and the erection of a new Archbishoprick in his Mercian territory. In the days of Theodore the metropolitical authority of Canterbury extended over the whole Saxon Heptarchy. But after his death, Northumberland seems to have returned to the jurisdiction of the Archbishop of York; and Offa, desirous of establishing the permanent independence of his kingdom, resolved that the Mercians should not continue subject to a Kentish Prelate. Accordingly he first confiscated the lands which the Archbishop of Canterbury possessed in Mercia, and shortly afterwards decreed that the authority of that see should be confined to Kent, Sussex, and Wessex. Lichfield was raised to an Archbishoprick, and all the Prelates between the Thames and the Humber were required to acknowledge its authority. King Offa was countenanced in this innovation by Adrian, the reigning Pope: and the Popish historians affirm that the measure was proposed and decided upon in a legatine council, and did not result from any temporal authority. In support of this assertion reference is made to the ancient chroniclers and Church historians, and to an epistle from the Legates to Pope Adrian, which has been preserved by the *Centuriatores Magdeburgenses*, and printed in the collections of Spelman and Wilkins. The letter adverts to the journey, and favourable reception of the legates, to the councils at which they attended, the decrees which were passed, and the arguments by which those decrees were enforced. It assures the Pope that the English Kings and Prelates had promised the most scrupulous obedience to his laws. But it is signed by men who lived at different times, and by Bishops whose names and dioceses are alike unknown. It does not contain the most remote allusion to the new Archbishoprick of Leicester. It does not even name the places at which the councils were held. These important particulars are only to be gathered from *Chronicles* of a much later date, and it is impossible to believe that these Chronicles speak the truth, without admitting that the epistle is spurious. The Legates could not have omitted a circumstance of so much importance as the creation of a new metropolitical see by the authority of the Pope. The advocates of that authority may make their election between these conflicting witnesses; but they have no claim to the support of both. The reception of Legates, and the division of provinces cannot both be proved by this inconsistent evidence; and there are marks of fabrication and fraud upon the whole of it, which may perhaps suffice to disprove both the one and the other.

But it is not necessary to investigate the historical argument. Admit the whole for which the Papists contend, and it only amounts to this—Offa, a tyrannical yet able Prince, had profited so well by the precept and example of Charlemagne, that he perceived the advantage of

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appealing to the Pope in a dispute with Archbishops and Bishops. Adrian likewise was aware of the ultimate effect of his interference, and knew that by complying with the King's wishes in the first instance, he should be able to dictate to him in the end. The Legates, therefore, were sent to England for the double purpose of supporting the King's measure, and strengthening the Pope's authority. Jaenbercht, Archbishop of Canterbury, was deprived of half his province in pursuance of this very honourable and Christian scheme.

The division displeased King Offa's clergy, and the first act of his successor restored Canterbury to its rights. Rome was again appealed to, and again consented and confirmed; and a correspondence is preserved between Kenulph, King of Mercia, and Pope Leo, in which his holiness affirms that *Adrian* was not to be blamed for his share in the division of the province, as he had been assured by King Offa that it was universally desired. He admits, however, that Adrian's confirmation was uncanonical, since it violated the privileges conferred upon Canterbury by Gregory the Great. The epistle concludes by reminding Kenulph that Offa had sworn to remit an annual sum of 365 marks to St. Peter, and that no more victories could be expected unless payment was promptly made. Leo appears to have been somewhat too intent upon his *marks*, and is accused in plain terms by the whole body of the English Bishops, of requiring the Archbishops to come to Rome for their palls, in order to extort simoniacal presents and bribes. Their resistance to the claim was not immediately successful, but ultimately the personal appearance of the Prelates was dispensed with, upon condition that their money should be laid at St. Peter's tomb.

The aggrandizement of the Mercians had now reached its term, and the men of Wessex, who had been gradually rising in civilization and strength, reduced the Heptarchy to a single kingdom. This event was evidently connected with the state and progress of Christianity, and led to material changes in them. It is also a noted epoch in English history, and affords a convenient opportunity of adverting to the alteration which had gradually taken place between the landing of St. Austin in Kent, and the accession of King Egbert (in the year 800,) to the throne of England.

Two centuries had elapsed since the Gospel was first preached to the Saxons, and it is doubtful whether the change which had ensued was a change for the better or the worse. The converts of Austin, Paulinus, and Aidan were brave but cruel savages. The subjects of Egbert were corrupt and effeminate monks, or lawless and disobedient soldiers. In a large proportion of this melancholy change neither Christianity nor even Monkery had any hand. The internal wars and divisions of the Heptarchy are sufficient to account for it; and those wars had reduced the nation to a state of the greatest exhaustion, and the King was still hated by his vanquished rivals and newly acquired vassals, when the Danes overrun and destroyed the kingdom. But Christianity might have been expected to counteract those evils, and it is desirable to consider why it failed to do so.

The conversion of the Saxons was not carried on after the apostolic or primitive manner. The first object of the missionaries was to gain the attention of Kings and Queens, and when these were persuaded or bribed to profess themselves Christians, courtiers and subjects followed their example in such numbers, that there was difficulty in baptizing them fast enough. The great majority of the converts knew just as much about the Gospel as the Mexicans, who were christened by the followers of Cortes. The Saxons heard that

Christianity would confer important benefits, but little or nothing was understood of their real nature; and baptism was represented as the only indispensable condition for obtaining them.

This was the original stumbling-block, and the endeavours which were subsequently made to surmount or remove it, were rendered ineffectual by the absence of a parochial clergy. In the first instance the clergy were necessarily confined to the cathedral or mother churches in each kingdom or diocese, and consisted of the Bishop and his assistants. As converts and endowments increased, the dioceses ought to have been subdivided again and again, until a cathedral was erected in every considerable town, and the country portioned out among his priests by the direction of the Bishop. But instead of adopting this plan, the Prelates were generally desirous of retaining their original jurisdiction, and even of extending it when circumstances would permit. The tithes which were granted to the Church at a very early period, were not divided among a resident parochial clergy, but were paid to the Bishop, who seldom visited the remoter parts of his diocese, while that zeal and enthusiasm which should have been sent out into the mountains and forests, was cooped up in monasteries to prey upon itself and waste, and to cover the land in the next generation with sanctified receptacles of immorality and superstition.

The principal sources from which this information is derived, are, in addition to Bede's History, his Epistle to Egbert Bishop of York, the Penitentiary of the same Egbert, and his Dialogue on the duties of a Priest; the laws of Ina, King of Wessex; the letters of Boniface, Bishop of Mentz, to Ethelbald, King of Mercia, and Cuthbert, Archbishop of Canterbury, and the decrees of the councils of Calcluith and Cloveshoe. These are all contemporary authorities, and nothing can more clearly exhibit the weakness of human nature than their statements respecting the primitive Anglo-Saxon Church. Its doctrines wear a strange mixture of Christianity and superstition. The seven sacraments, transubstantiation, communion under one kind, the worship of images, and the prohibition of a general perusal of Scripture were unknown; purgatory, prayers to the Virgin, and the Saints, the celibacy of the Clergy, belief in the supernatural efficacy of relics, and in the merit of good works, were considered parts of true religion. The *Penitentiary* of Bishop Egbert acquaints us with the mode of expiating all imaginable and some unimaginable crimes. He recommends fasts of various lengths, and of greater or less strictness; and their duration and intensity might in every instance be diminished by receiving the holy communion, or paying a fine to the Church.

But monasteries were the great and fatal evil. In their original state they were sufficiently absurd and mischievous, and in their season of degeneracy, which soon arrived, they became a mass of corruption and impurity. Wilfrid, who introduced the Benedictine Order into England, died in the year 709. And it was within thirty years of the decease of this first patron of regular monastic institutions, that Bede wrote his epistle to Egbert. The letters of Boniface are dated in 745, not much later. Bede declares that many towns and villages of Northumberland had not been visited by a Bishop for several years, though tribute was received regularly from them all: he says that there are monasteries without number, useless both to God and man; depriving the king of the soldiers who might defend him against barbarians, and disgracing the monastic name by their luxury and vices. Some monasteries he also describes

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as occupied entirely by laymen, who obtained grants of land from the king, filled the house with a swarm of monks, were elected by these monks to the office of abbot, and then bribed the Bishops to connive at the irregularity of their appointment. The same system was pursued by the wives of the courtiers in the foundation and government of nunneries; and the nuns themselves are described in no very flattering terms.

Boniface speaks in still stronger language. He was a native of England, and anxious to keep up an interest in the country of his birth. It is to this effect that he addresses one of her most powerful kings. "I am informed that your faith is pure, that in many respects you are obedient to the laws of righteousness, and that you give alms to the poor and indigent. But it is also said that you have never entered into the bands of lawful wedlock, nor have accustomed yourself to lead a life of innocence and chastity; on the contrary, that you have formed improper connexions with nuns and holy women, set apart and dedicated to God; that your subjects, corrupted by your example, have given themselves up to debauchery and vice. If such things continue, you must expect that as the Spaniards and Burgundians have been overrun and destroyed by foreign enemies, so the English, degenerating from their ancient courage and loyalty, as well as from their ancient faith, will become an easy prey to their invaders." This may be considered as the appeal of Boniface to the civil powers. To the ecclesiastical he speaks with equal plainness. His celebrated epistle to Cuthbert, Archbishop of Canterbury, is in every respect superior to the ordinary compositions of that age. It exhibits an intimate acquaintance with Scripture, and explains and enforces the pastoral duties in terms which would do credit to a more enlightened period of the Church. But his picture of English manners is melancholy. "The goodness, and honour, and purity of your Church are become little better than a jest. There might be some alleviation of your disgrace if you could prevent those female pilgrimages to Rome, which commonly terminate in the ruin of the travellers; and by which Lombardy, France, and Gaul have been filled with English courtezans. The ornamented and fanciful style of dress which has been introduced by the device of Satan into monasteries, is a symptom and a cause of immorality. Drunkenness is too common in your various dioceses, and your bishops not contented with intoxicating themselves, promote excessive and intemperate drinking among others. This practice is peculiarly English and Pagan; Franks and Gauls, Lombards and Greeks, have no such custom. And if we cannot check it by the decrees of synods and the denunciations of Scripture, at least it is in our power to shun and to denounce the crime, and to deliver our own souls from the blood of the guilty."

In opposition to this decisive evidence, it is absurd to pretend that the Saxons of the seventh century afforded a creditable specimen of the effects of Christianity. The Popish historians made the attempt, and Hume and others found no difficulty in proving that the attempt has failed. The unfavourable circumstances of the case are too notorious to be denied: by endeavouring to disguise or to doubt them, we only induce the captious and sceptical inquirer to put the favourable features out of sight, and to forget that even those of an opposite class, are capable upon Protestant principles of an easy explanation.

The predictions of Bede and Boniface were accurately accomplished by the Danish invasion, and its consequences serve to confirm the decla-

rations of these honest and important witnesses. But the witnesses who describe and deplore the wickedness of their country, afford examples of eminent sanctity and wisdom. Our acquaintance with the national corruption of the age in which they lived, is drawn from the writings by which they hoped that the corruption might be cured. Bede strongly urges his correspondent, the Bishop of York, to make immediate and important alteration in the general conduct of ecclesiastical affairs. Boniface wrote for the same purpose; and at his instance the Council of Cloveshoe was summoned in the hope of correcting the evils which he had detailed. Bede insists upon the necessity of subdividing the dioceses, of ordaining a greater number of priests, of sending them into all the towns and villages to teach and improve the people, of establishing annual episcopal visitations, of frequent communions, especially of the young and innocent, and of an increase of ecclesiastical zeal and virtue. The Council of Cloveshoe, and several others which were held about the same time, decreed that the Bishops should be more careful and industrious, more particular in the examination of candidates for orders, and more severe in their superintendance of monasteries. The priests were in like manner enjoined to study and practise the rules of Christianity—to explain its doctrines to the people, and lead them away from the auguries and other relics of Paganism, to which they still adhered. In short, the very canons, which prove the ignorance of the Clergy and the vices of the laity, prove also that efforts to remove them were repeatedly made. But the Monkish system rendered them fruitless. The rigid separation of the Clergy and laity, the imposition of a celibacy which makes more profligates than saints, the belief that the cowl, even when assumed upon the bed of death, will atone for the transgression of an abandoned life; the supposition that a pilgrimage to Rome or a bequest to St. Peter would blot out all or any sin, the hope that masses and money would redeem the worst from purgatory, these were the counteracting weights and forces which neutralized the piety of a Bede, a Cuthbert, and a Boniface. The distinguished Prelates of the eighth century saw and lamented the growing vices of their age. One wrote against the worshipping of images; another withstood Papal usurpation; a third remonstrated boldly with sinners of every rank; all united in their endeavours to humanize and instruct the people. But the monastic system counteracted every plan for improvement: the power of Rome became daily more sensible and more injurious; and the avenging Danes were let loose at last to murder, burn, and pillage from Lindisfarne to Winchester.

MISCELLANEOUS.

ON THE RIGHT OF PRIVATE OPINION.

To the Editor of the Remembrancer.

SIR,

IN all subjects of human disquisition, there is not a more fruitful source of error than a vague and indefinite use of expressions which are capable of being understood in a double sense. To affix either a wrong or indistinct meaning to words, is fatal to all reasoning which professes truth for its object; for if the terms of a proposition are confused, it is scarcely practicable for the disputants either to understand each other, or to come to a just

conclusion. And I apprehend that in many cases a deal of wordy war and angry provocation might be avoided, a deal of misunderstanding might be prevented, if the parties would but consent at the outset to a clear definition of terms.

Perhaps a little attention to this rule will enable us to make a very necessary distinction on a subject of great importance, viz. the right of private opinion in matters of religion. It has been asserted that every individual has a right to think upon religion as he pleases. Now before we examine this proposition, let us correctly ascertain what is precisely meant by it: for it may be understood in two totally distinct senses; and those of such a nature, that in one it is entirely true, and in the other as entirely false. It may signify, that every man, as a member of civil society, has a right to enjoy his own opinions, without being amenable for them to any human tribunal. Or it may signify, that he has the liberty granted to him by God of thinking as he likes, and that *He* will not hold him accountable for his convictions. The case therefore most widely differs according to the construction we put upon the word "right:" and it is certainly of most material importance to attend to the distinction, as many people have, without doubt, confused their notions, and adopted incorrect conclusions, for want of adverting to it. It may suit the purpose of infidel and latitudinarian writers to confound it as much as possible, since, the more the question is obscured, the less easily can the fallacy of their reasoning be detected.

That a man may hold his own opinions, without becoming liable to the animadversion of any earthly court of judicature for his errors, is a proposition, the affirmative of which will be readily conceded; and that for two reasons. First, however wrong a man's sentiments may be, all the external force in the world can never convince him of his error, or make him think differently: and therefore the intervention of the civil power would be totally inadequate to the purpose of correction. Secondly, it is a question in which man does not possess a moral right to interfere; since to his Maker alone can any one be responsible for what passes within his heart. "Who art thou that judgest another man's servant? To his own master he standeth or falleth." This, it is to be observed, does not affect the right of the civil magistrate to punish the authors of irreligious publications; (an exercise of power for which the welfare of the community loudly calls;) only let it be remembered, what is the real gist of the offence in such cases, that the offender is not punished for entertaining particular opinions, but for doing a public injury to society by promulgating them.

But when it is said, that all opinions upon the subject of religion are matters of indifference in the sight of God, a most dangerous use indeed is made of the doctrine of man's moral liberty. Christianity is a religion, not of speculation, but of truth: its doctrines are propounded, not on the fallible conclusions of man, but on the certain assurance of Divine authority. Its obligations therefore cannot be various to different men, but must be one and the same to all; unless we make it contradict itself, and so destroy its authority altogether. How then can it be urged that all the discordant opinions that have prevailed in the Christian world can be equally right? or that truth is only truth so long as we ourselves are persuaded of it? But the principle that all opinions are indifferent, will lead us to still further lengths; (for if once admitted, there is no limiting its extent;) it must eventually bring us to acknowledge, that infidelity itself has nothing in it displeasing to the Almighty: the Deist, even the Atheist, has only to

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plead the sincerity of his convictions, and we must confess that he has an equal title to the Divine favour with the soundest and most pious believer; in short, we must be driven to deny the very existence of religious obligation.

From the arguments used by St. Paul (Rom. ch. xix.) for the purpose of composing the differences between the Jewish and Gentile Christians, we may conclude the Apostle to affirm, that with respect to things indifferent, individuals may err in their judgment, without serving God less acceptably. In such matters he plainly considers each man's private conscience to be the ultimate rule of conduct. "He that regardeth the day, regardeth it unto the Lord: and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks." But we should greatly overstep the Apostle's doctrine, were we to construe it to extend to matters *not* indifferent. He very properly tells the Jewish and Gentile converts to act as they thought best with regard to "meats." The substance of his argument is, all meats are legal; but if you Jews think otherwise, do not touch what you imagine to be prohibited. You Gentiles, on the other hand, may indulge in the indiscriminate use of all meats without scruple; but do not carry your liberty so far as to offend your weaker brethren, by compelling them to follow your example. It is evident that this full freedom to each party to follow its own persuasion, arose from the circumstance of there being no legal injunction any longer in force upon the subject. But apply the argument to a case of positive obligation; such, for instance, as the Christian Sacraments, to assert that they are binding only so far as individuals think them so, is an absurdity too glaring to need confutation.

It is also of material consequence to ascertain the extent to which the concluding remark of the chapter is true. The Apostle says, "Whatsoever is not of faith, is sin." No moral truth indeed can be more manifest than this, that we do wrong if we act in opposition to our own convictions. But we must take care to remember, that the converse of this proposition will by no means hold universally good. If we are persuaded that a thing is wrong, we do wrong in committing it; but we cannot always be certain, that what we are persuaded is right, actually is so. Our thinking an action to be unlawful makes it unlawful to us; but our thinking it to be lawful does not positively constitute it so: for our convictions may be erroneous; and they may possibly be erroneous from some wilful perverseness, or want of taking proper pains to gain information, causes which do not leave us free from moral blame. So that there are cases in which we may act wrongly even while following the dictates of conscience. St. Paul verily thought with himself (as he observes in his defence before Agrippa) that he ought to do many things contrary to the name of Jesus of Nazareth. He tells us that he acted ignorantly, in unbelief; and yet, in the face of this very declaration, he styles himself the chief of sinners.

The direction which the Apostle gives in this chapter to the Gentiles, desiring them to abstain from forcing the Jewish Christians to do violence to their own opinions, ought certainly to extend to material doctrines, and things even of positive obligation, upon the principle before laid down, that there is no compelling a man to do right. On this account, free toleration ought to be granted to Dissenters of all denominations, as far as is compatible with the safety and welfare of the State. While, however, we grant them liberty to worship their Maker as they think best, we must take care

that we do not depart from our principles, by regarding the questions in dispute between us as points of no importance. If a person professes himself unable to agree with the doctrines of the Established Church, I can only say to him, "Your secession from it is the unavoidable consequence of your opinions; for it is better you should offer an erroneous, than a hypocritical service to God: but while I admit the conscientiousness of your motives, I must, as a Churchman upon conviction, say that I think you to be in an error; nor can I, consistently with my own belief, allow that the reasons for which you secede are just." I apprehend that this is the proper view which we, as members of the Church of England, ought to take of the case of those who dissent from it; which will lead us to practise charity and moderation towards them personally, while we watch with unimpaired zeal and care over the interests of our own scriptural and apostolical Establishment. I am, Sir, &c. &c.

C. P.

To the Editor of the Remembrancer.

SIR,

I PERUSED with particular interest the account with which you favoured us in your last Number (July), respecting Church Briefs, and as the subject is of vast importance to our Ecclesiastical Establishment, I crave your indulgence for a few remarks upon it.

The Diocesan plan appears to me decidedly the best; because in that case, the present *expensive mode*, so justly complained of, would be entirely done away with; the plan would be more simple, and the congregations, feeling more interested in the welfare of Churches, in their own Diocese, would give more liberally than if the collection was general throughout the kingdom.

I also highly approve of the suggestion of Mr. Lyttleton, that Churchwardens should be ordered to pay 2*s*. 6*d*. to every Brief, out of the parish Church-rates; this, through a whole Diocese, would always secure a tolerable sum; and if it were made imperative upon *all officiating Ministers* to read *every Brief in their Church*, (a thing which I know many never do) the collection would then be so considerable, as probably to exceed in many cases the sum required for the Brief.—The surplus being secured by a clause, to go to the Church-building Society, and that for augmenting small livings; Briefs would then be placed upon a proper footing, and would materially contribute in a gradual and silent way, to the maintenance of the Established Religion.

Had something like this been devised fifty years ago, the Church would not have been brought into the situation it is in at present; encroached upon, and endangered by *Dissenting Meeting-houses*.

In all the populous towns of this county the proportion of Meeting-houses to Churches is nearly as four to one. In Leeds there are five Churches, and seventeen dissenting Chapels; in Sheffield, four Churches and fifteen dissenting Chapels; and in some other places the proportion is greater. What all this will lead to, God Almighty knows; but with myself and others with whom I have conversed, it is matter of serious apprehension; and if it is not too late to offer a remedy, the establishment of a fund which should be in *continual operation*, might in time, through the blessing of God, work some beneficial change, and I humbly conceive that Church Briefs, if rightly ordered, would be very instrumental in producing that change.

Should the above remarks be deemed worthy of a place in your very useful Remembrancer, their insertion will oblige your constant reader,

CLER. EBOR.

15 *July*, 1822.

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ANCIENT CUSTOM IN NEWNTON, WILTSHIRE.

THE following description of a custom observed on Trinity Sunday is taken from a small and very scarce volume of Miscellanies, printed at London for Curll, 1714. Mr. Aubrey, who was collecting materials for a history of North Wiltshire, received the account from a Correspondent, in a letter dated on the Feast of Ascension, 1682.

NEWNTON.

This village affords a lovely prospect to the South, S. W. and S. E. On the South it is terminated by the blue hills of Hackpen, Cherhill, &c. Of that range between, with Malmesbury Town, and the ruins of the Abbey, with Charlton-house, (the seat of the Earl of Berkshire,) and, till the late unhappy wars, with the woods of Charlton-park, and the Park of Hyams. At the upper end of this village was Sir Giles Estcourt's house, Knight and Baronet, Lord of this Manor, flanked with a delicate grove of oaks, which he cut down and sold for 700*l.* This village, long time ago, stood a little higher in the field, where they still plough up foundations of houses: the tradition is, that it was burnt, and then built here, and hence it was called Newnton, *quasi* New-Town. At the upper end of this town, at the old Manor-house *, where the old Pigeon-house is, is a fine fountain of free stone, from whence the water was brought in pipes of lead to Malmesbury Abbey: they oftentimes digged for the pipes, but now I think few are left. Some of these pipes have been digged up within these twenty years. This town was given to Malmesbury Abbey. The church here was anciently a chapel of ease to that abbey, from whence it is distant above two miles.

The Custom here on Trinity Sunday.

King Athelstan having obtained a victory over the Danes by the assistance of the inhabitants of this place, riding to recreate himself, found a woman baiting of her cow upon the way called the *Fosse*, which runs through this Parish, and is a famous Roman way that goes from Cornwall to Scotland. This woman sate on a stool, with the cow fastened by a rope to the leg of the stool; the manner of it occasioned the king to ask, why she did so? She answered the king, that they had no common belonging to the town. The queen being then in his company, by their consent it was granted, that the town should have so much ground in the common next adjoining, as the woman would ride round upon a bare ridged horse. She undertakes it; and for ascertaining the ground, the king appointed Sir Walter, a knight that waited on him, to follow the woman or go with her; which being done, and made known to the monks of Malmesbury, they (to shew their liberality upon the extent of the king's charity) gave a piece of ground, parcel of their inheritance, and adjoining to the church-yard, to build a house for the hayward to live in, to look after the beasts that fed upon this common. And for to perpetuate the memory of it, appointed the following prayers to be said upon every Trinity Sunday in that house, with the ceremonies en-

* In the late wars this house was burnt down by the soldiers, and the following custom of supping is yet discontinued, together with brewing that quantity of drink. The rest of the ceremonies are yet continued on the Tot, and on the old door of the house which yet remains, which they carry then thither; and a small quantity of drink, of six or eight gallons, is yet drank after the ghirland is given.

suing. And because a monk of that time, out of his devotion gave a bell to be rung here at this house before prayers began, his name was inserted in the petitions for that gift.

The Ceremonies.

The parishioners being come to the door of the hayward's house, the door was struck thrice in honour of the Holy Trinity; then they entered. The bell was rung; after which, silence being ordered, they read the prayers aforesaid. Then was a ghirland of * flowers, made upon a hoop, brought forth by a maid of the town upon her neck, and a young man (a batchelor) of another parish, first saluted her three times in honour of the Trinity, in respect of God the Father. Then she puts the ghirland upon his neck, and kisses him three times, in honour of the Trinity, particularly God the Son. Then he puts the ghirland on her neck again, and kisses her three times, in respect of the Holy Trinity, and particularly the Holy Ghost. Then he takes the ghirland from her neck, and by the custom must give her a penny at least, which, as fancy leads, is now exceeded, as 2*s.* 6*d.* or &c.

The method of giving this ghirland is from house to house annually, till it comes round.

In the evening every commoner sends his supper up to this house, which is called the *Eale-house*; and having before laid in there equally a stock of malt, which was brewed in the house, they sup together, and what was left was given to the poor.

Of which house there is an account in *Somner's* Glossary, at the end of the *English* Historians, printed at London 1652.

* About the year 1660, one was killed striving to take away the ghirland.

The Form of Prayer.

"Peace, good men, peace, this is the house of charity, and the house of peace. Christ Jesus be with us this day and evermore. Amen.

"You shall pray for the good prosperity of our Sovereign Lord King Henry VIII. and the Royal Issue, (of late days, King Charles II. Queen Catherine, Duke of York, and the rest of the Royal Progeny,) with all the Nobility of this land, that Almighty God would give them such grace, wisdom, and discretion, that they may do all things to the glory of God, the King's honour, and the good of the kingdom."

This form was made by Mr. Richard Estcourt, in favour of the present Government.

"You shall praise God that moved the hearts of King *Athelstane* and Dame Maud, his good Queen, to give this ground to our forefathers, and to us, and for all them that shall come after us in fee for ever.

"You shall pray to God for the soul of Sir Walter the good black Knight, that moved his heart to give to our forefathers and us this ground both to tread and till, and to them that shall come after us in fee for ever.

"You shall pray to God for the soul of Abbot Loringe, that moved his heart to give this ground to build this house upon to our forefathers, and to us, and to them that shall come after us in fee for ever.

"You shall pray to God for the soul of Don Almed the black Monk, that moved his heart to give the bell to this house.

"For the souls of these benefactors whom the Lord hath moved their hearts to bestow these benefits upon us, let us now and ever pray."

"*Pater noster*," &c.

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SACRED POETRY.

PSALM XCIII. 5.

The waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

WHEN high the stormy winds arise,
And fiercely from the lurid skies
  The rushing tempests sweep!
How the strong wave its course impels,
And, lash'd to boundless fury, swells
  The bosom of the deep!

Yet the great God, who dwells on high,
Beholds, in placid majesty,
  The warring winds engage;
Sends them his mandates to fulfil,
And wields, obedient to His will,
  The elemental rage.

He speaks the word: through nature's bounds
Quick as that awful voice resounds,
  The winds, the floods obey:
The howling blasts forbear to rave,
And ocean smooths its crystal wave
  Beneath the tranquil ray.

E'en thus, should passion's swelling tide
With envy, wrath, revenge, or pride,
  Disturb my soul within,
Do thou, O Lord, thy grace impart,
Shed its mild influence o'er my heart
  To quell the rising sin.

Each wild emotion lay to rest,
Calm the fierce transports of the breast,
  And bid its tumult cease:
The whirlwind's madd'ning rage controul,
And hush the tempest of the soul
  In penitence and peace.

C. P.

LOVE OF GOD'S LAW, FROM PSALM CXIX.

IN Youth, when passion fires the breast,
  And guilty joys allure,
Thy word, O God, directs my path,
  And keeps my bosom pure.

Deep in the secrets of my heart
  Thy heavenly precept lie,
To fix the wild unsteady thought,
  And check the wandering eye.

With more delight I lead my eye
O'er all thy heavenly lore,
Than o'er the gems from Indian climes
Or gold from Ophir's shore.

To all around my lips shall still
Thy sacred law impart,
While speech remains upon my tongue,
Or memory in my heart.

PSALM I.

On him, who makes his God his guide,
That God shall every bliss bestow,
His hours in tranquil course shall glide,
His heart with calm delight shall glow.
The Sun his daily paths shall light;
And sweetest slumbers bless his night.

That God, who loves his course to trace,
Shall prosper all his holy way:
Adorn'd with health, a blooming race
Around his chearful hearth shall play:
His flocks shall spread the airy down;
His woods the lofty hills shall crown.

So in the green sequester'd mead,
Through which the peaceful waters glide,
Some tree its tall aspiring head
Lifts on the river's fertile side!
Its branches wide around extends,
And with luxuriant fruitage bends.

FROM WORDSWORTH'S ECCLESIASTICAL SKETCHES.

PASTORAL CHARACTER.

A genial hearth, a hospitable board,
And a refined rusticity, belong
To the neat mansion, where, his flock among,
The learned Pastor dwells, their watchful lord.
Though meek and patient as a sheathed sword,
Though pride's least lurking thought appear a wrong
To human kind; though peace be on his tongue,
Gentleness in his heart; can earth afford
Such genuine state, pre-eminence so free,
As when, arrayed in Christ's authority,
He from the pulpit lifts his awful hand;
Conjures, implores, and labours all he can
For re-subjecting to Divine command
The stubborn spirit of rebellious Man?

CATHECHIZING.

From little down to least—in due degree
Around the Pastor, each in new wrought vest,
Each with a vernal posy at his breast
We stood a trembling earnest company!
With low soft murmur, like the distant bee,
Some spake, by thought-perplexing fears betrayed,
And some a bold unerring answer made:
How fluttered then thy anxious heart for me
Beloved Mother! Thou whose happy hand
Had bound the flowers I wore, with faithful tie;
Sweet flowers! at whose inaudible command
Her countenance, phantom like, doth re-appear,
O lost too early for the frequent tear,
And ill requited by this heartfelt sigh!

RURAL CEREMONY.

With smiles each happy face was overspread,
That trial ended. Give we to a day
Of festal joy one tributary lay;
That day when forth by rustic music led
The village children, while the sky is red
With evening lights, advance in long array
Through the still Church-yard each with garland gay
That carried sceptre-like, o'ertops the head
Of the proud bearer. To the wide Church door,
Charged with those offerings which their Fathers bore
For decoration in the Papal time,
The innocent procession softly moves:—
The spirit of Laud is pleased in Heaven's pure clime,
And Hooker's voice the spectacle approves!

REGRETS.

Would that our scrupulous Sires had dared to leave
Less scanty measure of those graceful rites
And usages, whose due return invites
A stir of mind too natural to deceive;
Giving the Memory help when she would weave
A crown for Hope! I dread the boasted lights
That all too often are but fiery blights,
Killing the buds o'er which in vain we grieve.
Go, seek when Christmas snows discomfort bring
The counter spirit, found in some gay Church
Green with fresh Holly, every pew a perch
In which the linnet or the thrush might sing,
Merry and loud, and safe from prying search,
Strains offered only to the genial spring.

REVIEW OF NEW PUBLICATIONS.

Proofs of Inspiration; or, the Grounds of Distinction between the New Testament and the Apocryphal Volume; occasioned by the recent Publication of the Apocryphal New Testament by Hone. By the Rev. Thomas Rennell, B.D. F.R.S. Vicar of Kensington. 8vo. pp. 164. Rivingtons.

THERE are few men who will deny, that religious error is an evil in itself, or who will not regret, that in the necessity of counteracting its progress, the mild spirit of Christianity is often offended, and that under the ostensible purpose of refutation, there is imminent danger of promoting the circulation of false opinions. The only legitimate end of controversy is the ultimate establishment of truth. When the faith is disputed or denied, it might be supposed incapable of defence, if it were not defended, and the adversary might triumph in the very silence of the apologist. The objection has perhaps been urged and refuted again and again, and it is repeated without any novelty which admits or requires a new and original reply. But the writer has disregarded or suppressed the old defence, and the reader may be tempted to suppose the objection irrefragable, if it is not again exposed. There is nothing, in which there is less of originality, than in objections to religious truth: the arguments of infidelity were nearly exhausted before the time of Julian, and however the old exceptions have from time to time been revived, the sceptic has been the most servile of plagiaries, and his whole ingenuity has been restricted to changing the mode and the expression of his opposition to the Gospel. Of the professed unbeliever in all ages it may be said;

> "Quæcunque sedens modo legerat, hæc eadem stans
> Proferet atque eadem cantabit versibus isdem.
> Occidit miseros crambe repetita magistros."

The inattention to the old defences, has more than any other cause, multiplied the volumes of controversy: and the only advantage which the good cause derives from the contest, is, that the truth is presented in a form more adapted to the prevailing habits of thought and reflection, and that the popular work of yesterday may be read, while the more elaborate volume of the last century is neglected. In the recent publication of the Apocryphal New Testament, as it is artfully called, there is little of novelty, little which is not copied from Toland, or stolen without acknowledgment from Jones: its blunders and its fallacies are alone original, if in the latter may be included the division of the several pieces into chapters and verses, with the insidious design of producing a closer resemblance of the ordinary form of the canonical Scriptures. There is therefore nothing new or worthy to challenge a new refutation: but as an impression might be made to the prejudice of the sacred volume, it was necessary that that impression should be prevented; that the falsehood of this new Apocrypha should be exposed, and that the sole authority of the canonical Scriptures should be maintained. This good work has been ably executed in the Quarterly Review (No. L. July 1821.) and if the effect may be calculated from the anger, which it is reported to have provoked, nothing can have been more complete. The suggestion thrown out by the writer of that article, of a popular argument on the case in the form of a

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Supplement to Paley has been taken up by Mr. Rennell, and the publication of a work, which he prepared in the office of Christian Advocate, has principally been delayed in the expectation of an answer to the Quarterly Review, which was threatened, but has not yet been published, by the editors of the Apocryphal New Testament. The silence is ominous to their cause. There would be little temerity in assuming the conclusion of the contest: there can be no just objection to putting the public in possession of the substance of Mr. Rennell's publication, a publication distinguished by such learning and argument, as must command the approbation of the scholar and the Divine, and by such an exact simplicity of manner and arrangement, as cannot fail of conveying instruction and conviction to the most ignorant and inconsiderate. The question has not been often discussed: in antient times it was not agitated: the objections of Hobbes and Toland led to the elaborate disquisitions of Lardner and Jones, and the zeal of modern infidelity has called forth the present supplement to the argument of Paley: and thus, as in all other instances, the design of the disputer has been overruled in the more complete establishment of the truth. "The Proofs of Inspiration" arising from the assertion of such inspiration by the Apostles themselves, and from the acknowledgment of their inspiration by their successors, and the failure of these proofs, on their application to any writing not included in the canon of the New Testament, are brought at once to establish that the canonical Scriptures are the work of God, and that all other writings are of the invention of man.

It promises but little for the integrity or the ingenuousness of the editors of the Apocryphal New Testament, that the title contains two fallacies, and the opening sentence of the Preface a third. Having exposed these fallacies, to which the answer is not obvious, and which are sufficiently calculated to mislead the ignorant and the unwary, Mr. Rennell lays down the design and method of his discourse. The design is to expose the fallacies of this insidious publication, and to establish a full and exclusive confidence in the sacred volume.

"Now if we can clearly show the New Testament to have been inspired, that is to say, to have been written under the influence of the Holy Spirit, we shall immediately conclude that it is the word of God: and if on the other side, we can as clearly prove the Apocryphal Volume to be uninspired, that is to say, to have been written under no such influence, we shall receive it only as the word of man.

"Upon INSPIRATION then the whole question turns, and by this test the respective merits of the two claimants must ultimately be decided. To bring this matter then, more fully and fairly before the reader, we shall consider first the *necessity of inspiration*, and shew how essential it is that our standard of Christian faith and morals should rest upon an authority superior to that of man. We shall secondly examine the *extent* of that inspiration, or in other words, we shall ascertain what it is we mean, when we say that the Scriptures are inspired. We shall thirdly inquire into the *proofs* of inspiration, and show by their application that the books of the New Testament are inspired, and that the pieces in the Apocryphal volume are not inspired. We shall lastly shew, that in the New Testament we have all the writings that ever were inspired, that no selection or compilation has ever taken place, that none have been rejected, nor any lost.

"If these points can be fairly proved, we shall have no hesitation in rejecting the Apocryphal volume as a collection of writings utterly devoid of divine authority; while, on the other hand, we shall the more confidently receive and cherish the contents of the Sacred Book, as the oracles of God, and the words of eternal life." Introduction, p. viii.

Mr. Rennell commences his inquiry with asserting and maintaining the necessity of inspiration, equally in the doctrinal, the histo-

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rical, and the moral parts of Scripture, and shews that it was also equally necessary in those who wrote for perpetual generations, as in those who preached the Gospel in all nations. It affords a strong presumption in favour of this necessary inspiration, that the inspiration of the writers of the Old Testament was unequivocally acknowledged by the writers of the New, and it is not probable that the latter should be destitute of gifts which the former had received, especially as the want was more urgent, as the office was more important. In considering the extent of this inspiration, Mr. Rennell insists upon the danger and the difficulty of admitting a partial inspiration, an inspiration not "proportionate to every want, and adapted to every circumstance." The inspiration for which he contends was not however such as to supersede the use of natural and moral faculties (nor according to Bishop Bull's argument, did it exclude the application of external means and instruments) nor was it extended to their language and phraseology. Under these limitations, there is no value in the objection, that the New Testament does not exhibit the purest and most classical Greek, a point, on which few are competent to decide, and on which still fewer would be agreed: nor is it a more valid exception to the plenary, (or as Mr. Rennell would say perpetual, understanding plenary of organic) inspiration of the Evangelists, that in their several narratives are variations, variations only apparent, and not affecting the credibility of a single fact. Neither does the question of inspiration, thus limited, affect the genuineness of the sacred text, of which the various readings are not such as to disturb a single article of faith or rule of practice.

The inspiration thus limited but comprehensive, thus probable and necessary, is denied by Unitarians, and without depreciating the claim of any book to inspiration from their tried effect and influence upon the heart, it is necessary to produce positive proofs of inspiration. These proofs are, 1. That the Apostles assert their own inspiration: 2. That their successors attest their inspiration.

The several passages, in which St. Paul asserts his inspiration, are produced with pertinent remarks by Mr. Rennell. But it is commonly objected, that St. Paul himself in 1 Cor. vii. makes a distinction between the doctrines which he delivered under inspiration and without inspiration. *Not I, but the Lord.—I, not the Lord.* The distinction has been more frequently observed, than accurately explained. Mr. Rennell pursuing the argument of Horbery shews, that the distinction does not relate to the measure of inspiration, but to matters which had been previously taught by our Lord himself, distinguished from such as rested on the sole authority of St. Paul. Thus our Lord had determined that the conjugal union should not be dissolved; St. Paul alone decided the case of persons married to unbelievers and of persons unmarried: and, as Mr. Rennell shews, in confirmation of this part of the exposition, St. Paul gave his notice in this respect, as one that had obtained mercy to be faithful, or worthy of credit, and who did not think with doubt, but affirmed with confidence, that he had the spirit of God. St. Paul's general testimony of himself, is confirmed by that of St. Peter, who, in placing the other Scriptures on a level with the Epistles of St. Paul, affirms their inspiration, and the early admission and authority of the writings of the great Apostle of the Gentiles.

The Apostles, however, do not assert their inspiration as individuals, but as Apostles. The exclusive dignity of the Apostolic rank and office is justly appreciated by

Mr. Rennell, but he will probably review or rescind his opinion of the period at which St. Paul received the apostolic character, deriving it from the call of the Holy Spirit, addressed to the Church of Antioch, rather than from the words of the Lord at his conversion: "Delivering thee from the Gentiles unto whom *now I send* thee." The former representation, however, supported by the commentators, is liable to many exceptions, and is not necessary to Mr. Rennell's argument. The apostolic rank of St. Paul is unquestionable, and the inspiration peculiar to this rank, is attested by St. Paul, St. Peter, and St. Jude: it was claimed by the Apostles alone; it was not conferred or supposed to be conferred even upon Timothy, who was instructed to bear in mind of whom he had received the truth.

The inspiration thus exclusively claimed by the Apostles, was with the same exclusion appropriated to them by their successors, Clemens Romanus, Ignatius, and Polycarp.

"Now if these three Apostolic Fathers, Clement, Ignatius, and Polycarp, did not believe their great masters to have been inspired, why do they so perpetually copy their style, allude to their expressions, and cite their very words? St. Peter does not borrow from St. Paul, nor St. James from St. John. In two or three instances indeed we may find a reference made by one Apostle to the words of another, for the sake either of persuasion or explanation, but never for the sake of authority. Now, in the writings of these three Apostolic Fathers, we find both phrases and passages from the Sacred Volume, worked into the general mass, for the purposes of giving it energy, strength, and support. This of itself implies a sense of inferiority in the writers, and a consciousness of the weight and authority, which the apostolic phraseology would impart." P. 59.

The testimony of these Apostolic Fathers is valuable in point of time, as it proves that the doctrine of the exclusive inspiration of the Apostles, was not invented in a corrupt and degenerate age, but maintained in the first and purest æra of Christianity. It is also valuable on account of its disinterestedness, and no motive besides an earnest desire of bearing witness to the truth, could have actuated these apostolic men to acknowledge their own inferiority, and to defer to the sole and exclusive authority of their predecessors. Their testimony is confirmed by that of later writers, whose authorities are cited with appropriate comments by Mr. Rennell, by Justin Martyr, Theophilus of Antioch, Clemens Alexandrinus, Tertullian, Origen, and Eusebius.

"What then is the conclusion, to which this uninterrupted series of testimonies, beginning from the time of the Apostles, and continuing to the fourth century, will lead us? It is this, that the writings of the Apostles, and of the Apostles only, were received as the words of God: that upon them and upon them alone was built the whole superstructure of the Christian faith.

"Such then are the proofs upon which we admit the inspiration of the New Testament, as an article of our belief. If we allow the authenticity and credibility of the sacred books, we must also allow their inspiration, for they both depend upon the testimony of the same persons, viz. the Apostles and their successors. If then we admit their testimony in one sense, we must admit it also in the other, especially as the evidence of the Apostolic Fathers, to the high and exclusive authority of their master and predecessors is, as has been shewn, upon every account, highly disinterested." P. 52.

The exclusive claim of the Apostles to inspiration may be sustained without detracting from the inspired authority of the Gospels of St. Mark and St. Luke, who, although they were not themselves of apostolic order, were the companions of Apostles, and the character of whose writings deserves the strongest confirmation from the remarkable coincidence of expression in the account given by St. Paul and St. Luke of the last supper, in which St. Paul asserts his own inspiration.

"If, therefore, from evidence both external and internal, we have good reason

to believe that the gospels of St. Mark and St. Luke were severally transcripts of the preaching of St. Peter and St. Paul,—written under their superintendence, and recommended by their authority,—we cannot hesitate to receive them as compositions guided and assisted by the Spirit of God. Even in the first age of Christianity, they were cited as freely and as frequently as the other two; the earliest fathers of the Church made no distinction between them; no more should we." P. 56.

The assertion then of their own exclusive inspiration by the Apostles, and the acknowledgment of that inspiration by their successors, are the two irrefragable proofs of the inspiration of the canonical Scriptures. Can these same proofs be applied to the several treatises contained in the apocryphal New Testament, whether those treatises are authentic, as the writings of Clemens, Ignatius, and Polycarp, or of doubtful authenticity as the Pastor of Hermas and the Epistle of Barnabas; or unquestionable forgeries, as the other pieces of which the apocryphal Volume consists.

Clemens, Ignatius, and Polycarp, do not claim but disavow inspiration, and acknowledge their inferiority to the Apostles. Their silence or denial is confirmed by the testimonies of Irenæus, Clemens Alexandrinus, Origen, and Eusebius, who either pass over their writings without admission of their authority, or deference to their judgment as writers, although they speak of them as individuals with veneration and affection.

"The number of witnesses to the inspiration of the New Testament is very large, the passages cited by them are innumerable, and the chain of evidence is uninterrupted. The references, on the other hand, to the epistles of Clemens, Ignatius, and Polycarp, are extremely rare, and the mode of citation is quite different. They are not appealed to in any matter of faith or of controversy, nor are their expressions interwoven, as the expressions of Scripture perpetually are, with the language of the author who cites them to give it energy, authority, and support." P. 70.

It is true that these writings were read in the Church in the same manner as the Apocrypha or the Homilies are read in the present day. They were called ecclesiastical not canonical Scriptures, and Jerome, who records the fact of their public recitation, denies that they were canonical Scriptures, or possessed of any authority to determine articles of faith.

The same proofs of inspiration are next applied to the doubtful books. It is very doubtful who was the author, and what the age of the Pastor of Hermas: but even on the supposition of its authenticity, the writer is, by his own confession, not superior but inferior to Clemens Romanus. The work is written in imitation of the Apocalypse, but on a comparison of passages cited from the two works by Mr. Rennell, the inferiority of the Pastor is very obvious, nor does the writer, as St. John does, assert his inspiration. The failure of the internal evidence is not counteracted by any external testimony. Irenæus calls the work a *writing*, carefully, as Mr. Rennell, on the authority of Lardner, explains the word, distinguishing it from the Scriptures. Neither does Clemens Alexandrinus class it with the Scriptures. Tertullian is so far from admitting its authority, that he ridicules and rejects it. Origen alone asserts its inspiration: but he is no more than a single witness, delivering an opinion rather than a testimony, an opinion which he himself does not support, and which he invalidates in other parts of his writings, by classing it with the Apocryphal and not with the Canonical Scriptures, and writing upon it neither commentary nor homily. Eusebius also places it among the Apocryphal books.

It is not probable, that the epistle of Barnabas was the work of the Apostle of that name. From the manner in which he speaks of his state before his conversion, of the destruction of Jerusalem, and of

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the Mosaic law, and in which he interprets the supposed allegories of that law, it is more reasonable to conjecture that the writer was a Gentile, than that he was a Levite. His book is first quoted by Clemens Alexandrinus, who so far from treating it as an inspired composition, argues against it without scruple or reserve. Origen and Eusebius place it among the Apocryphal writings. To this testimony against its inspiration, and to the presumptive evidence against its authenticity, may be added the internal proof that the author lays no claim to inspiration or apostolical authority. The accumulated disproof of the inspiration does not however abate the value of the Epistle as an ancient testimony.

If the tests and proofs of inspiration fail in their application to those writings, which are of doubtful or of undoubted authenticity, what will be their effect upon those, of which the forgery is recorded, which are passed without notice, or noticed only to be condemned, which are internally absurd, and externally incompatible with Scriptural truth, which are not included in any version or catalogue of the Scriptures, which have never been read or expounded in the Church, which were notoriously formed out of popular traditions in support of popular errors. "*The Gospel of the Birth of Mary*" is mentioned only by Epiphanius and Augustin, both of whom condemn it; it is the forgery of a forgery, originally borrowed from the Gospel of St. Luke, and confessedly distinct from the work of the Evangelists. "*The Protevangelion*" was first noticed by Jerome, who condemns it: it may have been also noticed by Origen; but it was never cited as an authority, and it is in itself absurd and in contradiction to the Scriptures. "*The Gospel of the Infancy, and the Gospel of Thomas,*" have no evidence in their favour, and their relations are such as cannot be reconciled with the genuine history of the Scriptures. "*The Epistles of Christ and Abgarus*" were first discovered by Eusebius, who does not however comprehend them in the canon; their concealment is inconsistent with the supposition of their authenticity, which the internal evidence definitively disproves. "*The Gospel of Nicodemus, or the Acts of Pilate,*" was never called Scripture, and is a poetical legend, the invention according to Jones of the third century. "*The Apostles' Creed*" requires no remark. "*The Epistle of Paul to the Laodiceans*" was forged to explain the text of St. Paul (Col. iv. 16.) which is best understood of the Epistle to the Ephesians, it wants all attestation, and is compiled from the Epistle to the Philippians, in a manner unworthy of St. Paul. "*The Epistles of Paul and Seneca*" are mentioned but not quoted by Jerome: the latter only is quoted by Augustin: the spuriousness of the former betrays itself, when it is compared with the Epistle to Philemon. "*The Acts of Paul and Thecla*" are declared a forgery by Tertullian, and have since been interpolated.

"Here then we conclude our account of the Apocryphal volume, having examined the claims of every work which it contains, in its proper order. In the Epistles of Clement, of Ignatius, of Polycarp, being the only portions of it which can be fairly admitted as authentic, we find no pretensions to a divine original. On the contrary, we observe a constant confession of inferiority to the Apostles, perpetual citations from their writings, and appeals to their authority. We find also, that highly as the works of these Apostolical Fathers were esteemed, they were never considered in the same light with the Holy Scriptures, or referred to as the oracles of God. No claim to inspiration is advanced by themselves, or supported by others.

"The work of Hermas, though its authenticity may be fairly questioned, was very highly esteemed in the ancient Church: it is clear, however, that its author did not assert his own inspiration, nor even if he were the Apostolic Hermas, would he from his rank be entitled to it.

By none of its greatest admirers was it ever considered as forming a part of the Sacred Volume, or as endowed with a similar authority. The Epistle of Barnabas may be satisfactorily proved to have been the composition of a late author: it cannot therefore maintain the slightest claim to inspiration.

"With respect to the remaining pieces, the evidence of the several forgeries is so decisive, that we cannot for a moment hesitate in assigning them their place either among pious frauds or heretical impostures.

"The same proofs, which when applied to the Scriptures of the New Testament, shewed them to be the Word of God, when applied to the contents of the Apocryphal Volume, shew them to be the word of man. The original and the authority even of its best and most valuable portions is purely human." P. 130.

If the reader is desirous of further information concerning these Apocryphal writings, than is contained in this brief abstract of Mr. Rennell's argument, he will find in Jones's "New Method of settling the Canon of the New Testament," the originals of these Apocryphal treatises, accompanied with accurate translations (which have been copied into the Apocryphal New Testament,) with extracts from the Fathers concerning them, and with arguments and annotations demonstrative of their spuriousness, and want of canonical authority. It may be necessary to see the Apocryphal New Testament itself, to know the art of modern infidelity: there is no occasion to violate the just and conscientious scruples of those, who are unwilling to give countenance and circulation to that work, to possess any real or valuable information which it contains. The works of doubtful and of undoubted authority will be found in Archbishop Wake's translation of the Apostolical Fathers; the rest is contained in the elaborate work of Jeremiah Jones.

In the Apocryphal volume it is insinuated, that the Sacred Canon was settled in the fourth century, and hence it is inferred, that the judgment exhibited in the collection and selection may be suspected. In answer to these gratuitous assumptions, it is shewn by Mr. Rennell, that the canon was not settled at that period, when it was only ordered that none but canonical Scriptures should be read in the Church. This order implies the previous adjustment of the canon, and the necessity at that time of discountenancing the spurious or Apocryphal writings. The canon had been long since completed by the death of John, and not by any particular council, but with the consent of the universal Church, which in all the varieties of religious belief, which from time to time obtained, never once doubted in the rejection of the Apocryphal writings. The Epistles had been authenticated by certain known marks at the time of their publication, and copies had been transmitted to other Churches under the authority of the Bishop, while the original copies were preserved with scrupulous care among the archives of the Church to which they were addressed. The original facilities of such authentication in the primitive Church, are ingeniously illustrated by a reference to the letters of Junius, the canon of which was easily settled among his contemporaries. Before the settlement of the Sacred Canon, fabrications were unknown and were impracticable; and after its settlement they were useful in confirming the canon of the Scriptures. The mutilations and corruptions of Marcion in the second century, and the correction of those corruptions by Tertullian, sufficiently establish the authenticity of the writings, from which alone they severally make their citations. The canon, as it is now settled, was recognized by Irenæus, Origen, and Tertullian, and is confirmed by the Syriac Version.

"From the best and most ancient testimony, therefore, we conclude, that the

canon or catalogue of the Scriptures of the New Testament, was framed not by the decision of any individual, nor by the authority of any council, but by the general consent of the whole Christian Church —that this consent immediately followed the death of the Apostles—that no other Gospel or Epistle ever claimed an admission into the Sacred Volume, besides those which we at present possess—that two centuries before the council of Laodicea, the matter was settled without difficulty or dispute. Some little doubt might once have been entertained, for reasons which it is now immaterial to notice, in the two great Churches with respect to one or two books, which were soon after generally admitted; but none was ever expressed with respect to any Apocryphal compositions, whether of those which are now in existence, or of those whose names only have descended to posterity." P. 146.

Of the canonical Scriptures none has been lost, none could have been omitted, nor is the loss probable in itself or attested by any authority An exception may possibly be made from 1 Cor. v. 9. in which the Apostle says, "I wrote in an Epistle" to the Corinthians. The expression has been understood of another epistle, not now extant: Mr. Rennell with the conciseness and spirit, which mark his critical expositions of Scripture, shews, that it would be more grammatically interpreted of a former part of *the* or *this* Epistle, viz. ver. 2. A similar objection from Col. iv. 16. has been anticipated.

The design of the few notes which are annexed to the publication is

"To direct the attention of the reader to those authors from whom I have taken any particular line of argument or illustration, both for the sake of owning my obligations, and of discovering the sources of more ample and satisfactory information. Should I however have omitted any opportunity of acknowledging what might require an acknowledgment, I trust that it will not be attributed to any intentional neglect." P. 155.

This is the genuine expression of modest merit, which assumes no praise to itself, and receives no obligation without appropriate acknowledgment. The student will take advantage of these directions, and the more he pursues the inquiry, the more he will approve the comprehensive simplicity of Mr. Rennell's "Proofs of Inspiration." The reader, whose inquiries shall be restricted to these proofs, will be thankful for the instruction and conviction which they convey on a topic of deep research, popularly explained, and will admire the author's prudence and circumspection, in separating the error from the refutation, the bane from the antidote of modern infidelity.

A Speech delivered in the House of Lords, on Friday, June 7, 1822, by Herbert, Lord Bishop of Peterborough; on the Presentation of a Petition against his Examination Questions. With Explanatory Notes, a Supplement, and a Copy of the Questions. Rivingtons. 1822.

THE Bishop of Peterborough complains, (p. 40, *Note*,) and with very great reason, that more abusive pamphlets have never been written than those which have been written by Clergymen against his Examination Questions—and in the following page he informs us, that the consent of the House of Lords that Mr. Grimshawe's petition should be laid upon the table, has been considered as a sort of triumph. We know not whether the Bishop had seen the following passage when he sent his Speech to the press, but it answers so completely to the description just mentioned, that we consider it not unworthy of the reader's attention.

"The subject of the Peterborough Questions has been again brought before the House of Lords, in consequence of a petition from the Rev. Mr. Grimshawe, complaining of the rejection of the Rev. Mr.

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Thurtell as his curate, on account of the Rev. Mr. Thurtell's answers to the questions being unsatisfactory to the Bishop. Lord Dacre, Lord Holland, Lord Calthorp, and the Earl of Harrowby, expressed a strong opinion against the proceedings of his lordship, *who was obliged to become his own advocate;* not one of his right reverend brethren, *of whom many were present*, having thought fit to utter a syallable in support of his mode of proceeding, though urgently called upon to favour the house with their views on the question. We certainly could have wished that, on a subject so peculiarly within their province, some of their lordships had frankly stated their opinion. The Lord Chancellor voted for the reception of the petition, though without meaning to inculpate the Bishop. The petition was ordered to be received. In the former instance the petition had not been laid upon the table—*their lordships appearing to entertain a hope that the strong disapprobation expressed of the Bishop's proceeding by all who took any part in the discussion, would prevent any necessity for having recourse to ulterior measures.* Our own views of the whole subject have been so often stated, that we do not think it necessary to enlarge upon it at present. His lordship intimated that he had abridged his list of questions. We have not yet seen the amended edition, and therefore can say nothing of it. We understand that the subject is likely to be noticed in the House of Commons before the close of the present session."

The concluding words shew that the writer is in the confidence of Mr. Fowell Buxton, who undertook to introduce Mr. Grimshawe to the House of Commons; but Mr. Buxton has been so completely occupied in defending his brewhouse against the assaults of Mr. Brougham, that his anti-episcopal oration is postponed until this day three months. But what will be said to the other parts of this report? Was there ever a more contemptible suppression of what is true, or a more artful insinuation of what is false. Compare it with the following authentic statement, and then ask what persons, or what party, have disgraced themselves by such laboured misrepresentation.

"Lord Dacre, who presented the petition, intended to conclude with a motion for an address to the throne, which address his lordship shewed me in the committee room before the debate began. But as this motion could not be made, till the petition was properly before the house, and no petition is properly before the house till it has been laid upon the table of the house, Lord Dacre asked me if I should object to its being laid on the table. I answered that in the present instance I should *not*, because it was a mere preliminary step, without which the sense of the house could not be taken on his *concluding* motion, on which I was no less anxious to know the sense of the house, than the petitioner himself. Nor did I in the whole course of my speech object to that preliminary step: I argued only against the *prayer* of the petition. The motion, therefore, for its being laid on the table, passed without any observation worthy of notice, except one from the Lord Chancellor, who protested against its being considered as imputing blame to the Bishop of Peterborough. I have thought it necessary to state these circumstances, because the consent of the house, that the petition be laid on the table (with another to the same purport) has been considered as a sort of triumph. The trial of strength was on the *concluding* motion. This motion, which was originally intended for an address to the throne, was exchanged for a motion to refer the petition to a committee. But it appeared on a division that there were only *nineteen* in favour of it, while there were *fifty-eight* against it." *Bishop of Peterborough's Speech*, P. 41. Note.

Of writers thus convicted of the most gross and wilful mis-statements, it is unnecessary to say another word. We need not ask what they would have thought of the Bishop of Peterborough, if he had left his defence to others—we need not consider what remark they would have made upon the rest of

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the bench, if their lordships had deemed it expedient to express in words those sentiments which are sufficiently intelligible from their presence and their votes—we need not enquire whether the Bishop of Peterborough can survive the disgrace of Lord Dacre's, or Lord Holland's, or Lord Calthorp's disapprobation. The last is a frequenter and patron of Bethel Flag Societies and Home-mission Meetings; the two former have long been distinguished as party-leaders, and can hardly have forgotten the severe wound which their party received from Dr. Herbert Marsh. They have always sought and obtained political support from the Dissenters; and have repaid it by political encouragement and approbation. But their religious zeal is not absolutely as notorious as Lord Calthorp's, and a candid judge might be inclined to say, that his being exposed at once to two such opposite fires, is a proof that the Bishop of Peterborough holds that middle course which is agreeable to reason and truth. Nor will the disapprobation of Lord Harrowby convince us of the contrary; for however great may be the reputation which he enjoys and desires, this is not the first occasion upon which his lordship has taken an incorrect view of ecclesiastical polity. Nothing therefore remains, but to state the source from which the paragraph under consideration proceeds. It is not taken from the files of Sherwin or Cobbett, nor even from the invectives of the Times or the Chronicle, but the inquisitive reader may find the sentence in the VIEW OF PUBLIC AFFAIRS, contained in the *Christian Observer, for June*, 1822!!!

Having exposed this piece of flippant and flagrant misrepresentation, we shall proceed to make some extracts from the Bishop of Peterborough's Speech. His Lordship commenced by observing, that the case which gave rise to the petition was not stated in the petition itself, a circumstance which did not indicate much confidence on the part of the petitioner that the case was such as to require redress.—The fact was, that the Curate nominated by Mr. Grimshawe refused to give short or direct answers to the Bishop's questions—replied in so ambiguous and circuitous a manner, that it was impossible to ascertain with any precision what his opinions were; was most obscure where he should have been most explicit; and sent in an Appendix of ten folio pages, which instead of explaining served only to conceal. Having refused to answer in a more intelligible manner, the Curate was rejected—and that rejection produced the petition to the Lords; the several allegations of which the Bishop of Peterborough considers and refutes.

The first and second allegations are stated and exposed in the following extract, and we request the particular attention of our readers to his Lordship's note, as it removes one of the principal objections which have been made to his questions. We certainly ventured to doubt the expediency of examining candidates for orders in the Calvinistic controversy. But if we had known that they never are rejected for their opinions upon this subject, unless they directly impugned the doctrines of the Liturgy and Articles upon plainer questions we should not have hesitated to say that such a practice was suited to the evils of the present day. Church Calvinists of former times qualified their belief in absolute predestination, by admitting baptismal regeneration. And it is for them to reconcile the inconsistency between these tenets, which perplexes their acuter descendants. But those descendants have no right to say that they will put a positive sense upon the seventeenth Article, and a loose sense upon the twenty-seventh. In the first the Church speaks

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guardedly, and limits and qualifies her declaration. In the second she speaks positively, and leaves no doubt of her meaning. How then can there be a question whether Bishop Marsh is fully justified in refusing to ordain the advocates of an opposite system? The men who endeavour to explain away the obvious signification of the Twenty-seventh Article, and the Baptismal service, ought not to be allowed to entangle themselves in the mazes of equivocation, by accepting orders from the Church.

"The first Allegation is, 'That the Lord Bishop of Peterborough has for some time introduced into his Diocese a new mode of Examination, consisting of 87 Questions, embracing the minutest modifications of doctrine, and peremptorily requiring all Candidates for Ordination, and Curates applying for a Licence, to conform thereto, or to incur the penalty of being rejected.'

"My Lords, it is absolutely false, that I propose Questions to be answered, on the terms stated in this Allegation. Neither in practice nor in principle do I impose such hard conditions. When I was Bishop of *Landaff*, the Questions were accompanied with Directions for answering them, in which the Candidates were cautioned to pay due attention to them, because an unsatisfactory answer, (as was there added) 'may tend to their exclusion from the sacred office.' But as this caution, though never carried into effect, was liable to misrepresentation, I re-printed the Questions before I came to Peterborough and *omitted the Directions*. Every copy, without exception, which has been delivered, either to Curates, or to Candidates for Orders, in the Diocese of Peterborough, has been delivered according to the re-printed form, that is, without the Directions. Yet the Petitioner represents the Bishop of *Peterborough*, as 'peremptorily requiring' what he calls a conformity to my Questions, 'under the penalty of being rejected.' And even the Directions, which I gave as Bishop of *Landaff*, (with which, however, he has no concern) are grosly misrepresented. I there said, that an unsatisfactory answer '*may* tend' to exclusion, whereas, according to this Allegation, it *must* tend to exclusion *." P. 14.

"The second Allegation is, 'That to the above 87 Questions, his Lordship has very recently added 36 more, on one doctrine alone: and that on the same principle the number may be multiplied till there is no limit but the will and pleasure of the Diocesan.'

"Here, my Lords, is another misrepresentation. Instead of adding, I have subtracted. Instead of adding 36 to 87, I have *substituted* 36 for 87, namely in the examination of Curates: no alteration having been made in the examination for Orders. But let me substitute what I will, it is impossible to please the Petitioner, whose objections are in fact directed, not against this or that set of Questions, but against *all* questions which relate to doctrines *.

The third allegation asserts the illegality of this mode of examination, but as this mode has been shewn to be a mere fiction, the charge is already answered.

"'The fourth Allegation is, 'That the Clergy recognize no standard, to which they are bound to conform, but the 39 Articles as by law established.'

"My Lords, this Allegation is again untrue. Conformity to the *Liturgy*, as by law established, is no less required of the Clergy, than conformity to the Articles. It is true, that conformity to the Liturgy has been understood in a *different sense* from conformity to the Articles. It was understood, for instance, in a different sense, by the Clergy who returned from Geneva in the time of Elizabeth, with the tenets of Calvin, tenets so adverse to our Liturgy, that Calvin, in one of his epistles, calls it the leavings of popish dregs †.

* As no terms or conditions are expressed in the Examination Paper, nor have been since I became Bishop of Peterborough, the extent to which I expect satisfactory answers can be determined only by the rule, which I adopt in practice. And by this rule I have *never* rejected any one for unsatisfactory answers on such subjects as Original Sin, Free-Will, and Grace, unless they were accompanied by answers to *other* questions, directly impugning the doctrine of the Liturgy and Articles, on subjects of the greatest importance."

"* This is evident from the tenor of the whole Petition. A Bishop may examine in the Greek Testament, or in Grotius; but he must ask no questions about *doctrine*."

† The doctrine of *conditional* salvation, which pervades the whole of our Liturgy, is irreconcilable with Calvin's doctrine of *absolute* election.

The Calvinistic Clergy, therefore, in the reign of Elizabeth, as also in those of her two immediate successors, regarded a conformity to the Liturgy as implying only the reading it from the desk, whether they believed in its *doctrines* or not. But no Clergyman of the present age can take refuge in such explanations. By the Act of Uniformity, which passed on the Restoration, it is required that all Clergymen, within two months after their admission to a Benefice, shall make the following declaration, openly in the church, in the presence of the congregation to which they are appointed. 'I do here declare my unfeigned assent and consent to all and every thing contained, and prescribed, in and by the book intituled the Book of Common Prayer.' Now, my Lords, when a Clergyman declares his unfeigned assent to all and every thing *contained* in the Book of Common Prayer, he necessarily declares his unfeigned assent to the *doctrines* therein contained. It is not true, therefore, that the Thirty-nine Articles are the *sole* standard of faith for the Clergy of the Established Church. But though the Petitioner has *failed* in his attempt to exclude the Liturgy from all participation in the standard of national faith, your Lordships cannot fail to remark the *principles* which are displayed in this allegation. In 1641, when similar principles prevailed with regard to the Liturgy, the House of Lords appointed a Committee of religion, the only instance, I believe, on record. The first resolution of this Committee was, that the five points, as they are called, should be explained in the Calvinistic sense. They then undertook to reform the Liturgy: and not long afterwards the Liturgy was abolished. My Lords, I sincerely hope, that our Liturgy will not be abolished again. But of this I am certain, that Petitions to the House of Lords, in which such principles are revived, must prepare the way for it." P. 18.

The fifth, sixth, and seventh allegations refer to the old charge of introducing a new standard or doctrine. The Bishop of Peterborough briefly shews the inaccuracy of the petitioner's language, and the unfounded nature of his accusation. But as this part of the question has been formerly before our readers, we proceed to less beaten ground.

"The eighth Allegation is, 'That the 'Royal Declaration asserts no less that 'no man shall put his own sense or com- 'ment to be the meaning of the Article.'

"My Lords, I cannot deny that these words, when taken by themselves, appear at least, to militate against interpretation *generally*. For if *no* man shall put his own sense upon the Articles, no sense *whatever* can be put on the Articles. Such an assent to Articles of Religion would indeed be a very *unmeaning* assent: it would in fact be an assent to *nothing*. But if the words, quoted by the Petitioner, are taken in connection with what precedes and follows, the effect is very different. The sentence from which he has extracted a few words, is as follows, 'And that no man hereafter shall either print or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense, or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.' From this sentence your Lordships will perceive that the Royal Declaration is so far from prohibiting an interpretation of the Articles (which would be a perfect absurdity) that it prescribes even the *rules* of interpretation. It enjoins that the Articles shall be interpreted in their '*literal and grammatical sense*;' that they shall not be drawn *aside* from this sense; and that no man shall put on them any other meaning, than their plain and literal meaning *. My Lords, these are rules of interpretation, from which I have never swerved. They are rules, which I have uniformly and zealously maintained, as the Petitioner himself might have known, if he had read his Diocesan's Lectures on Interpretation.

"But in the Answers to my Examination Questions I have met with woeful instances of *departure* from these rules. I have met with instances, in which the words, both of the Liturgy and of the Articles have been so *drawn aside* from

* "The words at the latter end of the sentence, '*but* shall take it in the literal and grammatical sense,' shew that they are *opposed* to the words immediately preceding. When it is said, therefore, that no man shall put his *own sense or comment* to be the meaning of the Article, we must understand the words 'own sense or comment' with reference to the subjoined restriction. Consequently the words quoted in the 8th Allegation must denote, not that no sense whatever shall be put on the Articles, but that no sense shall be put on them which is inconsistent with their *literal and grammatical sense*.

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their literal meaning, as to make them express the *reverse* of that meaning. And such interpretations have been given, not merely in matters of 'curious search,' where a latitude of opinion might be allowed, but on points of doctrine, which are too clearly expressed to admit of doubt, and too important to be regarded as not essential to the Established Church*. And I can solemnly assure your Lordships, that in the few instances, in which my duty has compelled me to reject on account of doctrine, I have never done it for deviations of the former kind, unless accompanied by deviations of the latter kind. And as my conduct in this respect has been grossly misrepresented, I beg permission to add, in answer to the charge of undue severity, that I have spared no pains to recover those, who had departed from the doctrines of the Church. And my endeavours in this respect have been so successful, that the total number of rejections on account of doctrine has, in the course of five years, amounted only to *three*†." P. 26.

Lest this should not be considered a sufficient answer to the favourite topic of the royal declaration, the tenth allegation (the ninth being mere repetition and tautology) affords his lordship an opportunity of saying a few words respecting Laud, which must have astonished his deeply learned ecclesiastical opponents.

"The tenth Allegation, still in reference to my Examination Questions, is, 'That no similar attempt has ever been made since the time of Archbishop Laud, when it produced the most serious consequences, alike affecting both Church and State.'

"My Lords, I cannot deny, that the Prelate to whom the Petitioner alludes, *did* make a 'similar attempt.' The Royal Declaration, prefixed to the Articles, was prefixed at the suggestion of Laud, when Bishop of London. And that Declaration has the *same object* with my Examination Questions, namely, literal and grammatical interpretation. The Declaration also gave as much offence to the Calvinists of that age, as my Examination Questions in the present age. The former prepared an Address to the King against the Declaration: and it seems a similar Address is now in contemplation against the Examination Questions*. Nor is it improbable that the fate which attended Archbishop Laud, would befall the Bishop of Peterborough, if the same party should again obtain the ascendancy in the Church. Be this, however as it may, I shall not be deterred from the performance of what I believe in my conscience to be my bounden duty." P. 32.

The plan which Lord Dacre condescended to father was thus completely *done up*. He had been persuaded to move for an address to the throne to enforce the royal declaration of Charles I.—rather a strange proposition to be made by

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* "For instance, the doctrine of our Church respecting the Sacrament of Baptism, which has been directly and grossly impugned in some of the Answers which I have received to my Examination Questions. If I had admitted those, who gave *such* answers, I might have been *justly* charged with having 'recruited for dissenters.'"

† "This may serve as an answer to the charge of undue severity. But I had hardly known what answer to give, when I am charged with want of *toleration* in the use of these Questions. *Toleration* is a term, which applies only to *dissenters* from the Established Church. It is quite inapplicable to those who profess conformity to the thirty-nine Articles, which were published 'for *avoiding* diversities of opinions.' Though we can understand therefore what is meant by the toleration of dissenters, when they have perfect liberty to preach their own doctrines in their *own places of worship*, we involve ourselves in a contradiction, when we speak about the toleration of *dissent* on the part of those, who are bound by Articles, 'for the establishing of *consent* touching true religion.' But if the toleration, which the Examination Questions are supposed to infringe, denotes the privilege of preaching *dissent* from the doctrines of the Church, as well in our own pulpits, as in licensed meeting-houses, it is a species of toleration which would shortly end in the *destruction* of the Church. The foundation indeed might thereby be *widened:* but it would be widened with materials, which would soon let down the whole superstructure."

* "Though the motion for an Address was changed into a motion for a Committee, there is a parallel also to *this* motion, in the Committee of Religion appointed in 1641. See the Remarks on the fourth Allegation."

a distinguished whig. His spiritual advisers, however, had long solaced themselves with the anticipation of its efficacy, and Lord Dacre consented to surrender his historical knowledge, and his constitutional jealousy of the prerogative, in order to silence Bishop Marsh. The Bishop, in ten sentences, proved the scheme to be absurd, convinced Lord Dacre that the address would be a waste of powder and shot, and compelled him to substitute a motion for a committee. This had been Lord King's plan a year ago. A profound knowledge of ecclesiastical law enabled his lordship (see Christian Remembrancer, Vol. iii. p. 486.) to recommend the House of Lords to go into a committee on the Bishop of Peterborough's Questions, or in other words, to do nothing at all. Lord Dacre came forward under happier auspices, but in the course of one short half hour he was constrained to change his tack, and to steer, in some confusion, for the old port? The learned Prelate had the magnanimity to pity his situation, and to lay before him (what none of the evangelical privy-council had discovered) a mode in which the object of the petitioner might be obtained.

" My lords, I now come to the *prayer* of the petition, in which is proposed an address to his Majesty as Head of the Church, to enforce the royal declaration. But the enforcing of the royal declaration will, for reasons already stated to your lordships, defeat rather than promote the purpose of the petitioner. That purpose, if answered by an address to the throne, can be answered only by an address imploring his Majesty to issue his royal mandate to the Bishop of Peterborough, and prohibit the questions, of which the petitioner complains. My lords, if his Majesty could be induced to issue such a mandate, I would bow in obedience to the royal commands. But before your lordships concur in a *motion* to that effect, it is necessary to consider, whether such an exercise of the royal prerogative would be consistent with the constitution in Church and state. In the use of those questions I exercise a right, which I enjoy under existing laws: and laws cannot be annulled by one branch only of the legislature. The 34th canon is my warrant for an examination in the articles. My questions constitute an examination in the articles. And whether I propose for that purpose the questions which I now employ, or introduce another set as circumstances may require, is a matter which must depend on my own discretion, and in which no one has a right to dictate.

" My lords, I do not deny, that bishops, as well as other men, may *abuse* their authority. With such an abuse of authority I am charged in the present petition: but whether truly or not must depend on the truth or falsehood of the allegations. My lords, I have sifted those allegations to the bottom. I have proved, that the first allegation contains a direct falsehood; that the second is a misrepresentation; that the third allegation, in which the petitioner contends for an abuse of authority, is dependent on the two former, and consequently devoid of truth. I have further proved that his fourth and fifth allegations exhibit other deviations from the truth; while his attempt to exclude the Liturgy as a standard of faith, betrays a creed, which ill deserves the protection of your lordships. Of the remaining allegations, as far as they have any reference to the pretended abuse of authority, I have shewn, that they are altogether fallacious.

" I ask then your lordships, will you accede to the prayer of a petition, which is founded in sophistry and falsehood? That the noble lord who has presented it was not aware of its sophistry and falsehood, when he yielded to the solicitations, with which I know, that he was earnestly pressed, I am well assured, or he would have rejected those solicitations with disdain. The noble lord could not suspect, that any man would dare to affront the house of lords by the tender of unfounded allegations.

" My lords, before I conclude, I beg permission to say a few words concerning myself. Whatever be the fate of the questions, I have no *personal* interest at stake. I shall be no personal loser, if they are wholly abandoned. I have no other desire to retain them, than what arises from the belief, that they have contributed to the welfare and security of the Church. The voice of faction has been raised against them, and in the outcry episcopal authority has been treated with insolence, and ecclesiastical discipline has been set at naught. But, my lords, this very opposition, when viewed in its *true* light, may be regarded as an argument in their fa-

vour. From assurances, which I still possess, I know that they were approved by learned and orthodox divines: and if that approbation has been lately checked, it is the infirmity of human nature, which recoils at the approach of danger." P. 36.

Such is the Bishop of Peterborough's triumphant defence, and we are heartily glad that it has been published, because we consider the attacks upon his Lordship as parts of a system for governing by menace and intimidation.—Whenever a clergyman opposes or displeases certain parties, they threaten him with Mr. Wilkes and a prosecution, or Lords Dacre, Holland, King, &c. and a Petition to Parliament. The effect thus produced is greater than it ought to be. But in the case before us the Bishop of Peterborough has done justice to himself and his cause—and at the same time has afforded that degree of explanation which was desired, and is deemed satisfactory by real churchmen.—One instance we have already noticed—a second is contained in the following passage, which is added to the work as a note, and which acquaints us with all the alteration which has been produced by the incessant, and virulent invectives of his Lordship's opponents.

"My original object in *sending* the Examination Questions to Candidates for Orders, before they appeared *personally* in the Ember week, has been greatly misunderstood: and that which was intended as an act of kindness, has been represented as an act of harshness. I sent the Questions, that the Candidate might have time to consider them, and answer them at his leisure; that if his answers were found to be at variance with the doctrines of the Established Church, I might have an opportunity of writing to him, and explaining in what *respect* he deviated from the doctrines of the Church; and lastly, that if he persevered in doctrines which were irreconcileable with the Liturgy and Articles, he might be refused without undergoing the public disgrace of a rejection in the Ember Week. But my conduct in this respect has been so misunderstood, and the openness with which I have acted has by many persons been so abused, that I have been compelled to relinquish it.—At my last Ordination the Examination Questions were answered at Peterborough: and so they will be in future." P. 12.

A Sermon preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts; at their Anniversary Meeting in the Parish Church of St. Mary Le Bow, on Friday, Feb. 15, 1822. By the Right Rev. William, Lord Bishop of Llandaff.

It is impossible to do justice to this discourse by a mere analysis of its contents, or by selecting one or two of its principal paragraphs. The whole is so well conceived, and ably executed, that those who have a due sense of the importance of Christian Missions, and are desirous of seeing them conducted by the Church, should lose no time in making themselves acquainted with this excellent Anniversary Sermon.

His Lordship commences by shewing that St. Paul's conduct and language both to Jew and Gentile was suited to the peculiar circumstances of each. With respect to the Jews, he indulged them in their regard for the Mosaic law, and endeavoured to convince them *out of the Scriptures that Jesus was the Christ.* To the Gentiles, while he treated them in a different manner, he spoke different languages.

"It is evident that such reasoning as this would have been altogether misplaced in preaching to the Gentiles. To impress *them* with any reverence for the Jewish Scriptures, an entirely different process would be necessary; and to give them any adequate conceptions of the nature and design of Christianity, or of its Divine pretensions, not only much preparatory instruction would be requisite, but an almost total change in their religious views and sentiments. How, then, did St. Paul conduct himself in this most arduous part of his office?

"When the ignorant multitude at Lystra, astonished at the miracle wrought by Paul and Barnabas, would have done sacrifice to them as Gods, what arguments do the Apostles use to dissuade them from

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such wretched impieties? They exhort them to 'turn from these vanities to the living God, which made heaven and earth, and the sea, and all things that are therein,' and who had never 'left himself without witness, in that he did good, and gave them rain from heaven, and fruitful seasons, filling their hearts with food and gladness*.' These were proofs, from the works of Creation and Providence, level even with the grossest understandings, when set before them in their true and proper light.

"When, again, at Athens, he found himself surrounded by a more enlightened audience, the learned frequenters of the Areopagus, and the teachers of philosophy and morals, he opened his commission in a similar way;—'declaring' that 'UNKNOWN GOD,' whom they ignorantly 'worshipped;' setting forth His power as Creator, His spiritual nature, and His providential and moral government of the world; deducing from these, by an obvious and easy inference, the absurdity of that idolatrous worship which even these men of wisdom either embraced or connived at; and then openly asserting that momentous truth which they were wont to ridicule, the Resurrection of the Dead." P. 8.

The Bishop then comments upon the Apostle's writings, and shews in masterly summaries of the principal epistles, that the rule already mentioned is strikingly exemplified in all of them. We extract his Lordship's remarks upon the Epistles to the Romans and the Corinthians, and his proof that the same system was always observed in the dissemination of divine truth.

"The great question discussed in the two former of these Epistles, is that which relates to the connection between the Law and the Gospel;—how far they were, either or both of them, necessary to salvation, and compatible with each other. Two opposite parties felt an interest in this question;—the Jews, who held that none could be saved but by the law of Moses;—the Heathen, who believed the light of nature to be sufficient, without either Moses or Christ. Although the argument, therefore, appears principally to concern the Jews, yet St. Paul, in writing to those who lived among the Heathen, found it necessary to adapt his reasoning to both. He shews, that 'all had sinned,' both Jews and Gentiles; and that neither could the latter be justified by the law of nature, nor the former by the law of Moses. On this ground, he establishes the necessity of redemption, of justification, and of sanctification, through some other means; and then brings forward the proofs, that these had been accomplished by Jesus, 'the Author and Finisher of our faith.' His argument is conducted sometimes with reference to the proud pretensions of Heathen philosophy, or the gross delusions of Heathen superstition; sometimes, with considerations more directly adapted to the Jewish worshipper." P. 11.

"Corinth was the head-quarters of voluptuousness, vice, and false philosophy. In opposition to these, and especially to the last, St. Paul descants upon the insufficiency of human knowledge as a guide to spiritual truth. He contends, that 'the world by wisdom knew not God;' and that what the Heathen philosophers deemed weakness and foolishness in those who preached the Gospel, had proved to be wiser and stronger than their efforts to overthrow it, being supported by the signal power of God*. This is the substance of the earlier part of the Epistle. Towards the latter part, his mode of illustrating the doctrine of a Resurrection of the Dead affords another instance of this appropriate mode of teaching. The objections to the doctrine are refuted, partly by physical, partly by moral evidence, as well as by insisting upon the established fact of our Lord's Resurrection†. To the Jews, there was no need of urging such considerations as these; since all, except the Sadducees, admitted the truth of the doctrine; and the Sadducees our Lord himself had silenced, not by philosophical proofs, but by an appeal to the Books of Moses, which they professed to believe‡." P. 14.

"The rule, then, which the Apostle laid down for his own observance, in the words of the text, was strongly exemplified in every part of his conduct. In addressing the *Jews*, he invariably assumes the first principles of religion in general, and even some of the main doctrines of revealed religion, as already known and admitted on their part. In arguing with the *Gentiles*, he begins with laying down the most simple and obvious maxims of moral and religious truth, and from thence leads on his hearers or his readers to the plainest evidences of the Gospel, and gradually to its sublimest mysteries. Nor was this mode of teaching peculiar to St. Paul. It was characteristic of his fellow-labourers in the same cause: it was characteristic of their heavenly Master himself: it was cha-

* Acts xiv. 15—17.

* 1 Cor. i. 18—28. † Ibid. xv. ‡ Luke xx. 37.

racteristic, moreover, of God's merciful dealings with mankind, in every revelation that has been made to them, from the beginning of time.

"Look at the whole course of the Divine dispensations in preparing the world for the coming of HIM who was 'THE DESIRE OF ALL NATIONS *.'

"In the rudest and earliest ages, general intimations only were given of the expected blessing. Gradually more and more light respecting it was diffused, as the mental eye became able to bear it. Matters of Faith were gradually and progressively unfolded. But, in every age, the great practical rules of life were taught fully and clearly *without reserve*. 'In every nation,' where even a glimpse of revelation appeared, it was understood, that 'he that feareth God and worketh righteousness is accepted of Him †.'" This was laid as the ground-work of the whole. For, until men believed that there is a God, and that He is a rewarder of them that diligently seek Him ‡,' it had been in vain to preach any of the more recondite truths which revealed religion could set before them.

"Even the Mosaic law, with all its requisitions of faith and worship, was founded on the broad principle of moral and religious obedience. And what were its numerous expiations and ablutions, but means to 'convince men of sin,' and to shew them the necessity of Atonement and Redemption? What were all the lessons of the Prophets, intermingled with their predictions, but terrific denunciations against sin, and encouraging incitements to virtue? What, too, was the special office of the Baptist, the immediate Forerunner of our Lord, but to 'prepare the way of the Lord' by 'making his paths strait §,' and to sound in the ears of his followers the necessity of repentance, and of bringing forth fruits meet for repentance ‖,' that they might be rendered fit for the reception of the Gospel?

"True it is, that the Law and the Prophets failed not, together with this high tone of moral instruction, to direct the believer to that Fountain of Grace and Mercy, whence alone he was to derive spiritual aid and comfort: and in highly figurative language the blessings of the Gospel were shadowed out, to win the affections, and to animate the endeavours of those who would profit by their instructions. In this respect, there is a wonderful harmony between the Law and the Gospel, the Prophets and the Apostles. But there is the same harmony also between them, as 'Preachers of righteousness *,' and expositors of the Divine will. In both, 'mercy and truth are met together, righteousness and peace have kissed each other †.' In neither, is God's free grace overlooked on the one hand, or man's free will on the other. No where is unconditional salvation offered; no where is Faith separated, as to its saving effects, from the spirit of Obedience, and the endeavour to 'perfect holiness in the fear of God ‡.'

"Once more; let us look at the pattern of teaching set before us, in HIM who 'spake as never man spake §,' and, 'in Whom dwelt all the fullness of the Godhead bodily ‖.' How did HE open his instructions to mankind? What was His sermon on the mount, but a preliminary series of exhortations and of precepts, by which His hearers might be qualified to receive, in due time, a fuller revelation of the great purpose of His coming into the world? These were to fit them for entering into His kingdom, or, in other words, for embracing the Christian Faith. In the order of His teaching, the inculcating of moral truths preceded the gracious invitation, 'Come unto me all ye that are heavy laden, and I will give you rest:' and that invitation was immediately followed by the admonition, 'Take my *yoke* upon you ¶.'

"In vain, then, with these authorities before us, may we hope for success in the great work of spreading Evangelical Truth, if we invert this order of proceeding; if we derange and confound that method of instruction, which is no less necessary at one period than at another, because at all times in unison with human nature." P. 17.

The application of this great principle to the Missions of modern days, is contained in the remainder of the discourse; and the Bishop of Llandaff shews conclusively that care is necessary in selecting proper persons for conducting them, and that there is every reasonable prospect of seeing that care exerted by the Society for the Propagation of the Gospel.

"There can be little doubt, that one cause of the frequent failure of Missionaries, in their labours to convert Pagans to the Christian Faith, is the injudicious

* Haggai, ii. 7. † Acts, x. 35. ‡ Heb. xi. 6. § Matt. iii. 3. ‖ Ibid. iii. 8.

* 2 Peter, ii. 5. † Psalm lxxxv. 10. ‡ 2 Cor. vii. 1. § John vii. 46. ‖ Col. ii. 9. ¶ Matth. xi. 28, 29.

manner in which they obtrude upon ignorant and debased minds, *without any previous moral cultivation*, those doctrines of revealed religion which are most difficult of reception, and most repugnant to their pre-conceived opinions. To preach, for instance, Justification by Faith, and Sanctification by the Holy Spirit, before they have been taught that perfect law of God, by a comparison with which their own conduct would render them self-condemned, and shew them the necessity of redemption and renovation,—is to proceed in a manner unnatural, irrational, and therefore the least likely to produce lasting effect. To descant also upon the danger of self-righteousness, and the utter worthlessness of good works, seems not to be the most efficacious mode of bringing those who are already 'dead in trespasses and sins*,' to a better sense of duty, or to excite in them earnest endeavours to 'work out their salvation with fear and trembling†.'

Supposing these doctrines, therefore, to be ever so capable of an exceptionable explanation, and even to be essential to the Gospel system; yet what discerning man would *begin* the work of conversion by preaching them to persons as yet ignorant of the difference between good and evil; to persons, who know not God, or have no just conceptions of His nature and perfections; who are unconscious that they are transgressors of the law, or have incurred its penalties?

"Another error of over zealous, though well-meaning enthusiasts, is that of relying upon the expectation of *extraordinary inspirations from God*, to further their undertaking, and to supply the place of mental cultivation and discipline. Far be it from us to depreciate the piety or sincerity of those who, devoting themselves to the service of God with all their hearts, and souls, and minds, go forth under a strong impression that the Divine blessing cannot but accompany their exertions. Yet, though we may admire and reverence the fervour, the courage, the exalted piety, which appear to prompt them to this noble enterprize; we must warn them, that it is a hazardous, if not a presumptuous measure, to tempt the Most High by rash adventures to execute such a purpose, where the qualifications most essential to it are wanting. When the power of *miracles* was withdrawn, with it was withdrawn also that of *extraordinary inspiration*, itself a miracle. No evidence, at least, can now be given of the one, where the other is not to be found. Yet, even in recent times, unwarrantable pretensions have too often been made to gifts and outpourings of the Spirit upon every emergency, and to marvellous effects wrought upon their hearers by these supposed aids from above. But what, for the most part, have been the results? For one sincere and steady convert to the Faith, thousands probably scoff at the doctrine, no less than at the preacher. They perceive nothing to command their belief, or their respect, because their understandings are unconvinced, their hearts untouched, their sense of rectitude or of guilt unimproved: or if an impression be made on more susceptible minds, yet is it transient and unsubstantial 'as a morning cloud, and as the early dew that goeth away*.'" P. 25.

"It is, I know, a prevalent opinion, that conversions, of whatever kind, to the Christian Faith, are of paramount importance to any lesser discriminations of that Faith among those by whom it is professed; and that provided the Gospel be preached to the Heathen, we need not be scrupulous as to the particular tenets of the parties so employed. And were it a question, whether the Heathen should remain in utter darkness, or receive but a partial and imperfect light, Christian philanthropy would not, perhaps, allow us to hesitate on the alternative. But where the question is, whether the work of conversion should be confided to competent or incompetent distributors of the word;—where we have the choice presented to us, of carrying on a design of such unspeakable magnitude, by the operation of persons trained according to our own well-grounded persuasions of truth, or of committing it to others in whom we can place no such confidence;—then the case is altered; and we can no more, with a safe conscience, consent to blend together these discordant materials in the work of foreign instruction, than in that of domestic culture.

"Unquestionably, the most defective or corrupt form of Christianity may be preferable to absolute Infidelity;—Popery, or Socinianism, to Judaism;—Judaism to Mahometanism;—Mahometanism itself to Paganism. Popery recognizes most, if not all the essentials of Scripture Truth. Socinianism does not openly disavow the authority of the Sacred Volume. Judaism receives the Scriptures of the Old Testament. Mahometanism derives some of its tenets from both the Old and New Testaments. Paganism has nothing in common with any of these, except some

* Ephes. ii. 1. † Phil. ii. 12.

* Hosea vi. 4.

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imperfect recognition of those first principles of theology and morals, the belief of God and of a future state, which never, perhaps, have been entirely obliterated from the human mind.

"We may, then, and we ought to rejoice, when we hear that whole regions which knew not the Lord, or his Christ, have been brought to acknowledge both, whether more or less accurately instructed. When we read, in the records of past times, what was effected in this way by the Jesuits; or, in more recent times, by Protestant Sects, who hold not communion with ourselves; it were a cold and selfish feeling, that should withhold our commendation of their laudable exertions. But we cannot forbear asking ourselves, if *we* had been engaged in the work, should we have done it in the same manner? Or could we conscientiously have co-operated with them in the views they inculcated of religious truth? Could we, on the one hand, have joined in recommending image-worship, transubstantiation, invocation of saints and angels? Could we, on the other hand, have concurred in suppressing the doctrines of atonement and sanctification? Or, again, with another party, in preaching these doctrines to the neglect of good works? Nay, more, if we were now to traverse these countries where the Gospel had been thus imperfectly, and, in our judgment, erroneously preached, should we not, ought we not to endeavour to put them in possession of a purer and more perfect Faith?

"Apply, then, this obvious principle to any design for evangelizing the Heathen world, and it will shew the true line and limits of our duty in this respect. We cannot call in coadjutors whose views of Christianity essentially differ from our own. Willing, to the utmost, to tolerate diversities, nay, errors of religious opinion, we cannot join hand in hand to give them currency and effect. We must be content with lesser means of compassing our end, rather than avail ourselves of such questionable aid.

"On these grounds, it is impossible that we should not be anxious to give to the enterprizing spirit now prevalent among us a salutary bias and direction. Not that the Church of England entertains any narrow views of policy, or any feelings of hostility towards those who dissent from her communion; but, that, in upholding her own ascendancy, (that ascendancy which the laws and constitutions of the realm have given her) she is firmly persuaded that the general good will be best promoted; the good even of those who think scorn of her pretensions, and would fain lay her honours in the dust." P. 29.

It would be paying a very bad compliment to the common sense of our countrymen, to doubt the effect which these arguments will produce. A plainer statement was never made than that by which the Bishop of Llandaff enforces the claims of the Society for the Propagation of the Gospel. Let that statement be disseminated as industriously and as widely as statements of a different character usually are, and it will convince every reasonable Churchman, that his first duty, as an encourager of Missions, is to support the authorised Corporation before which his Lordship preached.

An Apology for the Pastoral System of the Clergy: A Sermon preached at the Visitation of the Venerable the Archdeacon of Huntingdon, May 6, 1822, and published by his command. By J. H. Brooke Mountain, A. M. Rector of Puttenham, and Vicar of Hemel Hempstead, Herts, and Prebendary of Lincoln. 8vo. pp. 28. Rivingtons. 1822.

At a time when the Clergy stand in need of defenders, Mr. Mountain has undertaken a defence of their practice and preaching, which if in principle not entirely new, may still claim the merit of considerable novelty in illustration, arrangement, and application. From Gen. xxxiii. 13. he takes occasion to compare the Shepherd of souls with the keeper of sheep, and contends that care must always be taken, lest *if men should over-drive them one day, all the flock will die.* We subjoin a few specimens from different parts of the discourse.

"It will not be necessary to recal to your recollection the occasion upon which the words were spoken which I have selected for my text, nor to argue that the minute historical fact to which they relate is not recorded for its own sake; 'Doth God take care for oxen?' asks St. Paul, in making a similar application, 'for our

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sake no doubt this is written.' The literal fact that a flock may be over-driven, and in consequence of the weakness of some of the sheep, may, from such violent measures, come to an untimely end, is noticed merely to convey to us the same spiritual lesson which we are taught by a variety of other figures, as well as by direct precept and example; viz. that the duty of a good shepherd is not merely to drive his flock; but to drive them gently, and prudently, and carefully; waiting for the slow, carrying the young and weakly in his arms, restraining the speed of the wild, and the ardour of the strong, so that all may have time for rest and food, as well as for travel. 'He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom; and shall gently lead those that are with young.'

"It is admitted that in figurative language, we are not, generally, to expect universality in the points of comparison: and that serious mistakes may arise from filling up too much the analogies so boldly and slightly sketched in the masterly style of Holy Scripture; but the analogy which subsists between the duties of a shepherd, and the pastoral charge committed to us is so strikingly perfect, is so often and at such length introduced, not only into the inspired poetry of the Prophets, but into the most solemn and sober instructions of the New Testament, and indeed has so completely interwoven itself with the language and the symbols of every age, and Religion, and Government, that we are surely justified in pursuing it somewhat more closely than we should follow up metaphors of which the application may be incidental and imperfect, in deducing from the necessary practice of the 'keeper of sheep,' an illustration at least, if not a confirmation of that system in the exercise of our pastoral office, which study and judgment had previously formed.

"I submit, therefore, that as it is the duty of the literal shepherd to provide for the safety of his whole flock; to consider that the slow are often the most valuable, the heavy most productive, the young and weak most capable of improvement; and for their sake to content himself, and to make the strong leaders of the flock content with a moderate pace, and a gentle progress; so it is the duty of a faithful pastor of the spiritual flock, however ardent his zeal, however fervent his delight may be in accompanying the higher ranges of bold and strong spirits, to remember, in the public exercise of his function, that all have an equal right to his attention, all are entrusted to his charge, all will be required at his hands: those perhaps, especially, who being infirm of nature, and weak in grace, stand in peculiar need of his careful guidance and unremitting attention.

"There are certainly, in every considerable congregation, many persons who are aptly represented by the heavy mothers and the young of the flock; persons who will not, who cannot bear to be overdriven; who would either be left behind in hopeless disgust, or harassed to death in the vain endeavour to follow the dictates of a too hasty zeal: and these persons are by no means to be regarded as of less value, or as having a less claim to our assiduous care, than those of a more ardent temperament, or of less weighty prepossessions, who may be ready to follow our most rapid movements, if not to outgo them, *ὀρφνην καὶ ἄνους πὲρ μεμάωτας.*" P. 6.

"With this weight of authority, of reason, and of Scripture on our side, we feel ourselves perfectly secure in the rectitude of the principle we have adopted, preferring a connected system in the discharge of all the branches of pastoral duty, to that desultory, irregular manner of driving the scattered flock, which has ever been characteristic of heresy and schism.

"There is perhaps no department of the ministerial office, in which the evils arising from a want of due attention to this principle, are more strikingly exemplified than in that most important duty, the Visitation of the Sick, to whom serious impressions of Religion, and alarm for the state of their souls, are too often entirely new. When such persons fall into injudicious hands, when the officious interference of some self-commissioned teacher, anticipates or supersedes the attentions of the parochial Clergy, it is generally determined by the constitution of the patient, and the nature of the disease, whether he is to be exalted with unauthorised raptures and unfounded confidence, or sunk under the most distracting apprehensions, and consigned to ruinous despair.

"If he be of a lofty, aspiring temper, if he possess great quickness of perception, and readiness of expression, he will be encouraged to feel assured of justification; he will be allowed to vault over the painful and tedious discipline of humiliation and repentance, and will become at once, in his own estimation, a confirmed and full-grown Christian, ripe for immortality.

"If, on the contrary, he is gloomy from temperament, and slow of apprehension; if his complaint preys upon his spirits, and obscures his understanding, he will be driven to desperation by ill-judged at-

tempts to work him up to a fervour of devotional feeling, of which his nature is incapable, and will too frequently conclude either in rashly rejecting his Saviour, or in weakly apprehending that his Saviour has rejected him. Thus, they who ought to be restrained and humbled, are stimulated to the most offensive and dangerous presumption; and they who should be cherished and encouraged are goaded to despair.

"But where such interference has not occurred, where the true Pastor of the flock is permitted to attend his duty without interruption, and to administer the fears and the hopes sanctioned in the Gospel, according to the dictates of sound judgment, and staid experience—how different will be the result! how gratifying to the Minister, how healing to the afflicted soul, how acceptable to the 'Chief Shepherd,' whose deputies we are!

"Then 'the bruised reed is not broken, the smoking flax is not quenched:' the weak and timid spirit is strengthened and supported; the dull and prejudiced understanding is informed and enlightened, the presumptuous, self-satisfied libertine is awed and humbled; the indolent, is roused, the sleeping conscience is awakened; every sheep has his due share of attention, his appropriate species and quantity of pasture: the convert is gently conducted to the foot of the Cross, there to be eased of his heavy burden, and healed of his deadly wound." P. 18.

Mr. Mountain strongly recommends the application of the same system to the recovery of Dissenters, but guards his recommendation by protesting against a suppression or compromise of the truth. To reveal it with discretion and gentleness, he justly observes, is one thing; and to deceive the straying sheep by injurious concealments, another.

Perhaps the happiest portion of his Sermon, is that in which he traces up what is termed the unpopularity of the Church, to the very circumstance of which it may be so justly proud; and, as it is the fashion of the present day to seek the lowest and most despicable popularity, by the most varied exhibitions and tricks, we cannot better take leave of this eloquent and judicious preacher, than by extracting the passage to which we allude.

"It is to the conscientious and judicious application of this pastoral care to the whole of their flock, that the Clergy are, in a great measure, indebted for that most false and illiberal accusation, of not preaching the Gospel. We are arraigned with this, the most serious, the most appalling of all possible charges, because it is not our practice to gratify one description of persons in our mixed congregations at the expence of all the rest; because we do not compose our discourses with a view to exalt our own spiritual acquirements, (I was about to say in the judgment rather) in the estimation of those, whose Religion consists more in feelings than in principles, and is kept alive only by continual appeals to their strongest sensations; because we do not condescend to distil the nutriment of the soul into a mere spirituous stimulant, nor to intoxicate the majority of our hearers, in order to awaken the few; because, in one word, we are the shepherds, not the hunters of the sheep: We know our duty to extend equally to them all: we know that we have the young to instruct, the ignorant to teach, the innocent to guard, the weak to raise, the forlorn to cherish, as well as the infidel to be reclaimed, and the reprobate to be alarmed: We endeavour, therefore, ὀρθότομειν τὸν λόγον τῆς ἀληθειας, 'rightly to divide the word of truth;' 'to give every one his food in due season;' to preach 'not ourselves, but Him that sent us;' to regard the esteem, (the admiration if you will,) of our people, as one of the means, not the end of our ministry: and never to hesitate a moment in sacrificing the apparent means to promote the real end for which we have been ordained.

"With these objects in view, we do not wonder, though assuredly we lament to find that no description of persons is perfectly satisfied with us; while some complain of our being too practical, others are offended at our earnestness in enforcing peculiar points of Faith; while one party desires more simplicity and familiarity, another would be better pleased with a higher range into the learning and controversy of Theology; while a part of our congregations shrinks from all that searches the heart or goads the conscience, others disdain every weapon but the tranchant blade, every remedy short of excision: none considering that it is impossible to please all; that if it were possible, it is the very reverse of our duty; that we are sent not to entertain, but to instruct; not to please, but to reprove; not to follow the taste, the inclination, the opinions of the world, but to regulate, to reform, to condemn them." P. 22.

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MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

DEANERY OF ACKLEY.

Extracts from Fourth Annual Report.

THE Committee of Members of the Society for Promoting Christian Knowledge within the Deanery of Ackley and its Neighbourhood, beg to present to the Public the *Fourth* Annual Report of their Proceedings in the District.

From the statement of the number of Parish Schools in the District, given in the Appendix, which are taught either *wholly* or *in part* by publications from the Society for Promoting Christian Knowledge, it appears, that the number of Children so taught, in 18 Parishes from whence returns have been received, amounts to 2,738. The distribution of Books from the Society's stores, though not so extensive with regard to Tracts as recorded in former Years, yet continues to be considerable. From the Parishes of Appleby, Ashby-de-la-Zouch, Austrey, Barrow-upon-Soar, Castle-Donington, Church-Gresley, Cole-Orton, Kegworth, Loughborough, Mount Sorrell, Packington, Polesworth, Ravenstone, Rothley, Seale, Shuttington, Swepstone, and Whitwick, and from the Chapelry on Charnwood Forest, there have been distributed since the 30th of April, 1821:

From Parent Society.

Bibles and Testaments.....	178
Prayer Books and Psalters	160
Tracts, bound and stitched	970

From Local Depository.

Bibles and Testaments	199
Prayer Books and Psalters.....	219
Tracts bound and stitched 1219	

Total.

Bibles and Testaments.....	377
Prayer Books and Psalters	379
Tracts bound and stitched 2189	
Total	2945

The Quarterly Meetings of the Committee continue to be held, alternately at Loughborough and Ashby-de-la-Zouch; this arrangement being still found to be at once conducive to the convenience of Members, and to the general objects of the Committee.

On the subject of Parochial Collections, the Committee have little information to afford for the past year: as, with the single exception of Barrow-upon-Soar, local circumstances and the general state of Agriculture, have rendered it inexpedient to make any such appeal for the present, even in those Parishes where it has been formerly made. The Committee hope however that this important mode of recommending the Society's objects to public attention and support, though suspended, will not ultimately be abandoned; but rather revived, on a recurrence of more favorable circumstances, with encreased energy and success. In the Parish of Kegworth, where a collection has been formerly made for this Society, a collection was made during the last year for the Society for the Propagation of the Gospel in Foreign Parts, as will appear from the short statement of that Society's proceedings in this District, affixed to the present Report.

The proceedings of the Committee, as they respect the Society for the Propagation of the Gospel in Foreign Parts will be found in a subsequent part of this Report.

After having thus briefly stated the local proceedings of this particular district, the Committee have great and peculiar pleasure in further reporting, that a County Anniversary for the advancement of the designs of the Societies for Promoting Christian Knowledge, and of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, was held at Leicester during the last summer, which was both *numerously* and *respectably* attended, and was abundantly sufficient (in point of success,) to encourage the repetition of the same measure during the present year. The Committee cannot but express their strongest persuasion, that an occasional intercourse of the several Districts with each other, and a communication of each others views and proceedings, must be attended with great advantage to the general objects of the Society: and whilst the nature of the union between the county in general and each particular district, will gradually unfold itself, so also experience will shew in what particulars it is desirable to keep the proceedings of each district distinct.

The Committee conclude this Report with expressing their hearty satisfaction at the continued progress of their several designs; and with a humble hope and prayer, that under the blessing of Almighty God, and through the exertions of the Clergy

and laity throughout the several Districts; the Society for Promoting Christian Knowledge may increase more and more in extending its pious and useful services throughout all parts of the United Kingdoms in Great Britain and Ireland and their Dependencies: to the glory of God, to the extension of sound religion, and the propagation of morality and good order throughout the realms of Great Britain.

FRAS. MEREWETHER,
Secretary.

Society for the Propagation of the Gospel.

Extracts from the last Report.

WE subjoin the following letters, which appear in the Report of the Society. The first is from the Rev. W. Wright, Missionary to the Cape of Good Hope; the second from the Rev. Professor Mill, of Bishop's College, Calcutta.

"*Cape Town, Cape of Good Hope, September, 1st, 1821.*

"In compliance with your desire, and in conformity to the rules of the Society, that I should communicate with you, I take the opportunity of writing to you by the ship Morley, which leaves this in a few days for England, and I trust that I have at length something to communicate which may not be wholly unworthy of the attention of the Society.

"My voyage from England lasted three months, during that period I performed Divine Service regularly, and preached every Sunday and holiday, with two exceptions, having been once prevented by sickness, and at another time by the inclemency of the weather. We anchored in Table Bay, on Wednesday, the 7th of March; and I am happy to say, that the voyage in general was very favourable. On the 8th I landed, and presented my letters of introduction to Sir Rufane Donkin, the acting Governor, by whom I was courteously received; and obtained from him, as well as from the Colonial Secretary, every promise of encouragement in my humble endeavours to carry into effect the benevolent designs of the Venerable Society for Propagating the Gospel, the constitution and objects of which I explained.

"My first object was to enquire into the state of education in the Public Schools. I therefore, in company with the Rev. Mr. Hough, Colonial Chaplain in Cape Town, visited the Free School, first instituted here under the government of Sir John Cradock. I there found, that if the leading principles of the National Society had been ever, as I was informed, fully acted upon, the School had now greatly degenerated. The system of mutual instruction was almost lost sight of, and the mechanical parts of the system, which appear so well calculated to keep up the attention, and to infuse life and activity through every department, were so much neglected, that I thought it necessary to address a letter to the Colonial Government on the subject. My letter was dated the 7th of April, and on the 21st of the same month I received a most favourable reply from Colonel Bird, the Colonial Secretary, stating that my letter had been submitted to the consideration of his Excellency the Acting Governor, and that in consequence a communication had been made to the Members of the "Bible and School Commission," with whom arrangements of this nature exclusively rested, and that he trusted such measures would be adopted as to meet the object which all must feel equally interested in; "that of improving the system of education in every possible way." In consequence of the communication from Government, a meeting of the Bible and School Commission was called, in which it was agreed, that I should be authorized to visit and superintend the Free School, and introduce the necessary improvements. I therefore, without further delay, set about the improvement of the School; and though it has been attended with considerable difficulty, I have the satisfaction of adding, that the School is now nearly conducted on the principles of the Central School in Baldwin's Gardens. I have also the pleasure of being able to inform the Society, that since this change has taken place, the School is daily increasing in numbers, and I have every reason to be satisfied with the progress and diligence of the children, as well as the attention of the Masters. When I first visited the School, the number of Scholars in the English department was 45, of whom nine were slaves. In the Dutch department the number attending was 194, of whom about 24 were slaves. The number at present of those attending, is, in the English department, 60, seven of whom are slaves; and, in the Dutch, there are now 235, of whom 36 are slaves, and 199 free. Of these latter, 133 are of the Reformed Church, which is the old established religion of the colony, and 12 are Lutherans. Of the remaining 54, two are Hottentots, seven the children of Mahomedan parents, and the remainder are generally the children of slaves who have ob-

tained their freedom; but though instructed at the School in the principles of the Christian religion, none of the latter have been baptized.

"There is also at present a more constant and regular attendance than formerly. The general number of those lately attending the morning School, averaged about 170—it is at present above 200; for it cannot be expected that the attendance can be quite regular, particularly on the part of the slaves, whose time is not at their own disposal.

"I have distributed a considerable number of the National School-books which I received from the Society; but we are very much inconvenienced by not having a sufficient number of Alphabets, Arithmetical Tables, and National School-books, Nos. 1 and 2. In the Dutch department, there is a great want of good elementary books. I am not certain whether the National School-books have been translated into Dutch; if they have, a supply of them would be particularly gratifying, as they would be far superior to those now in use. The re-organization of the School has, particularly in the commencement, occupied a great deal of time and trouble, and the School will continue to require a strict attention on my part, as I am almost the only visitor; but I have been also latterly engaged in other duties, an account of which I proceed to lay before the Society.

"At the distance of eight miles from Cape Town, is the village of Wynberg, consisting chiefly of a number of scattered cottages, in which, as well as in the immediate neighbourhood of the village, reside many families, both Dutch and English, who have no opportunity of attending Divine Service, unless at Cape Town. The consequence is, that many of the lower orders have been entirely without the benefit of religious instruction for years, and the distance often renders it too inconvenient for those of the better order to attend their Church in town. The vicinity of the village, particularly in the hot months, is the residence of many of the most respectable of the inhabitants, as well as invalids from India, who come here to enjoy the benefits arising from a cooler atmosphere, the thermometer being at least six degrees lower than in Cape Town. There are also some officers and soldiers stationed here. Among the inhabitants must also be included a number of slaves, and some Hottentots.

"A House of Worship appeared to be here particularly wanting, and was much wished for by many of the inhabitants. The Rev. Mr. Hough introduced the subject to the Acting Governor, who entered fully into the measure, and immediately gave orders for the preparation of a Chapel, of which I was requested to undertake the duties. To this I readily assented, confident of the approbation of the Society. The Chapel was originally one of a number of huts, which were erected as a temporary barrack, and which has been very neatly fitted up for Divine Service, at the public expence. I officiated there for the first time on Sunday, the 22d of July. The congregation, on that day, amounted to 70, which was thought a considerable number for the Winter season; but it has since so much increased, that there are sometimes 120 or 130, and scarcely ever less than 100. I expect that the congregation will be much more numerous in the Summer months, which are just commencing. It has not yet been thought advisable to have the Sacraments administered there, as it was deemed expedient to wait for the arrival of Lord Charles Somerset, whose sanction would be necessary for the continuance of the measure, and whose support, which I have no doubt it will receive, would be of the utmost consequence. It is also my intention, on Lord Charles Somerset's arrival (which is daily expected,) to endeavour to have a School established, on the principles of the National System, which I trust will be productive of much good, both among the white and black population. I have had some difficulty in procuring a good Clerk, in which I have at length succeeded, and have, with his assistance, formed a very decent choir of singers. It will, perhaps, be right to inform the Society, that, though attended with some expence, all the duties have been gratuitously performed." P. 136.

Extract from the Correspondence of Professor Mill.

"The impulse given to the public mind here, with respect to the obligation of improving the state of the native population, is indeed remarkable; and the conviction among the more reflecting and religious part of the European society, seems to be gaining ground, that this improvement must involve in it the introduction of Christianity, and should be conducted according to the sober principles, the apostolical doctrine and discipline of our Church. The great difficulty with which we have to contend, is the prejudice which associates every endeavour of this nature, with hostility to the establishment; a prejudice, which though contradicted by innumerable testimonies both in former times and the

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present, exists in the minds of many very different classes of persons, and is confirmed in them by much that they see and hear around them. The good which the Missionaries of the dissenting communions, the Baptists especially, are actually effecting among the heathens, is strongly counterbalanced by the evil of this false opinion, which many of them avowedly, and all indirectly, are the means of propagating with it. Excepting this obstacle, arising naturally out of the original evil of their separation, which threatens more at future times than at the present, the planting of the Church in India, there seems no reason for discouragement. Apprehensions of danger from the native prejudices, are, in the judgment of almost every observer here, without foundation. The experience of the Diocesan Schools, and others where the children of Pagans are instructed, proves that they will admit any thing, provided their errors be not the direct objects of attack; and that while the indolence and sensuality of their native habits bind them most to their superstitions, the hopes of their childrens advancement, are sufficient to make them consent to the method, which more effectually than any other, tends to undermine the same superstitions in them. From the very limited experience I have myself acquired in this country, I can speak with confidence to the fact, that the Scriptures, and other Christian books, even in places the most contradictory to the whole system of idolatry, *may* be read in Heathen Schools, where Brahmin Pandits are the hearers and teachers, without exciting any alarm or offence whatsoever." P 150.

NATIONAL SCHOOLS.

On Monday last the Parochial Charity School at Paddington, which has been lately enlarged on an extensive plan, so as to afford the benefits of moral and religious instruction, and habits of industry, to all the poor children of the parish, was opened by the Lord Bishop of London, Patron, attended by the School Committee, and a numerous and respectable assemblage of visitors. There was a Public Examination of the Children, who acquitted themselves with great credit, both to themselves and their Instructors, and shewed a highly commendable progress in those attainments suited to their condition of life. The new School Rooms, recently erected immediately opposite the Church, are calculated to contain upwards of 300 Children, and were much admired for the simplicity of their construction and accommodation. The charge of the new building will be defrayed by the voluntary contributions of the parishioners and their friends, aided by a very liberal grant from the parish funds, and a donation of 150*l.* from the National Society.

LAW INTELLIGENCE.

May, v. Parish Officers of West Mersea.

This most important appeal, which was conducted by Mr. Broadrick and Mr. Ryland for the appellant, and by Mr. Jessop and Mr. Knox for the respondents, occupied the Court from 12 o'clock till 7. "It involved the question, which has excited so much interest, since a decision that lately took place in Norfolk, namely, whether the rent is to be taken as a criterion of the occupier's ability, when it is proved that the occupation of his land is productive of no profit; and whether the actual profit derived from the tithes is not to be taken as the criterion of the tithe-owner's ability; and consequently, whether in a parish in which the occupiers of land derive from it no ability to support the poor, the statute of Elizabeth does not throw the burden upon the tithe-owner exclusively *."

Mr. Broadrick, in his opening, stated that Mr. May, the impropriator of the great tithes of West Mersea, had, in April last, been raised in his assessment to the sum of 346*l.* 12*s.*, being 4*s.* per acre on 1733 acres of land; no alteration having at that time been made on any other proprietor in the parish. Against that rate he appealed, on the ground that he was assessed at the whole value of the tithes; whereas the land was charged at 10*s.* per acre, which was only two-fifths of its value. Mr. B. observed that there were several admissions agreed upon between the parties, that the question might be decided upon its merits, and not evaded by any tech-

* The part marked with commas here and elsewhere, is taken from the Essex Herald of July 23, 1822.

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nical objections. It was also admitted that the productive value of the great tithes was 4*s.* per acre. On a question from the Court as to the precise extent of that admission, there appeared some little confusion in the explanation, but it was understood that 4*s.* per acre was the sum paid by several occupiers as a composition in the usual way, and that the appellant had offered to compound with all at that price.

Two Surveyors, "Mr. Lake and Mr. Creek," living in the neighbourhood, and acquainted with the lands in West Mersea, were called, who calculating on the produce of a supposed farm of 210 acres, agreed in stating the produce at the present prices of grain, exclusive of seed, corn, and of the oats, clover and turnips for horse feed and cattle, to be about 848*l.* The expences, inclusive of parochial assessments, and of tithes, namely, 4*s.* per acre for great, and 1*s.* 6*d.* for small tithes; and of seven per cent. to the occupier for interest of capital and profit, were estimated at about 585*l.*, leaving 262*l.* 10*s.* for rent, at 25*s.* per acre, with 10*s.* over in the accurate balance of the account as given in Court. On cross-examination it appeared that they had omitted to charge for manure brought on the farm, which might be 20*l.* These gentlemen agreed also in stating that they considered one-fourth of the land or one-fifth of the aggregate of land and tithe, as the value of the great and small tithe together; from which one-fourth was to be taken as the value of the small tithe. Therefore if the land was worth 25*s.* per acre, (and they expressed no doubt of being able to find occupiers at that price) 6*s.* 3*d.* would be the value of the whole tithe, and about 4*s.* 8*d.* the value of the great tithe alone, which might be let for 4*s.*

On the part of the respondents, Mr. Jessop represented the extreme importance of the principle, for which he should contend in this case, and which he had no doubt he should establish, although it would be attended with fearful consequences, and would involve in ruin the whole of that species of property which the appellant possessed. But he saw nothing more likely than the decision of the present case to call the attention of the legislature to the necessity of altering the existing law upon this subject, and of giving that protection to agriculture which was so loudly demanded. He urged that both land and tithe were to be assessed alike according to their productive value; and that in this case he should shew, that the produce of the tithes was abundantly more than the sum at which it was now rated; but that to the occupier of land there was no profit or rateable value whatever.

In proof, two Surveyors, "Mr. Rogers and Mr. Dawson," were called, who, taking the whole quantity of land paying great tithe at 1733 acres, and calculating the produce of about 1246 acres now in crop, estimated the whole produce at about 8220*l.*, the tenth of which was 822*l.* Deducting 2*s.* for every acre in crop for the cost of collecting, &c. there would be left 697*l.*, the value of the tithe. These gentlemen calculated the whole expenses to be such as left only 1*s.* 2¼*d.* per acre for rent and profit; and denied that there was any profit on stock as given in the account on the other side. Mr. Smith, an occupier, who had been overseer of West Mersea, was called, from whose evidence it appeared that on a farm of 95 acres, he had for some time paid 300*l.* rent; but that last year he paid only 150*l.* which he said he paid out of his crop and earnings; that if corn continued at its present price, he could not pay that rent, he could not get a living, he had been losing money, he could not do better than by day-labour.

Mr. Knox, for the respondents, in commenting on the evidence,

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urged that the sum of 697*l.* was the productive value of the tithes assessable to the poor-rate; and that his clients far from having any productive value, were actually losers; that even if the land was admitted to be worth 20*s.* per acre, and not worth nothing as he contended, nor worth 25*s.* as contended by the appellant, still the appellant was not entitled to any abatement, as the respondents had allowed themselves to be rated at 10*s.* per acre, one-half of the supposed value; and the appellant, at the present assessment of 346*l.* was not assessed quite one-half of the sum of 697*l.* On a question by the Court to one of the Surveyors, on the part of the respondents, whether the tithes would let for that sum, or whether they would let for 4*s.* per acre, he answered, he did not know whether they would let for 4*s.* perhaps they might.

Mr. Broadrick in reply, contended that as the sum of 697*l.* was taken from the extended value of every part of the produce, and included many outgoings, the rates themselves and others, it could not be considered as the clear let-able value, and therefore not the rateable value: that the value which might be paid as an average rent, clear of any subsequent expenses, was the rateable value; "that the principle recognized by the law, as the foundation of the assessment on real property, was to assume the value of it from the rent, either paid or (which is the same thing for this purpose) agreed to be paid; that the value was not to be calculated according to the productive return of the particular year for which the rate was made, but according to the average thereof, to be collected from the rent. The King and Parrott was cited to shew that it had been decided, that occupiers were rateable, though they made no profits, but incurred losses: and Lord Kenyon in that case said, though the tenant derives no profit, and the landlord is the person only benefited, yet the rate must be upon the tenant, and paid by him. The case also of the King and Mirfield (a very modern one) shews that underwoods, cut but once in 21 years, are liable to be rated every year according to the annual rent, and not only in the year in which they supply the occupier with the means of paying, and may be said to furnish him with the ability to contribute to the rate; Lord Ellenborough observing, "that it is not necessary that any of the profits should have been actually reaped during the period for which the rate was made, but the property is at all times rateable according to the rent that may be expected from it."

The Court decided that the rate be amended, and that the appellant be assessed for the great tithes at 173*l.* 6*s.*

Several points of minor importance respecting a farm called Willhouse farm, and land on the beach, were also decided, and some small alterations were made in the rate; but they were of no interest.

The Magistrates on the Bench at the time of the decision, which we believe was unanimous, were J. Disney, Esq. Chairman, Hon. J. G. Strutt, Hon. G. Wisen, M. Leake, Esq. Z. Batton, Esq.—Rorde, Esq. Archdeacon Wollaston, and Rev. J. R. Holden, of Upminster.

Chelmsford, 18th July, 1822.

ABSTRACT OF THE MARRIAGE AMENDMENT ACT.

3 Geo. 4. c. 75.

"1. So much of 26 G. 2. c. 33. as 'annuls marriages by licence where either party is a minor, and not a widower or widow, had without consent of the father of the minor, or if he is dead, without consent of some one lawfully appointed guardian, and if no such guardian, then of the mother, if living and unmarried; or if no such mother, of a guardian or guardians appointed by Chancery,' is repealed as to any marriage to be solemnized after 22d July 1822.

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"2. All marriages solemnized by licence, before 22d July 1822, without any such consent as required by 26 G. 2. c. 33. s. 11. where the parties have continued to live together as husband and wife, till the death of either, or till 22d July 1822, or have only discontinued their cohabitation for the purpose or during the pending of any proceedings touching the validity of such marriage, are declared valid, if not otherwise invalid. Nothing in this act shall make valid.

"3. Any marriage declared invalid by any court of competent jurisdiction, before 22d July 1822; nor any marriage where either party has afterwards, during the life of the other, lawfully married another person. Nor,

"4. Any marriage, the invalidity of which has been established before 22d July 1822, on trial of any issue touching its validity, or the legitimacy of any alleged descendant of such marriage. Nor,

"5. Any marriage, the validity of which, or the legitimacy of any alleged descendants of the parties has been duly brought into question in proceedings at law or in equity, in which judgments, decrees, or orders of court, have been made before 22d July 1822, in consequence of proof of such invalidity or illegitimacy.

"6. If any real or personal property or title of honour has been possessed before 22 July 1822, upon the ground or under colour of the invalidity of any marriage had without aforesaid, then, though no sentence or judgment has been pronounced in any court against its validity, the right in such property or title shall not be affected by this act.

"7. Nothing in this act shall affect any thing done before 22 July 1822, under authority of any court, or in administration of any personal estate or effects, or in the execution of any will, or performance of any trust.

"8. No licence for any marriage shall, after 1st September 1822, be granted till oath has been made by the persons, and to the effect by this act required.—If both or either of the parties are alleged to be of the age of 21 years or upwards.—Oath by such parties respectively, that they are respectively, and that each of them believes the other to be of the full age of 21 years or upwards.—An extract or extracts from the register of the baptism of the party or parties alleged to be of full age, if such register is in England, and can be found, must also be produced, to the person from whom such licence is required, and each of such extracts must be proved on oath of some other person or persons, to be a true extract, and to relate to the baptism of the party to whom it is alleged to relate, or according to the belief of the person swearing; but if such register is not in England, or cannot be found, that fact must be proved on oath, to the satisfaction of the person from whom the licence is sought; and some person having knowledge of the party or parties so alleged to be of full age, shall swear to that fact, stating the grounds for such knowledge or belief.—If both parties are under 21 years of age, but are alleged to be a widower and widow.—Oath by each party as to himself and herself, and as to his and her belief with respect to the other.—If one of the parties is of the age of 21 years, but the other is under that age, and a widower or widow.—Oath by both parties accordingly, as to himself and herself, and as to his and her belief with respect to the other.—If both or either of the parties are under the age of 21 years, not being a widower or widow.—Like oath: And that the consent of the person or persons whose consent is required by law to the marriage, has been given.—In all cases, except special licences, from Archbishop of Canterbury,—Oath shall be made by each party for whose marriage a licence is sought, of the residence of such parties for four weeks immediately before granting such licence, according to 26 G. 2. c. 33.

"9. The consent of those whose consent is required by law, shall be given in writing, signed by such persons; and the signature shall be attested by two or more subscribing witnesses: such consent shall fully describe the person or persons consenting, and shall state their authority to give the same, as lawful parent or guardian or guardians of the party to whose marriage it is given; and no licence shall be granted for the marriage of any minor, not being a widower or widow, unless such consent in writing is delivered to the person from whom such licence is sought, and unless one of the attesting witnesses shall swear that he saw such consent signed by the person or persons who appear to have signed it, and that he also saw the other witness sign the attestation of such signature: and that the names of the persons so subscribed to such consent and attesting its signature, are of their proper and respective hand-writings; and some person (not being one of the parties for whose marriage the licence is sought) shall also swear that the person or persons who have signed such consent as lawful parent or guardian, &c. of the party to

whose marriage such consent is required, is or are, to the best of his knowledge and belief, the lawful parent or guardian or guardians, of such party, and has or have authority to give such consent; and that the person making such oath well knows such parent or guardian, &c. and also the party to whose marriage such consent is required.

"10. The oaths required by this act, in order to obtain a licence, shall be sworn before a surrogate of the person from whom any such licence is sought, or of some other person having power to grant such licenses: and wilful perjury in such oaths shall be punished as such. And any person convicted of wilfully obtaining a licence for the marriage of such person, or of another, by means of any false oath or instrument in writing, contrary to this act, knowing such oath or instrument to be false, shall be liable to transportation for life as a felon: and any such convict who is married by means of such licence, shall forfeit to the king all right and benefit accruing by such marriage: which forfeiture may be disposed of at his majesty's discretion, notwithstanding any grant of forfeitures, or other thing to the contrary.

"11. The oaths and instruments required by this act in order to obtain a licence shall be duly preserved by the proper officer of the person authorized by law to grant such licence, and shall be transmitted by the officer granting such licence to the registrar of the diocese, within ten days after such grant, together with a copy of the licence so granted, and shall be there filed and preserved: and entries shall be made of such licence and instruments in a calendar to be kept for the purpose of easy reference: which calendar, copy of licence and instruments, may be inspected by all persons at all seasonable times.

"12. In every licence for marriage, the facts on which it has been founded shall be stated, as also that they have been fully proved, as required by this act.

"13. Any officer of any person authorized to grant any such licence who shall not duly observe the provisions in this act respecting the same, is guilty of misdemeanor, and shall be punished accordingly.

"14. No person shall, after 22 July 1822, grant any licence for marriage except the Archbishops of Canterbury and York, according to the rights now vested in them respectively, and the other Bishops within their respective dioceses, for the marriage of persons, one of whom is resident at the time within the diocese of the bishop in whose name such licence is granted, such residence to be proved in manner hereinbefore directed. And the archbishops and bishops shall make such orders for the observance of their officers as they deem necessary for the more effectual performance of the duties of the latter under this act: and any such officer not duly observing all such orders, is guilty of misdemeanor, and shall be punished accordingly.

"15. No marriage solemnized by licence shall be impeached on the ground that any of the forms necessary to entitle the parties to receive a licence have been neglected, or have been executed in a different manner from that above required.

"16. Banns shall not be published pursuant to 26 G. 2. c. 33., till an affidavit or affidavits sworn before the minister of such church or chapel, or some justice of peace, by the parties for whose marriage such banns are required to be published, shall be delivered to such minister, stating truly their christian and surnames, and the house or houses of their respective abode within such parish or chapelry, or within an extra-parochial place adjoining to such parish, &c. if both abide therein: or of one of the parties, if one only abides therein: and stating the time during which such parties respectively, or one of them if one only abides therein, have dwelt in such house or houses, as occupiers or lodgers: and also stating either that both parties have attained the age of 21 years, or if one or both of them is or are under that age, stating those facts. Any person wilfully swearing falsely in any such affidavit shall be guilty of and punished for perjury, and shall forfeit to the king all estate and benefit derived from any marriage under such banns, to be disposed of as the king shall see fit, notwithstanding grant of forfeitures, or other thing to the contrary.

"17. Banns shall not be published till the true christian and surnames of the parties, and the house or houses of their respective abodes within such parish, chapelry, or extra-parochial place, as stated in such affidavit, are affixed on the principal door of and in some conspicuous place within the said church or chapel, in which such banns shall be so published, and shall remain so affixed till the expiration of the three Sundays on which such banns shall be published.

"18. Every minister receiving any such affidavit, shall deliver it to the church or chapel-warden of the church or chapel in which such banns are published, and the

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same shall be deposited by the latter in a chest, to be provided for that purpose, and kept in the same church, &c.

"19. After a marriage by banns, such affidavit need not be proved, nor shall proof that it was not made and delivered as by this act required, be admitted in any suit touching the validity of such marriage: nor shall such marriage be avoided for want of, or for defect in such affidavit, or on account of the true name or names of either party not being used in publication of such banns, or for such name or names not having been affixed as in s. 17.; but evidence may be given in support of such marriage, that the persons actually married by the names specified in such publication of banns were so married, and such marriage shall be valid, though false names, or a false name assumed by both or either of the parties in the publication of the banns, or at the solemnization of such marriage.

"20. Whenever a marriage shall not be had within three months after complete publication of banns, no minister shall proceed to solemnize the same, till the banns have been republished on three several Sundays, in the manner prescribed in this act and 26 G. 2. c. 33. or by licence duly obtained according to this act.

"21. All the provisions of this act touching publication of banns, and marriages solemnized thereby, shall commence on Sept. 1, 1822.

"22. Whenever a marriage is not had within three months after a licence is granted, by any archbishop, bishop, or any ordinary or person having authority to grant such licence, no minister shall solemnize marriage till a new licence has been obtained, or by banns openly published, according to this act.

"23. The Royal Family are exempted from the operation of this act.

"24. Exempts Jews, Quakers, and persons marrying beyond sea.

"25. The act shall be read in all churches, &c. by the minister after morning prayer, or if there be no morning prayer, after evening prayer, on some Sunday in each of the months of October, November, and December, 1822, and on the Sundays next after March 25, June 24, and September 29, 1823.

"26. The act extends only to *England*."

UNIVERSITY INTELLIGENCE.

CAMBRIDGE PROFESSORSHIP OF MINERALOGY.

WE stated in a recent Number that Mr. Henslow, of St. John's college, after being *nominated*, together with Mr. Lunn, by the Heads of Colleges, as a Candidate for the Mineralogical Professorship, had on Wednesday, the 29th of May, been admitted to the office. It was at the same time stated, that a majority of votes had been tendered for Mr. Jephson, of St. John's college, and that the Members of the Senate, who denied the right of nomination, intended to institute a suit in one of the higher courts for the purpose of obtaining a legal determination of this important question. The following respectful representation, signed by 74 resident Members of the Senate, had previously to the nomination been presented to the Vice-Chancellor, by a deputation composed of three Professors of the University.

To the Reverend the Vice-Chancellor and the Heads of Colleges.

The respectful Representation of the undersigned Members of the Senate.

We learn with surprise and concern that an intention is entertained by the Heads of Colleges of asserting a right to nominate two candidates for the Professorship of Mineralogy.

This Professorship is founded in a manner, and upon a principle exactly similar to those of Chemistry, Anatomy, and Botany; that is, a Grace of the Senate conferring the title upon its first holder, and subsequently another Grace decreeing the election of a successor. In none of the elections to these Professorships has a nomination by the Heads taken place; but the appointment, except in the cases where it was made by Grace, has always been by election *More Burgensium*.

It is understood, however, that the Heads of Colleges ground their present

claim upon the words of the 40th Statute of Queen Elizabeth, De nominatione et electione Lectorum et reliquorum Officiariorum. "Nominationes et Electiones lectorum, bedellorum, stationariorum, gageatorum, vinopolarum, et aliorum ministrorum, seu officiariorum academiæ quorumcunque, de quibus aliter a nobis non est provisum, sequentur modum et formam in electione Procancellarii præscriptum, fientque intra quatuordecim dies post vacationem nisi aliter statutis nostris aut fundatione cautum sit. Quæ aliter factæ fuerint ipso jure nullæ sint et irritæ." Now we beg leave respectfully to submit, that the form of the election of Vice-Chancellor is not to be followed in the present instance, inasmuch as another mode of election has been fixed in *the Foundation* of this Professorship, which is no other than the following Grace, passed May 15, 1822:—"Cum per mortem Edvardi Danielis Clarke nuper Professoris Mineralogiæ, munus istud jam vacans existit:—Placeat vobis ut alius ad idem munus exequendum *a vobis eligatur*."

The words of the Foundation "*a vobis eligatur*" appear to us sufficiently to determine that the election is to be an open one by the Senate; since the form is exactly copied from a Grace which passed January 23rd, 1732-33, for continuing the Professorship of Botany, vacant by the death of Richard Bradley, its first holder; in consequence of which a successor, John Martin, was elected by the Senate, without any previous nomination by the Heads. The meaning of the term "*a vobis eligatur*," is therefore decided by the practice on this occasion, as well as on the election of a successor to George Rolfe, the first Professor of Anatomy: the latter Grace, passing at a convocation, April 17th, 1724, was in English, and concludes thus: "May it please you that his Professorship be declared vacant, and that another *by you be chosen* to succeed in office and title." The election which ensued was without any previous nomination of the Heads.

The above precedents are completely in point; and we beg leave further to state, that *twenty-one* appointments have taken place to the three Professorships of Chemistry, Anatomy, and Botany, either by Grace, or by election *More Burgensium*, while *no one* has been made after nomination by the Heads.

In conclusion, we cannot help respectfully calling the attention of the Vice-Chancellor and Heads to the following point. The form of the Grace of Foundation having been avowedly copied from that of the Professorship of Botany, it was passed by the Senate, without any suspicion that it was intended to deviate in practice from the precedent set on that occasion. We therefore respectfully hope that the intention of asserting a right of nomination to this Professorship will be abandoned.

Cambridge, May 24, 1822.

This representation would undoubtedly have been followed by many more signatures had it not been judged expedient, under the circumstances of the case, to present it to the Vice-Chancellor at an early hour the day after it was drawn up.

It is unnecessary for us to restate what passed in the Senate House on the day of election.

On the 30th of May, the day after the election, a public meeting of the Members of the Senate took place in the Law Schools, when it was resolved unanimously,

1. That a committee be appointed for the purpose of conducting the legal proceedings connected with the late election to the Professorship of Mineralogy.

2. That it is the desire and intention of the Members of the Senate to proceed in their legal measures against the Heads of Colleges in the spirit of the utmost amity and courtesy.

3. That it be recommended to the committee, that in determining upon the mode in which legal proceedings are to be commenced, they should endeavour to act in communication with the Heads, provided such course can be adopted with the authority of the legal advisers of the Members of the Senate.

The subsequent proceedings have been conducted in strict conformity with these resolutions.

On June the 21st an affidavit was filed in the Court of King's Bench, and Mr. Tindal moved for a rule to shew cause why a *mandamus* should not issue to the Vice-Chancellor, directing that Mr. Jephson be admitted to the Professorship of Mineralogy. The Court expressed some doubts whether the case came under their cognizance, when Mr. Tindal referred to the case of *the King* v. *the Vice-Chancellor*. (Bur-

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row's Reports.) He then proceeded to give to the Court a short statement of the merits of the case, and the rule was granted.

N.B. The authorities to which the Counsel referred were we presume the following:

Extract from Burrow's Reports, Vol. III.
April 25, 1765.

The Counsel who now shewed cause on the part of the non-placets, were Mr. Attorney-General (Sir Fletcher Norton) Mr. Morton, and Mr. Blackstone.

There is *no reason*, they said, in the present case, to grant a mandamus, because the University of Cambridge is *not* like an ordinary Corporation; but is *visitable* by the Crown, and subject to statutes to be given by the Crown, being of Royal Foundation. The Counsel on the other side, for the mandamus, were Mr. Yorke, Mr. Solicitor-General (De Grey) and Mr. Ashurst.

Mr. Yorke.—The two Universities are now considered as *Lay Corporations* with temporal rights; *not* as Eleemosynary Foundations, as particular Colleges are. This puts an end to the right of the Crown "to *visit them.*"

Lord Mansfield.—Whatever might be the notion in former times, it is most certain *now*, "That the Corporations of the Universities are *Lay-Corporations.*" Cambridge Chronicle, *June* 28.

ECCLESIASTICAL PREFERMENTS.

Bedford, William Riland, *M.A. of University college, Oxford*, to the rectory of *Sutton Coldfield, Warwickshire*; patron WILLIAM BEDFORD, Esq. of *Elmhurst*, near *Bath.*

Brown, T. C. to be one of the domestic chaplains to his Grace the *Duke of Manchester.*

Brunt, John, to the perpetual curacy of *Cleaton, Cumberland*; patron, T. R. G. BRADDYLL, esq. *Conishead priory, Ulverston, Lancashire.*

Cubit, J. *M.A.* to the rectory of *Overstrand, Norfolk*; patron LORD SUFFIELD.

Hill, William C. to the rectory of *Tcentishoe, Devon.*

Jeaffreson, Christopher, to be one of the domestic chaplains to the most noble the *Marquis of Hertford.*

Jones, Albert, *B.A.* of *St John's college, Oxford*, to be a vicar choral of *Hereford Cathedral.*

Kidd, Dr. to be regius professor of physic in the *University of Oxford*, in the room of sir *Christopher Pegge*, deceased.

King, Mr. to the rectory of *Stone*, near *Dartford, Kent*; patron, the BISHOP of ROCHESTER.

Miller, John, *M.A. fellow of Worcester college, Oxford*, to the rectory of *Benefield, Northamptonshire*; patron J. WATTS RUSSELL, Esq M P.

Monk, J H. *Dean of Peterborough*, to the living of *Fiskerton, Lincolnshire.*

Noble, S. L. *B.A.* to the rectory of *Frowlesworth, Leicestershire*

Oakeley, Herbert, *M.A.* domestic chaplain to the *Bishop* of *London*, to the vicarage of *Ealing, Middlesex*; patron, the BISHOP of the diocese.

Perkins, S. W. *M.A.* of *Wadham college, Oxford*, to the rectory of *Stockton, Warwickshire*; patron WILLIAM PERRY, Esq.

Pollen, G. P. Boilean, *B.A.* of *Christ Church, Oxford*, to be one of the domestic chaplains to the right hon. LORD NORTHWICK.

Tattam, Henry, to the rectory of *St. Cuthbert, Bedford*; patron the LORD BISHOP of LINCOLN.

Thickins, Bowen, to the perpetual curacy of *Temple Grafton, Warwickshire*: patron FRANCIS F. BULLOCK, Esq.

Tucker, G. *S.C.L.* to the rectory of *Musbury, Devon.*

Vavasour, R. *B.A.* to the rectory of *Stow, St. Edward's, Gloucestershire*; patron, the Rev. HENRY HIPPESLEY.

White, J. Neville, to the perpetual curacy of *Great Plumstead, Norfolk.*

Williams, F. De Veil, to the living of *Abdur, Salop*; patron, the EARL of PEMBROKE.

Young, J. *M.A.* to the vicarage of *Heathfield, Sussex.*

ORDINATIONS.

July 14.

At an Ordination held by the Lord Bishop of Salisbury, the following gentlemen of the University of Cambridge were ordained:

PRIESTS.—J. Slingsby, *M.A. fellow of King's college*; H. J. Duncombe, *B.A. of Trinity college*; and C. Wesley, of *Christ college.*

DEACONS.—T. Foster, *B.A. Emanuel college*; Wm. Huntingdon, *B.A.* H. T. Burns, *B.A.* and J. H. Dakins, *S.C.L. Trinity college*; H. Good *S.C.L. Tri-*

nity Hall; and W. W. Jardine, *B.A. Christ college*.

July 25.

At an Ordination held by the Lord Bishop of Worcester, in the chapel of Hartlebury Castle, the following gentlemen of the University of Oxford were ordained:

PRIESTS.—Henry Jonas Barton, *M.A.* and William Brown, *M.A. Queen's college*; Henry Edward Steward, *M.A. Christ church*; John Fisher, *B.A.* and William Cloudesley Faulkner, *B.A. Magdalen hall*; John Holden Harrison, *B.A.* and John Edmund Carr, *B.A. St. John's college*; and James Troughton, *B.A. Christ church*.

DEACONS.—George St. John, *B.A. Wadham college*; Duncombe Steele Perkins, *B.A. Trinity college*; and Charles Tookey, *B.A. Magdalen Hall*.

MISCELLANEOUS INTELLIGENCE.

BEDFORDSHIRE.

Married.—The rev. J. P. Dobson, to Catharine, youngest daughter of the late James Metcalfe, esq. of *Roxton House*.

BERKSHIRE.

Died suddenly at *Calcot Park*, the rev. William Beville, *rector of Enford*, in the county of *Somerset*, *chaplain to the duke of Manchester*, and formerly *fellow of Peter House, Cambridge*.

Few persons will be more lamented than this truly amiable and excellent man. Descended from an ancient family, Mr. Beville was born in the city of Lincoln, where he received the first rudiments of a classical education, and was at an early age admitted a pensioner of Peter House. Here his assiduity and talents commanded the esteem of the senior members of the society, and when he took his first degree his name appeared high in the list of wranglers. Shortly after obtaining these academical honours he was elected fellow of his college, and receiving holy orders, settled in London, where he excited the attention of the public as an admired preacher, first at the chapel in Great Queen-street, Lincoln's Inn Fields, and afterwards at that in Spring Gardens. He was also the author of several successful literary efforts, though in consequence of a want of proper confidence in his own abilities, he would never allow his name to be affixed to any of his works. Besides other productions of equal merit, the public is indebted to his pen for an able vindication of Hammond from the strictures of Dr. Johnson, and for a very elegant translation of Numa Pompilius, from the original French of Monsieur de Florian. His sermons had always practical utility for their object, and breathed the genuine spirit of Christian charity: he avoided all subjects of theological controversy, and contented himself with teaching the truths of the gospel, and enforcing the virtues which it inculcates. His delivery was dignified, and his language always correct and classical, often displayed the higher powers of impassioned eloquence.

Having been presented by his college to a living in Somersetshire, Mr. Beville resigned his fellowship, and married the widow of the late William Rochfort, esq. and daughter of Henry Sperling, esq. of Dynes Hall, in the county of Essex. From his first arrival in London, and more particularly after his union with this lady, he lived in the most polished circles of the metropolis, where his hospitality and urbanity will be long remembered. But while as a companion, a scholar, and a preacher, he cannot fail to be generally regretted; to the few who enjoyed his intimacy, his loss is irreparable. That suavity of manners, which was his peculiar characteristic, seemed only the index of a mind of corresponding benevolence. The firmest friend, the most devoted husband, and the fondest father, he extended his good wishes and his good offices to all mankind. He was in the strictest sense a philanthropist, and the author of this article, after a familiar intercourse of more than forty years can take upon himself to assert, that Mr. Beville was always the zealous advocate of the absent, the injured, and the helpless, and that he never heard an expression drop from his lips, which was calculated in the remotest degree to give pain to his fellow-men. With scientific and classical attainments of the highest order, he united an extensive knowledge of modern literature; with the purest morals, he combined the most liberal sentiments, and with a singular independence of conduct, a degree of modesty and diffidence, which kept from the world at large full knowledge of those qualities of mind and heart, which endeared him to his family, and to a small circle of attached friends, among whom no one loved or laments him more than he to whom the melancholy task has devolved of offering this tribute to his memory.

Died.—At the vicarage, Bray, in the 63d year of his age, the rev. Edward Townshend, *vicar* of that place, and *rector of Henley-upon-Thames, Oxfordshire*.

BUCKS.

Died.—The rev. Richard Thorne, *curate of Amersham*.

CAMBRIDGE.

Married.—The rev. T. Fisher, late of

Caius college, to Elizabeth, the eldest daughter of G. Nottidge, esq. of *Castle Hedingham*.

DEVONSHIRE.

Married.—The rev. J. Bartholomew, *rector of Lympstone*, to Ann Eliza, eldest daughter of the late W. Farquharson, esq.

DORSETSHIRE.

Married.—The rev. W. M. Williams, *M.A.* to Miss Hitchcock.

Died.—Suddenly, aged 67, the rev. James Mayo, many years *master of the free grammar school at Wimborne Minster*, and *vicar of Avebury, Wilts.*

ESSEX.

Married.—At Rayleigh, the rev. E. Curteis, of *Thundersley*, in that county, to Susan, eldest daughter of the rev. Nevil Syer, of the former place.

Married.—At Manningtree, the rev. H. Norman, *B.A.* to Elizabeth, youngest daughter of the late Benjamin Carrington, esq. of *Little Bromley*.

Died.—Aged 31, the Rev. R. Villan, *vicar of Great Clacton*.

GLOUCESTERSHIRE.

Married.—At Chedworth, the rev. William George, of *Cherrington*, in that county, to Jane, eldest daughter of the late John Whitehead, esq. of *Preston, Lancashire*.

Married. — The rev. Joseph Haythorne, eldest son of John Haythorne, esq. of *Hill house*, to Annette Gibson, second daughter of the late E. Poore, esq. and sister of sir Edward Poore, bart. of *Rushall*.

Married.—The rev. G. L. Foxton, *vicar of Twining*, to Miss H. Hardman.

HERTFORDSHIRE.

Died.—At Mundsley, the rev. Philip Godfrey, *B.D. rector of Ayot St. Laurence*, and many years one of the *magistrates for the county*.

KENT.

Died—At Headcorn vicarage, the rev. D. Evans, in the 61st year of his age.

LEICESTERSHIRE.

Died.—At Hathern, in his 81st year, the rev. T. Beer, *rector of Long Whatton*.

MIDDLESEX.

Married. — At St. Mary-le-bone church, London, the rev. E. Edle, to Amelia, daughter of the late R. Stert, esq.

Married.—The rev. Thomas Wharton, *St. John's Wood*, to Charlotte Maria, third daughter of the late Geo. Rose, esq. of *Crookham*, near *Newbury*.

Married.—At St. Andrew's, Holborn, the rev G. Preston, of *Stanfield hall, Norfolk*, to Emma, eldest daughter of Richard Van Hey Thuysen, esq. of *John street, Bedford row*.

Died.—At his house in Hertford-street, London, the rev. Thomas Combe, *D.D. prebendary of Canterbury*, and one of the *chaplains in ordinary to his Majesty*.

Died.—At Chiswick, in his 61st year, the rev. R. Lowth, only son of the late *bishop of London, rector of Hinton, Hants*, and one of the *prebendaries of St. Paul's cathedral*.

NORFOLK.

Married.—The rev. Barnard Bowles, *curate of East Dereham*, to Miss Charlotte Bayley, of that place.

Died.—At Lopham rectory, the Rev. R. Littlehales, *rector of South cum North Lopham*, and formerly *fellow of St. John's college, Cambridge*.—The rectory is one of the five advowsons purchased by the late duke of Norfolk from the late sir Richard Hill, bart. of Hawkstone, Salop; and to which the patron must present a foundation fellow of St. John's, Cambridge.

NORTHAMPTONSHIRE.

Married.—The rev. G. Evans, of *Towcester*, to Sarah, daughter of the late Edward Sabin, esq.

NOTTINGHAMSHIRE.

Married —The rev. John Hutt, *vicar of Beeston*, to Mary, eldest daughter of A. Wolley, esq. of *Matlock*.

Married.—At Mansfield, the rev. John Bluck, to Eliza, daughter of the late Frank Ellis, esq.

OXFORDSHIRE.

Died.—At his lodgings in the High-street, *Oxford*, after a lingering illness, in his 58th year, Sir Christopher Pegge, *M.D. F.R.S.* and *regius professor of physic in the university of Oxford*. His remains were removed to *Ewelme* for interment, accompanied with the regret of all who knew him.

Married.—The rev. Charles Lloyd, *D.D. regius professor of divinity*, and *canon of Christ church, Oxford*; to Mary Harriett, second daughter of Colonel J. Stapleton, of *Thorpe Lee, Surrey*.

SHROPSHIRE.

Married.—The rev. H. M. Philips, *M.A. of Condover*, to Miss M. Hassell.

Died.—At *Coton Hall, Alveley*, the rev. John Hayes Petit, *perpetual curate of Snareshill, Staffordshire*, and one of his Majesty's justices of the peace for that county.

Died.—In the 70th year of his age, the rev. Michael Pye Stephens, *rector of Willey* and *Shineton*, and *perpetual curate of Barrow*.

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SOMERSET.

Died.—The rev. J. H. Mules, *vicar of Ilminster* and *Muchelney.*

SUSSEX.

Died.—At *Hastings*, in the 26th year of his age, the rev. Francis Tattersall *vicar of Ledsham*, in the county of *York.*

Died—The rev. Edward Tredcroft, *rector of Pulbrough.*

Died.—At *Worthing*, the rev. E. S. Bayley, of *Brampton*, near *Huntingdon.*

WALES.

An Act of Parliament has been lately passed for the improvement of the revennes of the See of St. David's, by restraining the present and future Bishops of the diocese from granting leases of the tithes of Llangammarch in the county of Brecon, Llangefelach in the county of Glamorgan, Llangadock in the county of Carmarthen, and Glascomb in the county of Radnor, beyond the term of three years; and annexing thereto two thirds of the tithes and annual profits of the consolidated livings of Llanarth and Llanina in the county of Cardigan. This act has been procured principally through the application and exertions of the Bishop of St. David's, who by abandoning and causing himself to be restrained from receiving large sums as fines for the renewal of the leases, has in a very particular manner, proved his disinterestedness and patriotism, and by this, and by many other measures which he has proposed, and carried into execution, for the benefit of the diocese, has entitled himself to the respect which is due to those who "sui memores alios fecere merendo."

On Monday, August 12, the first stone of the College of St. David's, near Lampeter, in Cardiganshire, was laid with appropriate ceremonies by the Lord Bishop of St. David's, assisted by a highly respectable body of gentry and clergy assembled on the occasion. The day was judiciously selected for the purpose, being the birthday of the King, who is himself a Prebendary of St. Davids, and has munificently contributed one thousand pounds to the building, and expressed a strong interest in its success. This College has been long in the contemplation of the Bishop, and is designed for the education of such young men, as are intended for the ministry in diocese of St. David's, and as at present are pursuing their studies at the licenced schools in the diocese, from their inability to meet the unavoidable expences of the Universities.

Died.—At *Haford, Cardiganshire*, the rev. D. Jones, *rector of Ruckings, Kent.*

WORCESTERSHIRE.

Married.—At St. Nicholas church, Worcester, the rev. Charles Woodcock Keysall, *M.A.* only son of the rev. John Keysall, *M.A. rector of Bredon*, to Penelope, fifth daughter of George Woodyatt, *M.D.*

YORKSHIRE.

Married.—At *Startforth*, the rev. W. D. Willis, *M.A. vicar of Kirkby*, in *Cleveland*, to Dorothy, youngest daughter of the late W. S. Preston, esq. of *Warcop Hall, Westmoreland.*

IRELAND.

Died.—At the rectory house, Donaghmore, Queen's county, the rev. John Lowry, *rector* of that parish.

MONTHLY LIST OF PUBLICATIONS.

The peculiar Character of the Church of England, independently of its Connection with the State, considered, in a Sermon preached at the Primary Visitation of the Right Rev. Lord Bishop of Winchester, on Wednesday, July 3, 1822, in the Church of Newport, in the Isle of Wight, and published by his Lordship's Command. By Walter Farquhar Hook, B.A. Student of Christ Church, Chaplain to his Grace the Duke of Argyle, and Curate of Whippingham. 8vo. 1s. 6d.

A Letter to a Friend at Saffron Walden, touching some recent Disputes amongst the Dissenters in that Place. By a Member of the Church of England. 3d.

A Sermon preached at Bishopsthorpe, at a General Ordination, holden by his Grace the Lord Archbishop of York, on Sunday, July 14, 1822. By the Rev. William Taylor Wild, Curate of Newark upon Trent. 1s.

A Sermon, on the Liturgy of the Church, preached in the Parish Church of Ashby de la Zouch, in the County of Leicester, on Thursday, the 4th of July, 1822, being the Anniversary of their Institution, before the Committee for the Deanery of Ackley

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of the Society for Promoting Christian Knowledge, and published by their Desire. By the Rev. William M'Doual, M.A. Vicar of Ashby de la Zouch. 1s. 6d.

On the Corruption of Human Nature, a Charge delivered to the Clergy of the Archdeaconry of Ely, at a Visitation held in the Parish Church of St. Michael's, Cambridge, on Tuesday, May the 7th, 1822. With an Appendix. By the Rev. J. H. Browne, A.M. Archdeacon of Ely, Rector of Cotgrave, and late Fellow of St. John's College, Cambridge. Published at the Request of the Clergy. 3s.

A Charge delivered in July, 1822, at Stokesley, Thirsk, and Malton, to the Clergy of the Archdeaconry of Cleveland; and published at their particular Desire. By the Ven. and Rev. Francis Wrangham, M.A. F.R.S. 3s.

Sermons, Doctrinal and Practical. By the Rev. James Aspinall, A.B. Curate of Rochdale. 8vo. 8s.

A Charge, delivered to the Clergy of the Diocese of London, at the Visitation in July, 1822. By William, Lord Bishop of London. 4to. 1s. 6d.

A Digest of the Three Acts, (58th and 59th Geo. III. and 3rd Geo. IV.) for Building additional Churches, comprizing the whole Substance of the Acts in a compressed Form, classed under distinct Heads, arranged alphabetically according to their Subject Matter. By George Bramwell, of the Inner Temple. 8vo. 2s. 6d.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

Mr. Roscoe is preparing for the Press, a New Edition of the Poetical and Miscellaneous Works of Alexander Pope; the Notes of the various Commentators will be included, and a new Life of the Author prefixed.

Miss Benger's Memoirs of Mary Queen of Scots, with Anecdotes of the Court of Henry the Second, during her Residence in France. In 2 Vols. 8vo. will appear in a few days.

Mr. Charles Mills, Author of the History of the Crusades, &c. &c. is preparing for Publication the History of Rome from the earliest Period to the Termination of the Empire. In 10 Vols. 8vo.

Travels through the Holy Land and Egypt. By William Rae Wilson, Esq. of of Kelvinbank, North Britain. In 1 Vol. 8vo. illustrated with Engravings, will shortly be published.

A new Volume of the Bombay Transactions, illustrated by numerous Plates, is in the Press.

Views of Ireland, Moral, Political, and Religious. By John O'Driscol, Esq. will speedily be published, in 2 vols. 8vo.

An Encyclopædia of Agriculture, in One large Volume, Octavo, is in the Press, on the Plan of Mr. London's Encyclopædia of Gardening.

The Odyssey of Homer, translated into English Prose as literally as the different Idioms of the Greek and English Languages will allow, with explanatory Notes. By a Member of the University of Oxford. In Two Volumes, 8vo. will soon appear.

A Translation of Legendre's Elements of Geometry, is now in the Press, and will be published in a short Time. The Work is edited by Dr. Brewster, and all the Diagrams are engraven on Wood, so as to accompany the Propositions.

Mr. Elme's Memoirs of the Life and Works of Sir Christopher Wren, are in great Forwardness, and will be published early in the ensuing Winter.

Mr. Overton, of Chelsea, has in the Press an entire new View of the Apocalyptic Numbers.

Dr. Carey has in the Press a small neat Edition of Statius, as an Addition to the Forty-five Volumes of the Regent's Pocket Classics, already published.

POLITICAL RETROSPECT.

THE sudden and shocking death of the Marquis of Londonderry is the universal theme of contemplation and conversation. Only one consolatory circumstance can be found in the lamentable event; the mental delusion under which his Lordship laboured is established by far better evidence than that with which a coroner is wont to be contented, and under such circumstances nothing remains to be done but to submit to the dispensations of Providence. The political changes which must

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result from his Lordship's demise are still unknown, and in all probability, still unfixed. But there seems no doubt the Duke of Wellington will proceed to Vienna, and that Mr. Peel will become the ministerial leader in the House of Commons.

The direction of foreign affairs, and the principal management of his Majesty's service in the lower house of parliament were the important and arduous duties under which Lord Londonderry's constitution gave way, and a few words upon the state of each, and of his Lordship's method of conducting them, will not be out of place.

Lord Londonderry succeeded to the office of Foreign Secretary when the last and the successful coalition against Buonaparte was about to be formed. The continental powers were dispirited by repeated failures, and intimidated by the gigantic power of the Emperor of the French. The only light in the political horizon was that which had begun to dawn in Spain. The British government lost no time in augmenting their army, and in exciting the rest of Europe to make one struggle more. Their example and advice prevailed, and of the splendid success with which the coalition was ultimately crowned, the British government may fairly claim a very large share. Lord Londonderry was conspicuous throughout the whole course of these transactions—he was the constant advocate of increased exertions, and at last he repaired to the head-quarters of the Allies, and by his presence and exertions contributed mainly to the glorious result. Of the peace which followed he was the principal adviser; and the persons who maintain that its terms might have been materially improved, should consult Buonaparte's opinions upon that point in the *Voice from St. Helena.*

The Ex-emperor joined cordially in the censures of the English opposition. But what did he recommend as a substitute? Commercial treaties, and retention of captured colonies! The first of which have been tried too often, to be worth trying again; and the second must have destroyed what Buonaparte never valued or possessed, our national character for moderation and generosity. The only part of the treaty of peace which was materially objectionable, is the cession of Poland to Russia; and in excuse for that article, it may be truly said, that in crushing one despot, we had made another so powerful, that there were some acts of injustice which he might commit with impunity. This was evidently unavoidable, and unless Lord Londonderry be condemned for the overthrow of France, he ought to be forgiven for the aggrandisement of Russia. Since the conclusion of the peace of Paris, there has been little open interference with foreign nations upon the part of the British court, and it is difficult to form an opinion respecting that which has been confidently and secretly carried on. From events, however, which are known to all the world, it is fair to presume that our government has acted with prudence and moderation, and repeatedly held the scales between various contending parties. Nothing can be more honourable than such a situation—it is a proof that we possess a moral influence in the world, and that the *yea* or *nay* of Britain will be heard with respect, even when unaccompanied with an appeal to her riches or her strength. The minister whose superintendance of foreign affairs has led to this result, may claim a high place among distinguished statesmen; his loss, whoever may be his successor, must be felt. He had an intimate acquaintance not merely with the transactions, but with all the leading agents of the last twelve years; his public and private character were known and respected at every foreign court—and it is due to him to say, that if his death is not regarded as a signal public calamity, it is because his life had been so successfully em-

ployed in tranquillizing the European republic, that there is no immediate call for extraordinary exertions to preserve the general peace.

The domestic administration of Lord Londonderry is less conspicuous than his foreign career. In the latter he was justly regarded as the leader of his party, and the originator of many important measures; in the former he was employed in executing and defending the joint plans of the cabinet rather than in striking out a line for himself. The union with Ireland was principally brought about by him—and was an extraordinary undertaking for so young a man. Since the death of Mr. Perceval he has been the chief speaker for government in the House of Commons, and his success in this department was rendered peculiarly striking by his notorious oratorical faults. Readiness, judgment, good temper, and good sense made amends for all deficiencies. And in an age in which parliament is too often disgraced by the personalities of certain well-known individuals, Lord Londonderry's example was as beneficial in checking vulgarity and malevolence as the castigation which he occasionally inflicted upon them.

This is the bright side of Lord Londonderry's parliamentary character. On the other hand, it must be confessed, that he dealt too largely in manœuvres, expedients, and shifts—was too fond of meeting questions indirectly—of replying by an *argumentum ad hominem*, and of getting off upon some technical plea. This system succeeded better in the house where its ingenuity was felt, than among the vulgar out of doors, who believed that government possessed a substantive defence, and wished to know its nature and extent. He gave his opponents a great advantage, by refusing to grapple with their facts and arguments. He enabled them to say, with much plausibility, that his parliamentary reasoning was different from that on which he really relied and acted. And as the Debates are read by many who suppose that such a plan can be adopted, for no purpose except that of concealing the truth, the unpopularity of ministers, we use the word in its radical sense, may be attributed, in great measure to the nature of Lord Londonderry's speeches. Had he fully and fairly met the speeches of his opponents, and enabled the country to contrast his system with theirs, the state of the public or popular mind at the present time might have been very different from what we are compelled to witness and lament. No minister ever made such warm political adherents *out of doors* as Mr. Pitt; and his secret, setting aside his transcendent abilities, was the straightforwardness, perspicuity, and manliness with which he avowed and defended the measures of his administration.

If a graver fault attaches to the memory of Lord Londonderry, as the parliamentary leader of his party, if it should be thought that he was too reluctant to make the necessary reductions, and waited till the house forced him into retrenchment and economy, the answer is, that the enormous diminution of government influence and patronage which took place shortly after the peace, made it impossible for an ordinary minister to do otherwise. The great man before mentioned might and would have played a nobler part; but the inferiority of his friends and successors compelled them to listen to the demands of their various supporters; the number of demands increased as the supply diminished, and the result has been that system which we condemn and regret, without denying the good intention of those by whom it was adopted.

NOTICE TO CORRESPONDENTS.

X. Y.; γεωργος; W. X. Y; and C. N. S. T. have been received.

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RELIGION AND MORALS.

SERMON ON THE PARABLE OF THE SOWER.

LUKE viii. 11.

The parable is this—The seed is the word of God.

THE mode of imparting information by means of parables, or simple stories, is perhaps, the best with which we are acquainted. It at once amuses, teaches, and convinces. But this was not the only reason why it was adopted by our Lord. The parable indeed before us is the more important, as it occasioned him to explain the cause of the frequent recourse which he had to this species of instruction. After he had delivered the parable of the sower to the multitudes which surrounded him, his disciples came privately to him, and desired an explanation of it. *What might this parable be?* The answer of our Lord is a remarkable one: *Unto you it is given to know the mysteries of the kingdom of God, but to others in parables, that seeing they might not see, and hearing they might not understand.* In the account given by St. Matthew of the same occurrence, we find the reasons of our Lord stated still more at length, xiii. 12. *For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables, because they seeing, see not, and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears dull of hearing, and their eyes have they closed.* In these words then of Isaiah, which are quoted at length in St. Matthew, but are only alluded to in St. Luke, we see the reason of our Lord's conduct. It was not to hide from them the saving truths of the Gospel, that Christ spake to the multitude in parables, but it was to unfold them in that gentle and gradual manner, which alone could be attended with success. From the ignorance and the blindness in which their eyes had so long been closed, it would have been dangerous to have admitted them at once to the full brightness of the Christian sun. To reclaim mankind from error, to soften the obstinate, and to enlighten the blinded soul is not the work of a moment. Even with all the advantages, which we at this day as Christians possess, we must be content to pursue the blessed task of teaching the ignorant, and reforming the criminal with much patience and circumspection. But it was not only much blindness and ignorance with which our Lord had to contend, but with prejudices most deeply rooted and established in their minds. In addition to this, besides the multitudes who flocked in simplicity of heart to hear the words of eternal life, our Lord was

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surrounded by those whose desire was to entrap him in the course of his ministry, to hear something that might give them an opportunity of persecution or revenge. Now as the great aim of the Saviour was not to irritate but to conciliate, he generally chose to veil his doctrines under such language, and to give them in such a form as could least offend.

To the multitudes therefore he spake in parables; and thus without raising any prejudice, or starting any difficulty, he led them onwards in the paths of life. The same method was pursued by St. Paul, with respect to the Corinthians: *I could not*, says he, *speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ—I have fed you with milk, and not with meat, for hitherto ye were not able to bear it.*

Now a better way of carrying this purpose into effect could not be imagined than by parables. Let us take the parable before us. The story is simple, short, and natural; it would command the attention, and fix itself in the memory. Coming from a teacher of religion, it would of course be considered as containing more than should at first have met the ear. And hence would appear the end and purpose of the whole, in the manner in which it would affect the mind of the hearers. If their attention was not exerted, if their interest was not excited, any farther instruction would have little chance of success. *Seeing they would not see, and hearing they would not understand.* But if on the contrary, the parable should lead them to the interpretation, if it should rouse the desire to hear more, and to see farther, how much would be accomplished? Their eyes would begin to open, and their ears to hear; their prejudices would abate, and their hearts give way, and thus gradually trained and prepared for better things, they would hereafter readily receive and understand the mysteries of the kingdom of God.

Just and merciful then is the Almighty both in what he reveals, and in what he hides from our eyes. In this our infant state, God often speaks to us, as he did to the multitudes of old, in parables—in parables practical and moral. The changing scenes of the world around us, the awful events which daily occur before our eyes, a thousand circumstances in the lives both of ourselves and others, are so many practical parables delivered to us by our great Moral Teacher and Governor. This is the language in which God speaks to mankind; but against such lessons how often do we close our understandings and our hearts, *seeing we will not see, and hearing we will not understand.* To those whose hearts are prepared by meditation and humility, as to the disciple of old, *it is given to know these mysteries of the kingdom of God.* To know them not with the full range of perfect vision, but as through a glass darkly. To these, however, enough is shewn to strengthen their confidence, to animate their hope, and to guide their feet over the apparently trackless desart of life, to the city of eternal rest and peace.

Such then were the reasons which induced our Lord to instruct the multitude in parables; and thus gently to instil into their hearts the knowledge and the desire of his heavenly Gospel. A better instance of this could not be taken than the parable before us. Had he, without any preparation, in plain and simple language, uttered the opinions, which this parable implies, how much prejudice would have been excited, how much offence conceived by every class of his hearers, even at the very commencement of his ministry. How many, as upon a later occasion, would *have walked no more with him.* With us, to whom, as Christians, it is given to know the mysteries of the kingdom of God,

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I trust there is not the same danger. And yet, Christians as we are, we do not like to be told too plainly, even from this place of general instruction, of our wanderings from the path of duty. But with the parable and the interpretation before us, can we close our eyes, or if we could, can we close those of our Maker and our Redeemer? He that planteth the eye, shall he not see? Let us then, without fear of self-offence, fairly look to our hearts and lives, and say to which of the four states in the parable we belong. For to every one of us does the Redeemer cry, as he did to the multitudes of old, *He that hath ears to hear, let him hear.* For of the seed sown in our hearts, and of the harvest, which that seed ought to produce, we must hereafter give a fearful account.

Are we among *those by the way-side?* The seed may be sown, but if the soil is too hard or too trodden down to receive it, that seed must perish. Many indeed there are, in whose heart the word of God has not even for a moment taken root. They hear, but it is without understanding and without concern. They hear, not because they like it, but because they cannot avoid it. They neglect every warning, and stifle every thought of a world to come, just as if in that world, they had neither interest nor share. Whether men call themselves infidels or Christians, the rejection is practically the same, and arises from the same cause, from a hardened, selfish, and proud heart. Yet can they imagine that God will sow the seed, and not require an account of the harvest; are the words of life of so little value, as to be abandoned to the evil angels of infidelity or indifference. If not, if there be an account, let them not lose a moment in preparing for it. The seed of life never faileth. Christ is yet ready, again and again, to sow his eternal Word: it is for us then, by humiliation, by prayer, and by an anxious desire for this our dearest interest, to prepare the heart for its reception.

Are we *among those on the rock?* We have received the *word of God with joy;* we think it a privilege to call ourselves Christians. Yet it does not appear that we are much the better for this holy profession. For a time, and that too often a very short one, we go on tolerably well; but *when temptation comes, we fall away,* our faith and hope languish, our innocence retreats, and little more than an unprofitable name remains. The goodly plant, which should spring up and flourish unto the harvest of life withereth away; and why, because *it lacketh moisture.* The rocky soil of man's heart is but ill calculated to nourish and sustain the seed of life. Whence then is the moisture to proceed; not from ourselves, or from the broken cisterns of our weak nature; but from those streams that flow from the throne of God. It is the grace of God, daily and hourly distilling into our souls as the dew of heaven, which alone can give that moisture so necessary to the growth of piety and virtue. How many instances are there in the experience which each of us has of himself, when the good resolutions which we have made, and the good lessons which we have learnt, wither away, and bring no fruit; because God and his grace are not with us. And why are they not with us? because we are too negligent or too proud to ask. God never yet refused his grace and protection to humble and repeated prayer. Knowing then how much we want, and how little we have; knowing that without the influence of God's refreshing grace, the good seed will bring forth no fruit, let us, in the words of the Psalmist, resolve *O God, thou art my God, early will I seek thee. My soul also thirsteth after thee, my flesh longeth after thee in a barren and dry land, where no water is.*

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Are we among those, *in whose heart the good seed is choked by the pleasures and the cares of life*—Here is another stage of growth, and another enemy to contend with. Men wish to serve God; but they wish to serve the world also. But, says our Lord, and truly does he say it, *Ye cannot serve both God and Mammon.* For a time indeed the plants may grow up and flourish together; but soon the thorns and the thistles will overpower the tenderer growth of the heavenly plant. The thorns and thistles—the pleasures and cares of this world are active, present, and pressing in their progress. The seeds of these are sown in our youth; they are encouraged just at the season when they should be checked, and then we wonder that they grow and strengthen in rank luxuriance, to the exclusion of every other, every better plant. Early, therefore, let the mind be cleared of these noxious weeds; for thorns and thistles they are in another sense, they are hostile to the hand that would remove them. Those, in whose souls the riches, the cares, and the pleasures of life have taken a deep and a dangerous root, are ever most fretful, irritable and forbidding, when their growth is observed or remarked. They are conscious of the wild and weedy state of their hearts; but either from selfishness or indolence, they hate the eye that would observe it, and the hand that would reform it. Most true it is, that the operation of rooting out in later life, these thorns and thistles from the mind, can be no very pleasant one. But pleasant or not, it must be done, and quickly done; otherwise the harvest of immortality will fail. Happy will it be for those, in whom these cares, these riches, or these pleasures of the world have taken so deep a root, as to stifle the Word of God, if by such a parable as this, they are brought to some serious reflections upon their own real condition, and to an earnest desire, by the assistance of God, to reform and to change it.

Are we among those *who in an honest and good heart, having heard the word of God, keep it, and bring forth fruit with patience?* Here we cannot but observe another striking similitude between the parable and our own condition. We are not to expect, that in one night, the good seed shall spring up and come to its harvest. He that would bear good fruit, must wait with patience for the time of its perfection. He must go on, day by day, and year by year, increasing in every Christian grace and virtue; watching with constant care, and watering with God's heavenly grace his goodly plant: he must guard it from a thousand enemies who would scatter thorns and thistles in his ground. They that sow in tears shall reap in joy. *He that goeth on his way weeping, and bringeth forth good fruit, shall surely come again with joy, and bring his sheaves with him.*

In all these four cases, which the parable presents to our view, the heart is the source of the good or the evil. The seed is the word of God, and that we know endureth the same for ever; but if the soil be hard, as in the first, if it be shallow and dry, as in the second, if it be weedy and foul as in the third, no fruit can come to perfection. Let us keep our heart then with all diligence; for therein are the issues of good and evil.

May the Almighty grant that this parable may so teach us the mysteries of the kingdom of God on the one hand, and the mysteries of our hearts on the other, that seeing and knowing the various dangers which attend the heavenly plant in this precarious world, we may, by the assistance of Christ, so guard and protect it, that it may hereafter bring forth a rich harvest unto life and glory.

T. R.

BIBLICAL ILLUSTRATIONS.

(Continued.)

Illustrations from Natural History.

LIONS.

Judges xiv. 5.

"Then went Samson down and his father and his mother to Timnath, and came to the vineyards of Timnath, and behold a young lion roared against him."

Jeremiah l. 44.

"Behold he shall come up like a lion from the swelling of Jordan unto the habitation of the strong."

THE part of Arabia joining upon Asia breeds vast multitudes of exceeding great wild beasts; for the *lions* and leopards here are far more in number and larger and stronger than in Africa, to which may be added those they call the Babylonian tigers.—*Diod. Siculus*, B. 2. ch. 4.

The lake Macon, which we left on our left hand, is occasioned by the abundance of waters that flow down from Mount Libanus, about the beginning of the spring, when the warm west-wind thaws it; and yet this same mountain in the summer time is scorched up by the sun. Because of the overflowing of the waters, there grow here abundance of reeds; trees, thorns, &c. that make an echoing wood, where the bears, *lions*, and other beasts of prey, find both food and shelter; and here they say the king uses to hunt. At these waters it is, according to Joshua, xi. 1. that Jabin king of Hasor, with many of his confederate princes, met, where Joshua attacked and the Lord delivered them into his hand.—*Travels of Martin Baumgarten, Churchill's Coll.* Vol. i. p. 475.

Bell, in his account of Persia, makes frequent mention of *lions*. At the Court of Ispahan, when approaching to the hall of audience, he saw two chained to the ground, one on each side of the passage; near them were placed two basons of gold, filled with water for drink. Next to the lions stood an elephant with a keeper on his back. As the ambassador passed, both the lions couched, and the elephant bent his fore knee at a word pronounced by the keepers.—*Bell's Travels*, Vol. i. p. 100.

Both sides of the Jordan are bordered by a forest of tufted trees, which grow so closely in some parts, that they are impenetrable to the rays of the sun. This forest, like that in the neighbourhood of Lake Samochon, is the retreat of tigers, which sometimes carry desolation to the surrounding country. I was told that there were a great many *lions* here; but I am convinced that this is a mistake. It is true that they abounded here in the time of Jeremiah, but there is every reason to suppose that they have since retired to some places more commodious for them.—*Mariti's Travels*, Vol. ii. p. 365.

Again, (Vol. iii. p. 117,) Mariti adds upon this subject. Near the desert of Tekoa lay that of Bethlehem, which was an immense wilderness, abounding with wild beasts. "The desert of Bethlehem," says Adricomius, "was a vast wilderness, frequented by *lions*, bears, and other wild beasts." I have already remarked, that no lions are to be met with at present in Palestine. They must therefore have been driven from that country, since St. Jerome and other writers give us clearly to understand that they were formerly found there in great plenty.

"At four this morning we parted from the bank which was on the Chaldæan side, the people being afraid of stopping on the Mesopotamian side, on account of tigers and *lions*, which many people in this vessel declared to have seen often,

and related several fatal accidents which had happened to persons who had remained on shore after it was dark, or moored their vessels to the banks at night. I did not wonder to hear of tigers, as they are common in Asia; but as I never until now had heard of their having lions, I seemed surprized, which the Turks observing, many of the most credible declared they had frequently seen them come down to the banks of the river, and as they described a lion accurately, I have no doubt of the truth. They relate that they are more frequent on the banks of the Tigris than on this river; and that they are only in Mesopotamia, as they have never been seen on the Persian side of the Tigris, nor on the Chaldæan side of the Euphrates."—*Parsons' Travels in Asia and Africa.*

Mr. Parsons is probably wrong respecting the tiger, as the royal or large tiger is rarely met with in any other part than the plains of Hindostan. The small hunting tiger and leopard may have occasioned the mistake. The statement here given of the lion is confirmed by Tournefort and Mr. Bell, who at the same time acknowledge that it is seldom to be met with west of the Euphrates; their accounts, however, all tend to prove its existence in the neighbourhood, if not actually in Palestine, and the objection therefore to its present non-existence is in a manner set aside. We have frequent instances of the scarcity of many animals in countries where once they were known to be numerous. The stork and the wolf are now no longer to be met with in England, though formerly abundant. The same diligence exerted in the destruction of the former in our own country, may have had a similar effect in a country once so populous as Canaan. In proof of this, it is to be observed that it is only in the early periods of the Old Testament that we hear of them as natives of the soil. In the New Testament there is no allusion to their existence. They are stated by Macgill, in his Travels in Turkey, Vol. i. p. 63. 82. to have been occasionally seen in the neighbourhood of Smyrna.

SERPENTS CHARMED.

Deut. xviii. 10, 11.

"There shall not be found among you a charmer."

Psalm lviii. 4, 5.

"Their poison is like the poison of a serpent; they are like the deaf adder, that stoppeth her ear, which will not hearken to the voice of the charmers, charming never so wisely."

Jeremiah viii. 17.

"For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the Lord."

Lucian describes a charmer of serpents, on the authority of a person named Iom,—who says, early one morning I saw a Chaldæan walk thrice round a certain place, and after purifying it with torches and sulphur, pronounce seven holy words out of an ancient book, which immediately drove out all the serpents that were within that circle: drawn by his incantation, there came about him innumerable asps, vipers, and snakes of all descriptions. One old serpent, indeed, staid behind; the magician however sent the youngest serpent after him, and when he had gathered them all together, the Babylonian blew upon them, and they were all consumed.

Conjurors are common in Egypt. They are peasants from the country, who come to Cairo to earn money this way. I saw one who was expert enough, and in dexterity equalled those we have in Europe; but the Egyptians can do one thing the Europeans are not able to imitate—namely, fascinate serpents. They take the most poisonous vipers with their bare hands, play with them, put them in their bosoms, and use a great many more tricks with them,

as I have often seen. The person I saw on the above day had only a small viper; but I have frequently seen them handle those that were three or four feet long, and of the most horrid sort. I enquired and examined whether they had cut out the viper's poisonous teeth; but I have with my own eyes seen they do not; we may therefore conclude that there are to this day Psylli in Egypt; but what are their use is not easily known. Some people are very superstitious, and the generality believe this to be done by some supernatural art, which they obtain from invisible beings. I do not know whether their power is to be ascribed to good or evil, but I am persuaded that those who undertake it use many superstitions.

July 3. Now was the time to catch all sorts of snakes to be met with in Egypt, the great heats bringing forth these vermin—I therefore made preparation to get as many as I could, and at once received four different sorts, which I have described and preserved in aqua vitæ. These were the common viper, the Cerastes of Alpin, Jaculus and an Anguis Marinus. They were brought me by a Psylli, who put me, together with the French Consul Lironcourt and all the French nation present in consternation: They gathered about us to see how she handled the most poisonous and dreadful creatures, alive and brisk, without their doing, or even offering to do her the least harm. When she put them into the bottle, where they were to be preserved, she took them with her bare hands, and handled them as our ladies do their laces. She had no difficulty with any but the Viperæ Officinales, which were not fond of their lodging. They found means to creep out before the bottle could be corked. They crept over the hands and bare arms of the woman, without occasioning the least fear in her. She with great calmness took the snakes from her body, and put them into the place destined for their grave. She had taken these serpents in the field, with the same ease she handled them before us. Doubtless, this woman had some unknown art which enabled her to handle those creatures. It was impossible to get any information from her, for on this subject she would not open her lips. The art of fascinating serpents is a secret amongst the Egyptians. It is worthy the endeavours of all naturalists, and the attention of every traveller, to learn something decisive relative to this affair. How ancient this art is among the Africans may be concluded from the ancient Marii and Psylli, who were from Africa, and daily shewed proofs of it at Rome. It is very remarkable that this should be kept a secret for more than 2000 years, being known only to a few, when we have seen how many other secrets have within that time been revealed. The circumstances relating to the fascination of serpents, related to me, were principally, 1. That the art is only known to certain families, who propagate it to their offspring. 2. The person who knows how to fascinate serpents, never meddles with other poisonous animals, such as scorpions, lizards, &c. There are different persons who know how to fascinate these animals, and they again never meddle with serpents. 3. Those that fascinate serpents, eat them both raw and boiled, and even make broth of them, (this indeed is common enough in Europe, viper broth being considered as a remedy for consumptive diseases) which they eat very commonly amongst them, but in particular they eat such a dish when they go out to catch them. 4. After they have eat their soup, they procure a blessing from their scheik (priest or lawyer) who uses some superstitious ceremonies, and amongst others, spits on them several times with certain gestures. This manner of getting a blessing

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from the priest is pure superstition, and certainly cannot in the least help to fascinate serpents;—but they believe, or will at least persuade others, that the power of fascinating serpents depends upon this circumstance. We see by this that they know how to make use of the same means used by other nations, namely, to hide under the cloak of superstition, what may be easily and naturally explained, especially when they cannot or will not explain the natural reason. I have been told of a plant with which they anoint or rub themselves before they touch the serpents. Note, Mr. Jacquin, in a letter to Sir Charles Linnæus, says, that the Indians in the West Indies charm serpents with the Aristolochia Anguiceda, and the late Mr. Forshohl, on his Travels to the East, likewise informed Dr. Linnæus, that the Egyptians use a species of Aristolochia (Berthwort), but does not determine which species it is.—*Hasselquist's Travels*, p. 60—63.

In Japan, there are also charmers of serpents, similar to the above.

Being so long resident at Grand Cairo as to have had frequent opportunities of observing these people who possess the secret of fascinating serpents; I have often met them in the street, hung all around with serpents, some wrapped around their necks, others in their bosom, and all of them alive, which at first appeared not a little alarming. When Mr. Bruce was at Cairo, he wished likewise to see it. He lodged with a French merchant, Mr. Rose, a friend of mine, who sent for one of these people to exhibit before us. When he entered the house, he was asked where he had his serpents? he put his hand in his bosom, and brought out a large horned viper, (the Coluber Cerastes) and threw it on the ground; the animal, rather enraged at such rough treatment, made towards Mr. Rose; fearful that it might bite him, the man ran after and got hold of it in the middle with his naked hand, when it turned round and bit him between the forefinger and thumb, so that the blood appeared. He seemed not to mind it at all, and only rubbed it with a little common earth: nor was it followed by any bad consequences. Had he really taken out the fangs and the bladder containing the poison, the animals which were bit by the same viper immediately afterwards would not have died so suddenly. Several fowls and a cat were afterwards bitten by it, and died immediately. I have seen several little boys that could do the same. When Baron Tott was at Cairo, some of the Europeans residing there, speaking of it, made him very curious to see it. A little boy happened just then to be passing along the street, who often used to come a begging, and, as we knew he was one of that class, we offered him some paras, if he would get some scorpions, and shew us what he could do. The boy, who had not one rag of clothes about him, except a little red cap on his head, went immediately to some old garden walls, and came back in a short time empty handed. We asked him where he had his scorpions? He took off his little cap, under which he had five very large ones, which he threw upon the ground, and began to play with them before us; they frequently stung him, but he seemed not to mind it at all. I myself grew very suspicious that he might have taken away their sting, and therefore stooped to examine them very closely; but he warned me not to come too near, and to convince me of the contrary, he took some of them up with his fingers, and shewed me the sting. I then asked him how he came to it, to be able to do what some of his companions could not not do? He answered, my father gave me something to drink, and the sheik or priest made me swallow

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a paper with something written upon it *, after which he told me, that no snake or scorpion could hurt me, and this has been the case ever since. As I have been always very backward to believe things which had so much the appearance of mere superstition, I examined many others of this class of people, in order, if possible, to find out the true cause of it, for the good of mankind in general, but I was never able to succeed. All agreed that they had swallowed something; but, I suppose, partly to hide the true art which they possess, and partly to inspire me and others with a sense of the merits and supernatural powers of their sheiks, they always wrapped up the whole in so many superstitious additions, that I could never make any sense of it. I only wish that some future enquirer may be more lucky, as it would be of great benefit, if generally known. Setting aside the superstitious part of it, there might be something in the draught capable to operate such a change in the human frame, as to make it proof against such poison. It is, certainly, not easy to conceive how this can be, therefore we often disbelieve it, because we cannot immediately compare it with things to which we are daily accustomed. But there are similar circumstances which we can as little account for; for instance, how is it that a person, who has once the small-pox, or measles, should, for ever after, be proof against the infection? Have all those humours, or whatever else it may be which before made him liable to it, been for ever removed out of his body? If so, how is it that notwithstanding, children born of parents, both of which are of this description, should again become liable to it; this seems full as incomprehensible as the above, but we see it daily, we get used to it; we have, perhaps in the beginning, thought about it; but finding ourselves unable to find out the cause, we drop it, and content ourselves with knowing that it is so. Is it, therefore, quite impossible, that there exists a remedy to make men proof against such poisons?

To fascinate serpents, so as to draw them to ourselves, seems at first sight, likewise to savour of superstition; yet it cannot be denied that these people possess a secret by which they are able to do it. Besides the many instances which I have heard from men of the most respectable characters, I was myself eye-witness of some. A friend of mine, Mr. Bruno Arnaud, who lived at Cairo in an old house, had found once a serpent in his bed-chamber; not being over fond of such company, and suspecting there might be more, he sent for one of these men, to take them away. When the fellow came in, my friend told him, that he was afraid he had brought some serpents with him in his bosom, which he would afterwards make him believe that he found in his house. He seemed affronted, and began to throw off one part of his clothes after the other, till he was quite naked. Thus he went from one room to another, muttering something all the while, and actually gathered in a short time five large serpents around him; at last he said, there are no more. When we hear such a thing for the first time, we are very liable to disbelieve it, because we never heard nor saw it before; but should we not do the same had we never heard nor seen what our rat-catchers can do with rats and mice? There may exist some ingredients, of which serpents are as fond, as mice and rats are of oil of Rhodium and cats of Valerian. —*Travels by Mr. John Antes*, p. 15.

So complete is the tyranny the Indian priests have established over rattle-snakes and others armed with

* For a practice nearly similar, see Park's Travels in Africa. Charms, called Sapphies, are written on slips of paper, and swallowed.

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weapons equally deadly, that they lure them from their deepest retreats, and make them fly from or follow them by apparent command. To obtain this skill and those acquirements, they study nature with the most unwearied application and assiduity; their own particular saying is, that "Nature produces nothing for nothing;" implying, that whatever *is*, is for some particular end or purpose. They observed animals bitten by venomous reptiles, were seen to seek a peculiar plant to recover their energy and strength; and these reptiles in their turn have been known to betray violent apprehension at the approach of a hog, and to shew such antipathy to certain herbs, trees, and plants, as to suffer death sooner than avoid it by passing over them. Objects too have been discovered, to which snakes in particular have such passion and attachment, that they will face every danger to enjoy them. Armed with all this knowledge, the priests come into the world as persons inspired. From their habits of life, the Indians are often exposed to the bite of venomous animals, and the priests in consequence, have to instruct them to know the antidote, and give it efficacy by gesture and incantation. They instruct the whole tribe in a manner of sleeping in the open air, in the utmost safety, though surrounded by snakes, not one of which dare approach them. The instruction consists in taking a stick and leaves from a certain tree; with the point of a stick describe a ring round the sleeping ground, place the leaves on the ring, and on doing this performs certain ceremonies. This is all the knowledge they impart to the tribe, and this is highly efficacious and valuable; for rejecting the folly of the use of words and exorcism, merely given to convey the idea of a superior power, the antidotes and herbs pointed out are certain cures, and the simple action of drawing a line with a *black ash stick*, and strewing on the line some leaves of the same tree, is known to be entirely sufficient to hinder the snake from passing the line, and deter him from interrupting any thing within side of it. So great is their terror of this timber, that they are never known to inhabit where it grows, and if a branch of black ash be cast before a rattle-snake, apprehension and fear immediately seize him; his rattle ceases; his passion subsides; and groveling, timid, and yet unquiet, he takes a large circuit to avoid the branch, or more probably instantly retires. The familiarity between the priests and snakes, the principle of which they withhold from the multitude, is to be accounted for in a manner equally simple;—by their alternately arming themselves with substances, for which the snakes entertain the most decided attachment, or antipathy.—*Ashe's Travels*, Vol. ii. p. 4—10.

EXTRACTS FROM THE BISHOP OF CALCUTTA'S ADDRESS ON CONFIRMATION.

We have just received a copy of "*An Address delivered to the Persons confirmed at the Triennial Confirmation holden in the Cathedral Church at Calcutta, on the 18th Day of December*, 1821. *By Thomas Fanshaw, Bishop of Calcutta.*" Parts of it, of course, refer to the peculiar situation of those to whom his Lordship spoke; but the general advice and directions are so highly valuable that we shall reprint them in this and a following Number.

"1. The first requisite, perhaps, is that you be impressed with a just idea of the dangers of life, and especially of youth: when that period shall have been passed, not merely in innocence, but in Chris-

tian improvement, little is afterwards to be apprehended; though not so little, as to excuse you from vigilance and anxiety for your spiritual state. In youth you are by nature exposed to a combination of dangers, resulting from the violence of the passions, and from evil example, and from easiness of temper, and from want of experience, from precipitate decisions, from fascinating views of the world, and from a vain confidence, that as it will never be too late, abundant opportunity will be afforded you hereafter, of making up your minds on the subject of religion, and of living as it may require: in the mean time, if you conform to the received usages of propriety and decency, you will hold it to be sufficient for the present, and set your consciences at rest. It is my duty to warn you of the grossness of such delusion: unquestionably God *may* bring us to reflect and to inquire, at any period of our lives: but the question to be considered is, whether He *will* do this, when we have deliberately and perseveringly treated the matter as of little importance, compared with the worldly objects on which we have set our hearts. The way, indeed, in which He usually brings such persons to reflect, if at all, is by some severe affliction; by the loss of friends, of health, or of fortune; by some change in their outward circumstances, which strips the world of its allurements, and impels them to seek a refuge with God. You will not say, that such an alternative is to be regarded without alarm: but something worse may happen: it may be that their delusion may continue to the end: year after year may roll away, without bringing any signal warning; and the hand of death may be upon them, before they have examined their state. You have, therefore, no security but that of beginning well, and persevering in the right way: your safety lies wholly in your sense of the danger which threatens you on every deviation. And far easier is it to keep in the path of religion, than to recover it, when once it is lost: other paths will be pleasant to you for a time, and you will have no desire to quit them. True wisdom, therefore, will prompt you to resist the first solicitations of sin; you cannot listen to them, and preserve your powers of resistance unimpaired.

"It is fit, however, that you should know the nature of such solicitations; for they are not confined to what the world condemns: you must appeal to a purer standard: the tempter assails the innocent and unsuspecting most formidably, when he would draw them into practices and indulgences, which though they are at variance with the spirit of the Gospel, are not, perhaps, subjects of common censure or remark. Be that as it may, there is mischief in every thing, which has a tendency to the relaxation of genuine religious principle; in every thing, which would oblige you to give up or even to be remiss in habits, inculcated and prescribed by religion; in every thing which requires you, before you can give assent to it, to tamper with the conscience, to argue with yourselves from the practice of others, or to efface or soften down any virtuous and Christian impression. Whatever is really good and right, recommends itself at once, to minds not corrupted by the world. This moral feeling is invaluable; and is, therefore, by all means to be retained: and thus it is, that a correctness of principle and a certain firmness of character will be found indispensable in your Christian career.

"2. But then, in the second place, it were vain to talk to you about religious principle and Christian firmness, if you are to be left to suppose, that they are absolutely within your own power. There could not be a more fatal error. In our fallen nature, "nothing is strong, and nothing is holy," but

through the Grace of God: we owe our knowledge, and still more our love, of what is good, to the sanctifying influences of the Holy Spirit: and our power of persisting in the practice of holiness is derived from the same source: no truth is more clearly laid down in the Scriptures; and it is illustrated in our own experience. It will be, therefore, to little purpose, that you shall resolve to lead Christian lives, unless you will maintain a continual intercourse and communion with God: I do not exceed the truth, when I affirm, that prayer is as necessary to the well-being of the soul, as food is to that of the body: we have no spiritual strength without it: we are left to our natural weakness: for what confidence can we place in the Divine protection, unless we seek it? or how can we expect to resist evil, if we take not the means to confirm ourselves in the love of that which is good? But these effects flow from prayer: we are sure that God will hear us, if we earnestly ask, that He will enable us to fulfil his commandments, and teach us to love his law: and as little can we doubt, if we believe in a Gracious Providence, that He will direct us aright, when we submit ourselves entirely to his disposal. The very habit, indeed, of prayer is salutary to the soul: it keeps alive within us whatever is pure and holy; it creates in us an abhorrence of sin! it gives us an interest in the service of God; it dispenses a sanctifying influence, and places us above the world; not above the duties, or the charities, or the wants of life; that were, indeed, a delusion; but above its vicissitudes, its fashions, its corruptions and temptations: in the constant practice of prayer our nature is gradually changed: we are benefited by frequent and intimate intercourse with men, who are eminently good: how, then, can we fail to be improved, and even transformed, by the habit of holding communion with God? Let, therefore, the good resolutions, whatever they may be, which you have this day formed, be connected and blended in your minds with the need of divine succour: our best resolves are, that we will do what we know to be right, with the help of God: but a part of every such purpose will be, that we will *seek* for that help, and cease not to pray for it from day to day, while we remain in this state of trial.

"3. In the next place, however, let me remind you, that though our secret and individual wants should be the subject of *private* prayer, (and they cannot be fully represented in any other) the religion of Christ could not be maintained in the world without the public service of the Church: and to imagine that either supersedes the use of the other, is to mistake the proper objects of both. The uses of private prayer may be gathered, in some measure, from what has been already said: but the service of the Church is a public and continually renewed profession of our faith in Christ, and that not merely for our own sakes, but for the good of our brethren. If I might venture to make such a distinction, I would say, that self-examination, and contrition, and gratitude for especial mercies, are the principal features of secret devotion; which, however, refer chiefly to ourselves: whereas of public prayer the prominent character will be, that it proclaims "glory to God in the highest, and good-will towards men." We meet in this place to offer to the Almighty the tribute of our common homage, to give evidence to others of our faith in the Redeemer, and to shew, that however some may think or act, *we* are "on the Lord's side;" that in a conflict between religion and irreligion, such as exists in the world, we throw our weight, whatever it may be, into the scale of the former; that we acknowledge our deliverance from sin and misery to be only through Christ; that we de-

light in beholding others making the same profession; that we can cordially join with our brethren in calling down on our common frailties the mercy of God, and his common blessing on our endeavours to serve him; and we attest, what in an age of religious empiricism and causeless separation is not unimportant, that we are in the unity of the Church. It is not, however, my meaning, that social worship has no relation to private and individual wants; and as little should it be supposed, that in our most secret devotions our brethren are altogether overlooked: I speak only of these leading distinctions of the two, with the view of shewing you, that both are necessary to the Christian. Let it, therefore, be your care to lose no opportunity of joining in the service of the Church: let your attendance be not casual, but regular: no measure of secret piety will excuse you: what you need not for yourselves, you will in charity ask for your brethren, and assist them in their prayers: above all, you will feel it incumbent upon you, especially in this heathen land, to bear testimony unto Christ. It is, indeed, deeply to be lamented, that many of you may be thrown into situations, where religion is not publicly maintained: if, however, you shall feel the privation, (and such it must be to every Christian mind) you will be the more anxious to avail yourselves of the public worship, whenever it may be had. It might, indeed, be expected, that they, who have resided at stations, where no religious provision exists, would, on the first opportunity, direct their footsteps to the house of prayer: we do not, however, always find this to be the case: and we account for it by the melancholy truth, that men may live without religion, till they cease to think of it, or perhaps regard it with disgust. From this fact I will derive one word of advice, which, however, I would press upon you with all earnestness; that if God has blessed you with religious impressions, cherish and mature them by all the means, which He has graciously afforded you; or they will become weaker, till they are effaced for ever."

(*To be continued.*)

ECCLESIASTICAL HISTORY.

Sketches of the Ecclesiastical History of Great Britain.

No. X.

The Church History of the Ninth Century is confined to two points, the destruction wrought by the Danes, and the restoration effected by King Alfred. On neither of these subjects, is our information precise. For the greater part of the circumstances with which they are supposed to have been attended, there is no better authority than that of ignorant and credulous monks, who wrote several centuries after the events took place, and were unwilling or unable to distinguish falsehood from truth. But of the main facts of the case, there can be no doubt. And even the particulars are not destitute of a degree of probable evidence. The ruin of the great monasteries was a subject upon which tradition would not fail to busy herself; and if she exaggerated the cruelties of the despoiler, and the original splendour, and opulence of the destroyed, allowance for such inaccuracies may easily be made.

The first Danish armament landed in Northumberland, and the monastery and shrine of St. Cuthbert, were immediately levelled with the ground. The reliques of the Saint were preserved by the piety of

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that age, or by the credulity of subsequent times; but every thing else which appertained to the Church of Lindisfarne was involved in one undistinguishing ruin. The monasteries of Jarrow and Weremouth shared the same fate. Few years had elapsed, before the Mercian and East-Anglican territories were overwhelmed in a similar manner. Croyland, or Crowland, Medehamstead, or Peterborough, and Ely, were among the most celebrated monasteries in the whole island. The first and the last were situated among impenetrable morasses; and are supposed to have had their origin in the cell of some pious anchorite, who retired from the world and its inhabitants, to mortify his body in the bogs of Lincolnshire, and Cambridge. Of the size of the original buildings nothing can now be known. The monks had recovered from the Danish invasion, and been comfortably re-established for upwards of two centuries, before their earliest historians lived and wrote. And it is impossible to reflect upon the singular situation of these famous churches, without remembering that in such a position, Cassibelaunus held out against Cæsar; and Alfred preserved himself when every thing else was lost. Croyland and Ely, (and Medehamstead likewise, if it was placed not on the scite of the present town of Peterborough, but in the neighbouring marshes,) were well chosen places of defence; but the taste of the monks, which was subsequently so correct, had not yet taught them to select very agreeable situations, if their abode in these desolate fens was the result of preference, rather than necessity. The truth probably may be, that the original monasteries were built on the scite of Saxon or British fortresses, and that after the monastic fervour ceased, a great part of the building was used for military purposes.

This supposition derives credit from the History of *Ingulphus*, who represents the taking of Croyland monastery as a protracted and bloody victory. The Danes were defeated in the immediate neighbourhood; the battle in which they ultimately triumphed, was obstinately disputed and only gained by stratagem, and even then the *relics* and *jewels* and *charters* were conveyed away by water, to a place of security, and reproduced in after times. At Medehamstead also, the resistance is described as having been most fordable, and the revenge of the barbarians as at least equal to their loss. Ely yielded without much opposition; but even there multitudes had assembled as in a place of security, and the ruin which ensued might have been delayed, if not averted, by a handful of brave men. Considering the slight resistance which the invaders experienced throughout the country, and how a great part of this little proceeded from Croyland and Medehamstead, it is certainly not improbable, that these celebrated houses had been converted into castles of defence, and were the stage upon which Saxon liberty was fought for and lost. The most circumstantial detail of the Danish ravages amounts merely to a repetition of what has already been described. Those who resisted were put to death in battle, and those who yielded were murdered in cold blood; until at length nothing remained even to King Alfred himself, upon whose head the crown of Wessex had descended, except the island or bog of Athelingay in Somersetshire, in a corner of which, he secreted himself both from friend and foe.

But Alfred, although reduced to great straights, was born to re-establish the independence of his country, and he united in his person as many of the requisites for such a task, as any individual is known to have enjoyed. His genius was every way superior to the age in which he lived. Called to rule over defeated and dispirited tribes, his courage,

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perseverance, and resources never failed. The king of an island, which had not yet learned to defend itself by sea, he was the first to prepare a naval armament, and its success must have answered his most sanguine expectation. His favourite military manœuvre, in the face of a superior and practised enemy, consisted of long and rapid marches; and when he could not fight at an advantage, he retired, or pretended to retire, until an opportunity offered of attacking the invader in detail. These are so many proofs that King Alfred was born a general; and if his talents were exerted on a small scale, against barbarous adversaries, and at the head of troops of savages, he had still the means of shewing what he could have done in a nobler sphere, and he merited the high reputation which was given to him by his contemporaries and successors. He placed his territory in a state of security by means of his fleets and castles. His militia was ready to be called out at any moment, and at any place, and a few fortunate and favourable events, (especially the Danish inroads on France,) concurred, with his own great achievements, to give him the highest place among our Saxon kings. The title, however, was earned by his civil, as much as his military conduct; and it is to the former, and especially to that part of it, in which he appears as the restorer of religion, that we are now particularly to advert.

The task would be comparatively short and easy, if it were confined to an explanation of what is related by contemporary authors. But the great body of English writers, antiquarians, commentators, lawyers, and historians, have agreed to work up the life of King Alfred the Great, into an amusing romance. From the solemn and laborious Spelman to the flippant and superficial Hume, the history of Alfred has been made the subject of extreme misrepresentation. His learning is spoken of in terms which would suit the attainments of a modern scholar. His writings are multiplied till they make a formidable catalogue. The whole cycle of the sciences is reported to have been familiar to him, and his religion is described not merely as sincere and effectual, but as free from the least tincture of superstition. And what is more extraordinary, these fictions are reported by historians upon the faith of the monkish chroniclers; while they affect to be familiar with a contemporary of King Alfred, by whose assistance all such fictions may be detected. The narrative of *Asserius*, is the only authentic account of Alfred's private life. Its general credibility has never been impugned; one half of what it contains, is transcribed by the panegyrists of the Saxon Solomon; and the other is neglected for no better reason than that it brings down the highly coloured paintings of Malmesbury, to the sober hue of truth.

The fact appears to be, that the literary attainments of King Alfred were very slender, although his love of letters was intense. He was twelve years old before he learned to read his native tongue; and whatever knowledge of Latin he may have acquired, and probably its amount was always small, was communicated to him after he had reached his thirty-ninth year. The writings which are mentioned by later historians, as the compositions of Alfred, are either mere extracts from the Bible and other books, which were furnished by his instructors and associates, or translations from the Latin, of which he himself expressly says, that the originals were expounded to him by his bishops. But his merit consisted in having assembled eminent men about his court, and in endeavouring to profit by their lessons. When he came to the throne of his ancestors, there was not one individual in his native kingdom of Wessex, and scarcely any within the limits of the Heptarchy, who could read the offices of the

Church in Latin, or even in Saxon. The learned persons by whom Alfred was subsequently surrounded, had been educated in foreign countries. Grimbald, who taught at Oxford, in France; Asserius at St. David's, in Wales; and Johannes Eujena, by birth a Scot or Irishman, at several continental schools. These and many others, were invited over to England by the munificence of its king, and entrusted with the general superintendence of learning. But what more especially distinguished Alfred from his predecessors, contemporaries, and followers, and even from many lovers of learning, in a more enlightened age, was his endeavour to diffuse knowledge over the great body of his people. He desired to communicate the rudiments of learning to the young of all ranks; and commanded that no one should be taught any art or science, until he could at least read English. The knowledge of Latin, as a secondary step, was also strongly recommended; and made indispensable to the acquisition of the King's favour, and to many of the most considerable offices about his court and person. Learning was not locked up in universities and monasteries; though of both the King was a liberal patron. Knowledge was not confined to a privileged order, or to one profession, though the nobles and the clergy were expected to be better informed than their fellow-countrymen. The gate of virtue, of religion, and of happiness was thrown wide open, and all were invited to enter. If we had no other proof of the genius of Alfred, its claims might rest securely upon this fact. It proves his immense superiority over those with whom he lived—his intimate acquaintance with human nature—his possession of a wisdom which books and languages cannot bestow. The long night of darkness by which his reign was followed, the re-establishment of monkery, and all its abuses, the complete success of papal usurpation, and even the errors and violences of the Reformation, might have been avoided if Alfred's great design had been carried into execution, in the spirit of its excellent author.

For the restorer of Saxon independence, and the founder of the English marine, was a sincere and pious Christian; and although his faith was deformed by superstition and ignorance, few crowned heads have been such consistent supporters of religion. As our acquaintance with the state of religion during his reign, is confined to what Asserius has related concerning Alfred, a more particular notice of the facts which that historian has communicated, will form a proper addition to the present sketch. Alfred's connexion with the Pope is of an obscure and doubtful nature. There is no proof that the power of Rome was exercised in England during his long and glorious reign. Nor, on the other hand, can we discover any explicit assertion of the independence of the National Church. Catholic writers lay great stress upon the circumstance of Alfred having been taken to Rome by his father, when five years of age, and confirmed and anointed, (anointed, as Asserius says *in regem*,) by Pope Leo. But the most zealous controversialist will not pretend to say, that Alfred was more than passive upon this occasion; and the anointing, which has been called an instance of the Pope's sagacity, is also a pretty convincing demonstration of his fallibility; for the reigns of Alfred's elder brothers, intervened between his father's and his own; and he possessed no kingly power for twenty years after his solemn inauguration. The ceremony was probably nothing more than a compliment to the King, who had travelled to Rome to pay his respects to the Pope, and who bequeathed an annual sum of three hundred marks to be dispensed in

the following manner, viz. one hundred in purchasing oil to be burnt at St. Peter's, in honour of that Apostle; one hundred in paying the same respect to St. Paul; and one hundred to the apostolical and universal Pope. Civilities of the same description, appear to have passed between Alfred and the successors of the Apostles; one of whom, Pope Marinus, remitted to the King a considerable portion of the true cross.

But in the restitution of religion and learning, Alfred is not known to have communicated with the Pope. The foreigners whom he collected were brought from all countries, except Italy. There is nothing said about receiving archiepiscopal authority, or even archiepiscopal ornaments from Rome—there were no legates, no councils, in short, no marks of ecclesiastical domination or supremacy. The monasteries which Alfred founded were not filled with monks of one particular order; but by a mixed and irregular society. In the time of his immediate successors, the parochial clergy were allowed to marry, and it may be presumed that the custom prevailed when he mounted the throne, and was not discountenanced during his reign. He had no exclusive attachment to the monks, as his establishment of the University of Oxford, and his plans for general education sufficiently prove. He continued that opposition to image-worship by which the Church of England was already distinguished, and his copy of the ten commandments which united the first and second after the fashion of Rome—made amends for this inaccuracy by the addition of a new and concluding precept against adoring the works of man's hands. In all these respects, and some of them are very important, the example of Alfred gave no encouragement to the errors of a corrupted Christianity.

On points which relate more nearly to personal conduct, the same observation does not apply. His devotion and piety, which like that of the majority at the same period, was unquestionable and fervent, was also like that of the majority, disfigured by ignorance.—Relics of saints retained their sacred character, and it was on them that Alfred required the conquered Danes to swear, when more particularly anxious that they should keep their oath. His conversions were carried on at the point of the sword; and when the invaders of Britain could no longer resist his arms, they were compelled to embrace his religion. The length and regular repetition of his daily prayers, were calculated for a monk who had renounced the world, rather than for a sovereign, who was toiling to amend it. His alms which were bestowed with a liberality and a discrimination that can never be too highly praised, were preceded or followed by the very unnecessary declaration, that they were given for the good of his soul, and for the remission of his sins. In short the private life of Alfred affords an instance of what we may see even in this, or in any age, and of what in a barbarous and uncivilized nation, is all that we can generally expect to see—a man who lived very well, though his principles were not sound—a man whose sincere piety, and long practised virtue, corrected the tendency of his erroneous tenets—of a man, to whom *little had been given*; but who nevertheless *did much*. The temptations which he was enabled to resist, the adversity and bodily suffering which he patiently bore; the moderation, the zeal, and the humility which he manifested after his dominions were secured, may prove what the Christianity of those times could produce in the hearts of its faithful disciples.

MISCELLANEOUS.

To the Editor of the Remembrancer.

Sir,

The following paragraph appeared in a Newspaper * published in the beginning of the month of January last.

"London Missionary Society—Tuesday evening a numerous meeting of Ladies and Gentlemen of different religious denominations, took place at the Freemasons' Tavern, Great Queen-Street, Lincoln's Inn Fields. Sir George Keith, Bart. was unanimously called to the chair, who, after a preparatory prayer had been read by the Rev. Mr. Churchill, addressed the meeting at some length, describing the happy results likely to arise from the present institution, which had for its object *the evangelising of the poor inhabitants of London and its vicinity.* Resolutions were agreed to, in unison with the objects of the Society."

The members of the Society, who were assembled on this occasion, had, doubtless, in view, the spiritual improvement of the poorer classes of the immense population of London and its vicinity. And this is surely in itself a laudable object, worthy of being prosecuted with all the zeal that is consistent with a sound discretion. It is indeed devoutly to be wished that the spirit of pure and undefiled religion were infused into the mass of this population, for the prevention of crime, for the security of society, and the honour of our common Christianity. But it may reasonably be doubted whether this desirable purpose is likely to be effectually attained by the union of persons "of different religious denominations." It is obvious that those who profess different religious sentiments, cannot cordially unite in any one common system of faith; and that they must be at variance as to what articles they may think essential to the belief and acceptation of those whom they undertake to instruct. The Churchman, if he is a true friend to the establishment to which he professes to belong, cannot consider any article of his Creed of such subordinate importance, as that it may be conceded to the claims of his dissenting brethren: he cannot abandon the doctrine of his Saviour's divinity and atonement, in compliment to the Socinian or Arian: neither can he consider the government of his Church by Bishops, Priests, and Deacons, lawfully ordained, as a matter so indifferent, that self-appointed teachers may allowably intrude themselves into the Christian ministry; nor think that the solemn duty of a religious instructor may be usurped by any ignorant enthusiast or fanatic. Those, on the other hand, who dissent from the Church, will be equally tenacious of their own peculiar opinions, and anxious to impress them earnestly upon the minds of their disciples. Unanimity cannot subsist between persons of discordant principles. There has hardly been any association, founded on such principles, which has not, in fact and experience, found its designs frustrated. It is not therefore to be expected, in this case, that the work of "evangelising the inhabitants of London and its vicinity," should prosper in the hands of persons "of different religious denominations."

But, beside the improbability of any society, so constituted, uniting cordially and effectually in the prosecution of such a scheme, it proceeds upon the extraordinary assumption, that "the poor inhabitants" of the Metropolis and its neighbourhood have not the Gospel preached to them. A project of this kind must appear extraordinary and unnecessary, when it is considered what effectual provision has

* Gen. Even. Post. Jan. 8 to 10, 1822.

been made in the places referred to, for the propagation of the saving truths of the Gospel among all orders of men; how numerous are the Churches, and increasing in number, in which those truths are preached, by men duly appointed, and every way competent to their holy function; what pains are taken that the Churches should be opened, and religious service performed, at various hours, for the accommodation and convenience of the different classes; what facility of access to the knowledge of the Gospel, which is of such universal importance, is afforded by every means to all; and how freely the sources of religious education are now laid open to the children of the poor. In addition to that ample provision which is made in our established Church that the poor may have the Gospel constantly preached to them, and the care that is taken "in London and its vicinity" particularly, that by the cheapness of education they may be enabled to understand it, it is well known, that various societies are formed there, and especially the Society for Promoting Christian Knowledge, whose benevolent object it is, to offer books of the soundest religious instruction, at the cheapest rate, to the poor. When such means of religious information are known to abound, and long have been, and now are, in full efficiency, so that no man in this country need be ignorant of what the Gospel requires him to believe and to do in order to obtain everlasting salvation, it must appear strange that any society should, at this day, regard, and propose to treat even the poorest of its inhabitants as unconverted, and in a state of heathenism. For such must be the light in which they are regarded by those, who propose to "evangelise the poor inhabitants of London and its vicinity." It is, indeed, greatly to be lamented that they, or any who enjoy that full light of the Gospel, which shines upon this highly favoured land, should not be duly sensible of these their inestimable privileges, and uniformly "walk as children of the light:" that the conduct of men, in any station in this Christian country, should suggest the necessity of their being considered as a people to whom the saving truths of the Gospel are absolutely unknown, and as standing in need of yet being evangelised. Devoutly is it to be wished, that all who name the name of Christ, would depart from iniquity, and by the purity of their lives would so adorn their Christian calling, that the sincerity of it might never be called in question: but if the persons alluded to should be induced, by the suspicions thrown out by this society, to look upon themselves as altogether unregenerate and unconverted, and absolutely in the condition of heathens, and to suppose that their regular pastors withhold from them the truths of the Gospel; what would the natural consequences be, but an increasing alienation, on their parts, from such unfaithful and incompetent teachers, the prevalence of schism and religious dissention, and the danger of the extinction of that evangelical light, which, by the divine mercy, does with full splendour shine upon our country! The intrusion of self-appointed teachers into the labours of the regular Clergy, or of those who are sent by such Missionary Societies as have no other authority to send labourers into the Lord's vineyard than such as they themselves assume, must have the effect, so far as it prevails, of unhinging our whole ecclesiastical polity, of diminishing the usefulness of lawful pastors, and detaching the people from their ministry. How ineffectual their best endeavours are often rendered, and how lightly that authority which they derive in regular succession from the Apostles is esteemed, is evident from the numbers who, almost in every place, are tempted to withdraw from their

congregations by the officious interference of itinerant instructors: and when this spirit of sectarism is abetted by the authority of Missionary Societies, composed of persons of rank and importance, who would persuade the people that they stand in need of being evangelised, though they have, or might have, the Gospel constantly preached to them, the evil must certainly be increasing. If the common people do not, as alas! it is to be regretted that they do not pay that serious attention that is due to the incomparable service of the Established Church, to its truly evangelical Liturgy, to the truths of the Gospel which are contained in, and promulged as well by it, as by the discourses which follow it; every means indeed that is consistent with sound discretion should be adopted to revive in them such attention, and to attach them to that provision which is made for their advancement in true religion: but the greatest care should be taken, in all public associations especially, not to insinuate into the minds of those who are perhaps incapable of forming a right judgment in such matters, that the religious institutions of their country are inefficacious, and not adapted to convey to them the saving knowledge of the Gospel.

Missionary Societies are justly and laudably employed in selecting, and assisting to maintain, fit persons, lawfully ordained for the work of the ministry, and sending them into foreign countries, where numbers yet remain to be converted to Christianity. Yet even so, should they not act independently, or under any usurped authority; but be placed, wherever it is possible, under a regular ecclesiastical control. Experience has sufficiently shewn the mischiefs arising from those who will not submit to regular restraint, nor to the authority of their ecclesiastical superiors, where they have been lawfully constituted. The two great Societies which have been formed for the promotion of Christian knowledge, and for the propagation of the Gospel, send forth Missionaries in considerable numbers: but they are extremely careful to put them under the authority of Bishops, wherever this is practicable abroad, or to retain them in subjection to the Episcopal authority at home; and never think of interfering in places where Christianity has been established for ages, and its ordinances continue to be regularly administered, and its truths made known, for the edification of all who will attend to them. Well might the "London Missionary Society" copy the example of these useful Societies, act under their auspices, and unite its benevolent endeavours with theirs: it would then carefully abstain from any insinuations which might make "the poor inhabitants of London and its vicinity" fancy themselves destitute of evangelical truth, or instil into them dissatisfaction with their appointed teachers. When once they are infected with this spirit, and have the countenance and authority of public meetings for undervaluing the ordinances of the Established Church, they will naturally become seceders from it: and whether, as they withdraw from the Church, they are more likely to approach to what is truly evangelical in principles, habits, and manners, let the discerning reader judge.

I am, Sir,
Respectfully yours,
W. X. Y.

To the Editor of the Remembrancer.

Sir,

In the complete absence of any commentary on the Scriptures by an English orthodox writer*, at all

* The work of Elsley is no exception, or though it may well answer the purpose of the College student in preparing for an examination, where Divinity is only one

adapted, in point of compass, for the perusal of young divines, I believe that the work of Rosenmüller is in very general use. Its plan indeed and its size are extremely well adapted for this particular purpose; for it professes to collect the opinions of the most celebrated writers on each text, and this is a point of great importance, as it is obviously impossible for the majority of the younger Clergy to buy those important but voluminous Commentaries, with the substance of which, however, they ought to be acquainted. I do not think, indeed, that in this respect, expectation is answered by Rosenmüller's work, because, although the opinions of a great variety of minor German divines, are brought forward, we look in vain in many places for those of the greater writers even of that country, and with our standard authors, Lightfoot, Mede, and others, Rosenmüller seems almost wholly unacquainted. But that is not the point to which I wish now to direct the attention of your readers, but to one of much greater importance, viz. the dreadful bias to Unitarian opinions which a young mind can hardly fail to receive from his writings, unless presented to him with the strongest admonition and caution, as to the danger lurking in them. To set this matter in the clearest light, I have run through his Commentary on St. Matthew's Gospel, and beg briefly to present your readers with the gleanings I have made from it, that they may judge for themselves.

Ch. I. At verse 18, the personality of the Holy Ghost is set aside, as in every subsequent note in this Gospel where the words πνευμα αγιον occur. At v. 20, the angel appearing in the dream, is lowered into a mere dream. Ch. II. v. 2. The star appearing to the Magi, is transformed into a comet, sent for no peculiar purpose, which they, from their superstitious notions, *imagined* to portend the birth of the promised Redeemer. Ver. 13. The miraculous warning to Joseph to fly into Egypt is explained by saying, that the Magi had certainly told Joseph the threats of Herod, and that he therefore resolved to fly, and *dreamt* that he was to go into Egypt. Verses 16 and 17 are thus admirably interpreted. "The heavens were opened," means that "it lightened;" the Spirit of God descending like a dove, was not a person of the Trinity, (for local motion cannot be attributed to an omnipresent being) but it was a bodily and fiery appearance, descending on Christ, as a sign that excellent gifts were given by God—and as to its being like a dove, that means that the lightening did not move quickly, but gently, *as a dove does. See Virg. Æn. V.* 217. The voice from Heaven means thunder; for the Hebrews, *like the Greeks and Romans, reckoned thunder a sign from God, and judged of events by it!* The word *saying* merely means "quæ indicabat, declarabat;" so that the whole meaning of the words, "And lo! a voice from Heaven saying, This is my beloved Son, in whom I am well pleased," is, that there was some thunder and lightening at the baptism of Christ, from which the spectators understood that the newly baptized person was the Redeemer!! In Ch. IV. the devil is merely some bad person, probably sent by the Pharisees, under the pretence of friendship, to mislead our Saviour, who had retired to fortify his mind for his approaching ministry. Christ did not really fast for forty days, but merely made use of such food as could be found in the wilderness, and his "being hungered" at last, means that he longed for *bread.* The different temptations did not

out of many subjects of enquiry, and only a limited time can consequently be given to it, I should be sorry to think that any Clergyman could be satisfied with the meagre and superficial information to be collected from this work.

take place at the same period, but at intervals. At one time, the false friend took Jesus as his companion into the city, and they went together to the temple. What part the *pinnacle* is, is not easy to say; but it is quite clear that it "was not miraculously, but merely for the sake of a walk and conversation, that the false friend led Jesus to the top of one of the porticoes. All of these were so constructed, that men might eat, drink, and sleep on them, as on all oriental roofs." It is curious to observe how extremely Rosenmüller is discomfited by the verses in which the Tempter is related to have taken our Saviour to the top of a high mountain. His note deserves to be given entire. Ver. 9. "προσκυνῆν is not here *strictly* to *adore*, or *address prayer* to, but "in sensu civili," to *supplicate*, to *fall on one's knees for the sake of showing respect to!* The Tempter seems to have persuaded Jesus to use royal power and dignity, and at the very outset of his office, to take possession of his empire. For *which purpose perhaps he offered his assistance.* 'I will give you,' says he, 'all these kingdoms,' i. e. by my advice and effectual co-operation, I will cause you to possess not only Judæa, but all other countries, if you will pay me the honour which minor kings pay to greater ones." The first observation alone makes nonsense of the whole passage; for unless the Tempter required worship to be paid to himself, what would be the meaning of Christ's reply, that God alone is to be worshipped*? But besides this, how could a man of Rosenmüller's understanding ever suppose that a private Jew could persuade Jesus that he could make him master of the whole world? And where was the *impiety*, at all events, of requiring the same respect as tributary princes pay to their superiors? These are the fruits of coming to the Scriptures with a mind pre-occupied by human systems!

In Ch. VIII. the explanation of the casting out of the devils, and allowing them to go into the herd of swine, is beyond all comprehension. Of course, Rosenmüller begins with saying that the possest were mad people merely; and he adds, that he himself has seen a mad woman, who said she was a devil! Then the question of the possest to Jesus—"What have we do with thee, Jesus, thou Son of God?" &c. is explained after Wetstein's notions, "that the madmen remembered the tortures they had undergone in the hands of the physicians, bleeding, living by rule, and taking nauseous and purgative medicines, and that they deprecated a repetition of the treatment." Their request that they might be allowed to go into the herd of swine, is thus lucidly interpreted. "The dæmons are said to have asked leave to go into the herd of swine; but by the dæmons are meant the lunatics, whose fixed idea was that they were devils. These are therefore the words of the lunatics, who thought that they could not find any fitter abode after the graves, than the swine."—"Then they went and rushed *on* the swine, not *into* their bodies; for who could see the devils going into the bodies of the swine? The sense is—these mad men running across the fields, drove the swine down the precipice." Let us now look to the whole story according to Rosenmüller's version. There were some mad men who lived in the tombs, and fancied they were devils. *On seeing Jesus, they were afraid of being caught and put into the physicians' hands*, and begged Jesus to allow them to run after a herd of swine, and drive them into the sea. He gave them leave, they did so, and were thus healed! Another of these German divines,

* Kuinoel, who (be it observed) agrees in all Rosenmüller's opinions on the points alluded to, quietly gets rid of this difficulty by observing, that we must assign to προσκυνεω in ver. 10 a different sense from that in ver. 9.

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Eichhorn, entirely to do away with any semblance of a miracle here, says, that Jesus finding that the mad man (for only one is mentioned in St. Luke) fancied himself a legion of devils, and that he should be therefore tortured by Christ and sent to hell, humoured his fancy, in order to cure him, and ordered him to run after the swine, in order that when they had perished, he might fancy that the legion of devils had gone out of him into them!

In Ch. XIV. With regard to the miracle of the loaves and fishes, Rosenmüller states the explanation of Paul of Jena, to the effect that many of the people had brought food with them, and that when Jesus said—"Give ye them to eat;" (ver. 16) he addressed those who had provisions, and desired them to divide them among the people, so that no miracle was worked. Of this Rosenmüller disapproves; but in Ch. XV. where the similar miracle is recorded, he refers to this explanation with the words "Novam Paulli explicationem aliis examinandam relinquimus," signifying, at all events, his opinion that it is worth attention.

On the transfiguration, in Ch. XVII. after mentioning Paullus's opinion that the disciples had been asleep, and that on waking, as the sun happened to shine bright, and they saw Jesus walking with two persons unknown to them, they called them Moses and Elias; and Gabler's still more delectable notion, that all this was a dream of Peter's, and that (as is usually the case) on the first moment of waking, he still saw the objects of his dream dancing before his eyes; our author quietly says, "De hac (ultima) conjecturâ quid statuendam, alii viderint. Qui plura desiderat, adeat Kuinœlii commentarium. *Nos nihil definimus.*"

In Ch. XIX. v. 28. the promise that the Apostles should sit on twelve thrones in the Resurrection, judging the twelve tribes of Israel, is of course only metaphorical, and means that after the death and resurrection of Jesus, the Apostles were to be the successors of his power in the Church. The peculiar phrase is only used, because there were as many Apostles as there were tribes in Israel. What an excellent reason!

In Ch. XXI. v. 3. where Jesus sends his disciple for the ass, Rosenmüller states that it is quite clear that Jesus was known to the masters of the beasts, and that that was the only reason for their sending them.

I cannot but observe on this place, that Rosenmüller was wholly ignorant of Mede's learned explanation of verses 15 and 16, from the 8th Psalm.

In the history of our Lord's death, we have many examples of Rosenmüller's propensities. The darkness described in ver. 45 of Ch. XXVII. is said to have been the sort of dark vapour usually attendant on an earthquake, and remarked probably for nine or ten miles. A whole host of *rational* opinions is given on ver. 52, while after mentioning that most writers believe the veil of the temple to have been miraculously rent, (ver. 52.) he remarks, that if it was made of thin materials, it would be rent asunder by the earthquake *without any miracle.* In Ch. XXVIII. v. 2, 3. after observing that many think the angel is mentioned here only because the Jews commonly referred any events of which they did not know the cause to angels or invisible beings, he adds as his own opinion, that Matthew is here only relating what he had heard perhaps from some soldier or Jewish senator, afterwards converted. As there was an earthquake, which is frequently attended by a storm, the stone was probably split by lightning. When the guards saw on the top of the stone "formam candidam et coruscam," they immediately fancied it

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was an angel. What Rosenmüller here means by "forma candida et corusca," I do not exactly comprehend, for in ver. 2, he says, that as the soldiers were frightened, they might easily mistake lightning for an heavenly form.

I have passed over much that is objectionable in other parts of Rosenmüller's Commentary; but what I have adduced is amply sufficient to prove that his work is neither a safe nor a proper one to be put into the hands of young men preparing themselves for orders. At their age, from the great developement which has so lately taken place on their faculties, and the wonderful progress in knowledge and power which they have made, the natural pride of the human heart tends to make them believe that nothing is too difficult for them, and to revolt against all which is beyond their understanding. The system then which explains away miracles into facts of ordinary occurrence, and simplifies doctrines, by quietly rejecting whatever is beyond the powers of man's mind to understand, will find at that particular period a ready reception—and even if passing years and maturer knowledge eradicate its falsehoods and its errors, it may still leave in the mind a bias to turn from and reject all the more exalted and spiritual doctrines of Christianity, which, in fact, will take away the substance of religion, and leave only an external form and an empty name.

I am, Sir, your's, &c.

R.

To the Editor of the Remembrancer.

Sir,

I transmit to you certain emendations, made by my own *judgment*, or by *conjecture* if you please, in going through some of the Volumes of the New Edition of the Works of Bishop Jeremy Taylor. They may be acceptable perhaps, though somewhat *mortifying*, to such of your readers as are possessed of that edition. In return, I should esteem it a great favour to receive from you, or from any of your correspondents, the emendation of certain passages, which I apprehend can only be made by *collation*; the means of which are not within my reach. You will observe, that at present, I only go through Volumes II. III. and IV. from the fear of being troublesome.

I am your's truly,

X. Y.

VOL. II. *Life of Christ.*

Page	*Line*	*For*	*Read*
428	33	sincerely	insincerely
437	6 from bottom	intention	intension

VOL. III. *Life of Christ.*

44	29	contracts	contacts
56	14	tender	slender
79	10	proportion	proportion'd to
90	2	formerly	formally
103	5	go less	grow less
183	29	inadmissible	inamissible
204	last but one	persom	person
213	31	. It also	; it also
333	32	priests	priest
351	27	fath	faith
390	13	them	then
403	Note	χαριζεσθαι	χωριζεσθαι

VOL. III. *Contemplations on the State of Man.*

455	last but four	principle	principal
476	23	terror	the terror
503	18	at peace	all peace
537	33	stink	sink

VOL. IV. *Rule and Exercises of Holy Living.*

47	24	his people	the people
77	13	useful	sinful
109	24	anon	noon
112	24	bounty	beauty
113	14	born	not born
119	13	when	where
120	8	therefore	not therefore
120	33	colts of	colts or
132	18	to starve	starve
143	24	spirit of	spirit in
179	6 from bottom	gives us understanding	gives up the understanding
193	last but 3	in love	in God
207	1	accounted; for	accounted for,
221	25	dele we	
225	24	opportunity	importunity
241	30	by use	by us
243	23	hath	hath it
244	28	fan them together: they	fan it: together they
247	Note	μανθανων	μανθανω
259	Note	οικον μιαν	οικονομιαν
278	22	resurrection	resurrection,

Rule and Exercises of Holy Dying.

378	29	many, of which	many of which,
414	last but 3	designation	resignation

The passages of which emendation is requested, by collation with former editions, are thefollowing:

VOL. III. Page 165, line 20: the passage beginning, "And this I shall do yet farther, by considering, &c."

Page 437, line 24: the sentence beginning, "Out of this life I can carry nothing but my good works, &c."

Page 441, line 7: the sentence beginning, "In the time of the plague we may change places, &c."

Page 505, line last but 3: the sentence beginning, "Men shall have the glory of their bodies, and joy of their senses, &c."

Page 527, line 3: the sentence beginning, "What groans, what sighs, will they pour out, &c."

Page 529, line 28. "smell nothing but the rotten stink of their bodies."

Page 540, line 21: The sentence beginning, "The manner also of sinning aggravates the sin."

Page 542, line 12: the sentence beginning, "Pliny admires the force of lightning."

VOL. IV. Page 244, line 1: the sentence beginning, "For if his neighbour be made miserable, &c."

Page 410, line 2: "beating upon her crystal and pure mirror from the fancies of strength and beauty, &c."

To the Editor of the Remembrancer.

SIR,

YOU may render a service to the community by giving publicity to the establishment of a Penitentiary Asylum, in the county of Warwick, for Juvenile Offenders. A striking instance of reformed conduct (one of those alluded to in the Report) shews the value of this truly Christian asylum. A youth, after the expiration of his imprisonment in gaol, came under its instruction and discipline, and, after a time, was hired as a servant with an aged relation, possessed of property, who afterwards, by large pecuniary offers, endeavoured to persuade him to engage in an act of felony. He strenuously resisted the temptation, pointed out to his relation the enormity of his guilt, ran away from his service, and came to the asylum. The truth of the youth's statement being established he was received into the house of a respectable tradesman in the neighbourhood, and his integrity is amply rewarded. Your readers may be certified of this fact by application to the Master. I am your's, PHILONESIMUS.

August 15, 1822.

(Published in the provincial Papers of the County.)

COUNTY OF WARWICK ASYLUM FOR JUVENILE OFFENDERS.—In consequence of the report made to the Committee for the management of the affairs of the County Asylum, at a meeting, held at the Judges' House, in Warwick, on the 2nd of May, 1822, it was resolved:

1. That the Asylum at Stretton be enlarged.

2. That boys, not exceeding the number of 100, be admitted as soon as the funds will allow of such admission.

3. That boys be admitted who may be taken before a Magistrate on a charge of Felony, at the discretion and recommendation of such Magistrate.

4. That every boy, before he be admitted, do set himself as a servant in husbandry, to the Master of the Asylum, for fifty-one weeks.

5. That boys sentenced to the Gaol or House of Correction at Coventry, be admitted after the expiration of such sentence, upon the recommendation of the Magistrates of the said city and county.

The report which occasioned these resolutions stated, that since the commencement of the establishment in the year 1818, thirty-six boys had been admitted; that thirteen (some of whom had been convicted of capital offences,) had been reformed; placed in respectable situations, and were now conducting themselves as useful members of society, which appears by the testimony of their employers; that twelve boys are now in the Asylum, all of whom by their industry and orderly deportment, shew that the object for which they were sent is obtained: and that persons of respectability have now made applications to receive them into their families as workmen and servants.

Under the conviction, therefore, that great good has been already effected on many of these once unhappy objects, labouring under ignorance and unrestrained habits of vice, it was determined by the Committee to enlarge the Asylum, and to open its benefits to such other juvenile offenders as the Magistrates might consider likely to be reformed by its regulations and discipline.

The Committee confidently expect that the public will, in due time, derive very great advantage from a liberal encouragement of this institution, inasmuch as it is presumed that the present charge on the county rates for prosecutions, may by this means be considerably reduced. But in their appeal to higher motives, they are persuaded that the friends of this truly Christian establishment will be gratified by being instrumental in the prevention of crime, and in the means of recovery from guilt. By order of the Committee,

T. R. BROMFIELD.

Honorary Secretary, appointed Jan. 1822.

Judges' House, Warwick,

July 16, 1822.

N. B. The Boys are employed in Husbandry Work, in making Clothes and Shoes, in weaving and Rope Spinning. Information respecting the Asylum may be received by application (post paid) to Mr. Cox, the Master, at Stretton, upon Dunsmore, who will also shew the establishment to visitors.

SACRED POETRY.

DEATH'S FINAL CONQUEST.

THE glories of our blood and state
Are shadows, not substantial things,
There is no armour against fate:
Death lays his icy hands on kings.
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels, where they kill:
But their strong nerves at last must yield:
They tame but one another still.
Early or late
They stoop to fate,
And must give up their murmuring breath,
When they—pale captives—creep to death.

The garlands wither on your brow;
Then boast no more your mighty deeds:
Upon death's purple altar now
See where the victor victim bleeds:
All heads must come
To the cold tomb;
Only the actions of the just
Smell sweet, and blossom in the dust.

JAMES SHIRLEY,—*Died* 1666.

THE CHARACTER OF A HAPPY LIFE.

How happy is he born, or taught,
That serveth not another's will:
Whose armour is his honest thought,
And simple truth his highest skill.

Whose passions not his masters are;
Whose soul is still prepared for death;
Not ty'd unto the world with care
Of Princes' ear, or vulgar breath.

Who hath his life from rumours freed;
Whose conscience is his strong retreat:
Whose state can neither flatterers feed,
Nor ruin make oppressors great.

Who envies none, whom chance doth raise,
Or vice: who never understood,
How deepest wounds are given with praise;
Nor rules of state, but rules of good.

Who God doth late and early pray
More of his grace than gifts to lend;
And entertains the harmless day
With a well-chosen book or friend.

This man is freed from servile bands
Of hope to rise or fear to fall;
Lord of himself, tho' not of lands;
And having nothing, yet hath all.

SIR HENRY WOTTON,—*Died* 1639.

CONTENT.

PEACE, mutt'ring thoughts, and do not grudge to keep
Within the walls of your own breast.
Who cannot on his own bed sweetly sleep,
Can on another's hardly rest.

Gad not abroad at every quest and call
Of an untrained hope or passion.
To court each place or fortune, that doth fall,
Is wantonness in contemplation.

Then cease discoursing soul—till thine own ground.
Do not thyself or friends importune.
He, that by seeking hath himself once found,
Hath ever found a happy fortune.

HERBERT.

IN PRAISE OF LESSIUS' RULE OF HEALTH.

Go now, and with some daring drug
Bait thy disease; and, while they tug,
Thou to maintain their precious strife
Spend the dear treasure of thy life—
Go, take physic: doat upon
Some big-named composition,
The oraculous Doctor's mystic bills,
Certain hard words made into pills;
And what at last shalt gain by these?
Only a costlier disease.
That which makes us have no need
Of physic, that's physic indeed.

Wilt see a man all his own wealth,
His own physic, his own health?
A man, whose sober soul can tell
How to wear her garments well?
Her garments, that upon her sit,
As garments should do, close and fit?
A well-cloth'd soul!—that's not opprest,
Nor chok'd with what she should be drest?

A soul sheath'd in a crystal shrine,
Through which all her bright features shine.
As when a piece of wanton lawn,
A thin aerial veil, is drawn
O'er beauty's face, seeming to hide,
More sweetly shows the blushing bride.
A soul, whose intellectual beams
No mists do mask, no lazy steams.
A happy soul, that all the way
To heav'n rides in a summer's day.
Would'st see a man whose well-warm'd blood
Bathes him in a genuine flood—
A man, whose tuned humours be
A set of rarest harmony?
Would'st see blithe looks? fresh cheeks beguile
Age? Would'st see December smile?
Would'st see nests of new roses grow
In a bed of reverend snow?
Warm thoughts, free spirits, flattering
Winter's self into a spring?

In sum, would'st see a man, that can
Live to be old and still a man?
Whose latest and most leaden hours
Fall with soft wings stuck with flowers!
And when life's sweet fable ends,
Soul and body part like friends;
No quarrels, murmurs, no delay—
A kiss, a sigh, and so away.
This rare-one, Reader, would'st thou see?
Hark hither—and thyself be He.

CRASHAW.

Leonardo Lessius, of whose "Rule of Health" so much is here said and so beautifully, was a Jesuit, a distinguished polemical writer in the 16th and 17th centuries, and a great admirer of the temperate principles of Lewis Cornaro, noticed by Addison, in No. 195 of the Spectator. The title of his Book is "Hygiasticon seu vera Ratio Valetudinis bonæ vitæ una cum sensuum, et Judicii, et memoriæ, integritate ad extremam senectutem conservandâ."

REVIEW OF NEW PUBLICATIONS.

A Letter to his Grace, the Lord Primate of Ireland, on the manner in which Christianity was taught by our Saviour, and his Apostles. By George Miller, D.D. M.R.I.A. Rector of Derryvoylan. 8vo. pp. 72. 2s. Rivingtons. 1822.

THE character and station of Dr. Miller, the discovery which the letter to his Primate professes to unfold, and the ingenuity with which his opinion is defended, are sufficient reasons for introducing our readers to the pamphlet before us. We shall commence by extracting passages which develope the learned doctor's hypothesis, and conclude with stating our opinion of its justice. He proposes to place the propagation of Christianity in a new

light—and it is thus that he explains his views:

"If the original preachers of a Religion, disclaiming the aid of power, endeavour to propagate their doctrine only by persuasion, two ways lie open to them. They may choose either to address themselves separately to individuals, and thus gradually to collect a body of converts sufficiently considerable to possess political importance and security, or they may explain their tenets to assembled crowds, trusting that from these collective exhortations, some good result would spring, though without any anticipation of the particular instances in which this might occur. These two methods of propagating a Religion by persuasion, namely, the proselytism of individuals and collective preaching, I design now to compare together, and to enquire which of the two has been employed, or whether both have been conjointly employed, in the original communication of the Gospel. Such a view of the subject will I hope present a new reason for admiring the provident wisdom of that great Being, who planned the redemption of mankind, while it may strengthen our conviction, that the Religion which we profess, was the work, not of man, but of God.

"If a politician, acting merely according to the principles of human wisdom, should design to form a party, he would naturally address himself to individuals, and in the representations separately employed for gaining the acquiescence of each person, he would endeavour to avail himself of the facility afforded by the peculiar sentiments, the personal views, the weaknesses, and the passions of the individual whom he solicited. It could never be the policy of such a man to propose his plans to a crowd, which had not been prepared for his purpose by much previous management. A number of individuals must be severally taught to consider the association as favouring their respective opinions or interests, before an attempt can be successfully made to produce that general and promiscuous conviction, which has been sarcastically defined to be 'the madness of many for the gain of a few.' Even when a new measure is to be proposed to a political assembly accustomed to the sway of an individual, he would be deemed a weak and improvident minister, who would hazard the success of his operation, and the general credit of his government, on the effect which might be produced by propounding his plan at once, to the collective wisdom, even of men whom he habitually guided, without having separately ascertained their disposition to afford him in that instance their usual support. Human measures are accomplished by a compromise of the good and bad qualities of men; and to effect such a compromise, not only the honest prejudices, but also the vanity and the selfishness of individuals, must be treated with the most scrupulous tenderness.

"If such be the mode, in which the measures of human policy are carried into operation, it must be evident that mischief is done in the process. If the prejudices of an individual are flattered for the purpose of conciliating his assent, those prejudices are strengthened; if his vanity is gratified by the deference apparently shewn for his opinion, he becomes vainer than before; if his selfishness is bribed by some advantage presented to him as the reward of his concurrence, he is rendered more corrupt. So far as any arts are employed in preparing the minds of individuals, distinct from the influence of fair and general reasoning, in the same proportion are those individuals perverted.

"In politics, indeed, this inconvenience is not much regarded. The concern of the politician is with the exterior conduct of men, rather than with their inward sentiments: and if he can at the present rely upon their outward co-operation, he trusts to time and circumstances for the continuance of their support. He may be sensible that he is rendering those men worse members of society, whose concurrence he is soliciting; but he sees no other method of managing the affairs of a government, and contents himself, when most conscientious, with doing as little harm, as the necessity of his situation may permit.

"But however such expedients may be deemed admissible in political arrangements, they must be wholly incompatible with the character of genuine Religion. Genuine Religion belongs to the heart; and where that is perverted, Religion must be debased. If then any arts are employed in gaining proselytes, which conciliate them by acting on their private weaknesses, the true purpose of proselytism is defeated, for the new converts are rendered worse, in their very accession to the Religion which should render them better. Exterior co-operation is not in this case sufficient, as in that of a political party; and if the heart is not reformed in the very act, by which it is gained to a religious association, that association is but a political party in disguise. If these

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principles be just, it may be assumed as a characteristic of a genuine Religion, that it is originally propagated in a public manner, as most effectually precluding those corrupting influences, which have been described; and, on the contrary, that a Religion of human contrivance will as naturally be primarily propagated by those applications made separately to individuals, which are the expedients of political party. The former would reject those expedients, by which it must be corrupted, and would trust to the providence of that God, from whom it had sprung; the latter having no other support than from human artifice, would accept it in the only manner, in which it could be obtained." P. 3.

Dr. Miller, after having observed that the Mahometan faith was propagated by private applications; and all the arts of a worldly politician, before force was called in to the assistance of imposture; proceeds to shew, at considerable length, that neither Jesus nor his apostles had recourse to the system of individual proselytism. To do the doctor justice, this portion of his pamphlet should be carefully perused, as on the success or the failure of the proposition which it maintains, his hypothesis must rest or fall. But we presume that the majority of our readers, while they agree with us in admiring the acuteness which is repeatedly displayed, will not hesitate in refusing their assent to the conclusion at which Dr. Miller arrives. The following passage contains his own summary of the argument by which the doctor has been persuaded that private applications were seldom, if ever made for the purpose of proselytism.

"From all these observations, it appears, that the ministry of Jesus had been preceded by a harbinger, who employed no arts of conciliation, and acted in no concert with his Master; that it was itself commenced in the same uncompromising spirit, by a bold and public assumption of the Divine character; that Jesus described the propagation of his Religion in parables, which implied, that his doctrine should be preached generally to the world, and that its reception should be the work of the Divine Providence, not of human contrivance; that, when he was brought before the rulers of Judea to answer for his doctrine, he declared that the whole of his ministry had been public; that the very few instances, which seem at the first view to have been contradictory to such a system of conduct, are easily shown to furnish no argument against it; that the orders which Jesus gave to his Apostles, when he sent them on their original mission through the cities of Judea, seem, by limiting them to one fixed residence in each place, to have, in a considerable degree, precluded the solicitation of individuals; that in the remarkable attempt made to proselyte the Athenians, the enterprize was abandoned, as soon as the public exhortations of Paul proved unsuccessful, notwithstanding that some encouragement was afforded for endeavouring to gain over individuals to the faith; that in the not less remarkable case of the long residence of the Apostle in the capital of the empire, while an extraordinary combination of circumstances had placed him in that intermediate situation between publicity and privacy, which might not alarm the jealousy of the government, and yet might permit only a free and general intercourse with the Apostle, his own religious prudence seems to have hindered him from attempting to form a party among his countrymen, and from employing for the purpose of procuring proselytes that deputed agency of others, which the flourishing state of the Christian Church of Rome might have sufficiently supplied; and lastly, that in other places, among the Corinthians and Thessalonians, (and to these the Ephesians may be added)*, the Apostle had submitted to a mechanical drudgery for his subsistence, which must have occupied so large a portion of his time, as scarcely to leave any except that part which was employed in his public ministrations, and yet did not utter any complaint of such an appropriation of it, as interfering with the functions of his ministry, though he spoke of it as constituting a personal abasement." P. 44.

We cannot admit the validity of this reasoning. Our Lord's introduction and invitation to Peter and John, his intimacy with a few chosen disciples, his more especial confidence in a still smaller number, his friendship for the family of Lazarus, his conversations with Mary

* Acts xx. 34.

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and Martha, with Nicodemus, and with the woman of Samaria, his miracles in private houses, and at the express request of individuals, are circumstances which we cannot reconcile with Dr. Miller's hypothesis. His explanations of some of them are alluded to in the preceding extract, and the inquisitive reader may find a fuller statement in other parts of the pamphlet. But in spite of these explanations we must still believe that our Saviour's conduct does not authorise the interpretation of it which is now suggested.

The distinction between *proselyting* and *confirming* is untenable. For it can hardly be said that a single individual was a confirmed believer in the Gospel, until the resurrection of its Author from the dead. The apostles and disciples might acknowledge the prophetical character, and even the Messiahship of Jesus, without being strictly or completely Christians. The task of *proselyting* them therefore might continue, and we have no doubt, that it did continue until their Master's death. The hardest and most important doctrine which he came to teach, namely, his atonement for the sins of mankind, was not received, or even understood before the fact had taken place. After the resurrection the apostles still looked for the restoration of a temporal kingdom, and had much to unlearn, as well as learn before they could be denominated believers in the dispensation of the cross. The foundation of their faith was laid by Jesus both in public and private, before he was put to death. The confirmation of it he accomplished between his resurrection and ascension, and they then were ready to teach others, and as soon as the Holy Ghost enabled them, they proceeded to teach others in the same manner and to the same effect that they had been taught themselves. For St. Paul's general conduct is as much at variance with Dr. Miller's theory, as that of the conduct of our Lord himself. The point on which the doctor mainly relies, is the apostle's departure from Athens upon the bad success of his speech on Mars' Hill. But the apostle only came to Athens by accident, and for security; and he was anxious *before his speech*, to be joined with speed by his companions, that they might proceed to Corinth. He only attempted the conversion of the Athenians, *while he waited for Silas and Timotheus*. With regard to St. Paul's conduct at Rome, we know little or nothing with certainty, except that he called unto him not all the Jews, but the chief of the Jews; and that being confined in his own hired house he received all that came unto him. In neither of which is there any proof of the exclusive publicity of his preaching. His mechanical employment is the only circumstance that remains; and against this, which is at best a very questionable argument, we may set off his numerous salutations to particular individuals, his declaration that he had taught *publicly, and from house to house*, the conversion of separate *families*, as that of the jailor and others at separate times; and even the celebrated speeches before Felix and Agrippa, which were particular addresses to the consciences of particular individuals. Combining all these facts, we cannot doubt that St. Paul in imitation of his Master, taught publicly or privately as circumstances might direct, and only abstained from those political arts, which Dr. Miller rightly considers unworthy of the ministers of religion, and to which his arguments ought to have been confined. Putting facts out of the question, the *moral* of his theory can extend to such private applications only as are addressed to passion, interest, or vanity, rather than reason, truth, or conscience. If it be said that all private applications have a tendency to degene-

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rate into intrigue and artifice, it may be answered that all public applications have a similar inclination to produce a love of popularity and display, to encourage what may be called the *captivating* mode of instruction, and to deform the profession of the Gospel by the egotism of the teachers, and the violence of the taught. If Jesuitism degrades those whom it undertakes to purify, there is also a ranting fanaticism, which puffs up and inflames. Both descriptions of teaching are liable to abuse; by the intriguing and the violent both have been abused: and we are afraid that preachers may now be found who are intemperate without courage, and artful without discretion. But Dr. Miller will be the last to contend that public instruction should be laid aside on account of the excrescences by which it is too frequently disfigured. He will be the first to say, let those excrescences be removed, with as little injury as possible to the parent stock. And he ought to argue in the same way respecting private teaching. His opinion that such teaching becomes too often injurious, is lamentably but indisputably just. In protesting against appeals to interest, to vanity, to prejudice, he strikes at the most prominent, and destructive practice of those who claim the first rank among the friends of religion, while in reality they deserve the last. In exposing such misconduct the learned doctor cannot employ greater ingenuity or zeal than the urgency of the case requires; but he will meet with more success by adhering to beaten paths, than by the discovery or propagation of the novelties from which we have been compelled to dissent.

A List of Editions of the Bible and Parts thereof in English, from the Year MDV. to MDCCCXX. With an Appendix containing Specimens of Translations, and Bibliographical Descriptions. By the Rev. Henry Cotton, D. C. L. late Student of Christ Church, Oxford. 8vo. pp. 190. *7s. 6d.* Oxford. 1821.

THE modest title and appearance of Dr. Cotton's work afford sufficient indication of its real worth. Few publications of a similar character contain half the useful information which is comprised in this unassuming volume, and in few cases can the labour of collecting and arranging the materials have been more irksome or protracted. Such circumstances should recommend the *List of the Editions of the Bible* to very general attention, and we trust that our own bad example, in having left it for six months upon our table, will not have many imitators.

Dr. Cotton represents his pamphlet to be an appendix to the latter part of *Lewis's History of the English Translations of the Scriptures.* But in fact it is something much better than this. The body of the work may properly enough be considered as an appendix to Lewis; but the introduction, the notes, and the various specimens of early versions entitle Dr. Cotton to a higher title than the continuator of an other man's labours.

The *Introduction* commences by pointing out some of the difficulties with which Mr. Lewis had to contend, and they appear amply sufficient to excuse his occasional inaccuracy. Former attempts at publishing Lists of the English Editions of the Bible are then described—they consist of no less than five, two of which were printed privately for the Archbishop of Canterbury in the years 1776 and 1778, from a manuscript in Lambeth Library—one, entitled *The Lambeth List, enlarged and improved, &c.* was prefixed to Crutwell's Bible, *Bath*, 1785; a reprint of the second Lambeth List

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continued to 1792, was attached to Archbishop Newcome's view of English translations, and another reprint was brought down to 1816, and appended to a republication of *Lewis*. Dr. Cotton shall give his own account of the plan which he has now adopted.

"In all of these the editions are arranged in chronological order, and in the four last, the Psalms form a separate class. I have judged both these arrangments to be most conducive to perspicuity, and as such have adopted them. With respect to the tabular or columnar form in which the preceding lists are printed, it certainly possesses some advantages in making an hasty reference to a particular edition, because not only are the dates and sizes brought together as here, but the place also, the printer, and the possessor of the volume. But in the present instance it was found that this scheme was subject to some disadvantages; especially as in many cases the number of possessors given would be considerable; and since the column containing their names could not be widened, the rest of the page would have presented an aukward and displeasing blank.

"Whatever was set down in the former lists I have conceived myself bound to retain, unless upon examination I discovered it to be erroneous: and in fact I have little doubt that several editions, cited in this tract as printed in different sizes, owe their supposed existence to the circumstance of being called folios by one, and quartos by another; octavos by one, and twelves by another. In this particular Mr. Herbert is not to be depended upon for accuracy; he himself acknowledges in his work, that he often calls octavos those volumes which are really twelves, (or more properly speaking, sixteens; for in old books the signatures run in eights much oftener than in any other number.) In seeking and noting down possessors of the earlier editions, I have bestowed some pains; and have given the names of *every* society or person with whom I found the more rare and curious articles: endeavouring always to cite, if possible, a public rather than a private repository: a permanent collection, such as the Bodleian, rather than the library of an individual. For it is interesting, and in many cases useful, to know where such and such a translation or remarkable edition can be found; likewise to know where a second and a third copy is to be met with, for the sake of supplying a defect, or for comparison of any kind. With regard to the later editions, and such as are yet scarcely out of circulation, the same care did not seem to be required; for them I have not gone out of my way, but have been contented to find a single reference, which should be sufficient to verify their existence.

"The notes, with the exception of the first, are short, and few in number; for I scarcely thought it worth while to load the pages with observations transferred from Lewis, or other bibliographers; and the descriptions of some more curious editions, I have placed by themselves in the Appendix. The length of the first note may perhaps be excused by the high interest and value of the book which it describes. I should much rejoice to see a careful republication of this first edition of Tyndale's Testament, with various readings from the editions of 1534 and 1536, and likewise from George Joye's edition. It would be a curious and pleasing task to trace the gradual change and improvement which took place, as new light broke in upon the minds of the translators. Pleasing also to observe how many of the earliest expressions have withstood repeated revisals of the translation, and are *retained* and *approved* at the present day. This last is a circumstance which cannot fail to strike forcibly any one who has been led to examine our earlier printed Bibles. Let any person take up the first edition of Coverdale's Bible, printed in 1535, and read from it one of the Psalms; besides the *general similarity* which pervades the whole, how many verses will he find of which every word is the same with those which he reads in the Prayer Book as now printed and used! Surely that rendering must have been near the truth, which repeated examination has not thought fit to alter; that language must have been well chosen, which could not only maintain its ground amidst so many changes of style and taste, but could continue to be generally intelligible after nearly three centuries had elapsed, and when almost every other composition of the same age had become enveloped in considerable obscurity. P. xii.

This recommendation cannot be better followed up than by presenting our readers with the parallel passages from eight different translations of the Bible as they are collected by Dr. Cotton in his Appendix. We select the shortest, though not the most interesting specimen. The

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others are taken from Mark xiv. 1., and 1 Cor. xv. 29.

" Genesis xliii. 11, &c.

" *Tyndale's Pentateuch*, 1530. 12°.

" Than their father Israel sayde unto thē. yf it must needes be so now: than do thus, take of the best frutes of the lande in youre vesselles, and bringe the man a present *, a curtesie bawlme, and a curtesie of hony, spyces and myrre, dates and almondes. And take as moch money more with you. And the money that was brought agayne in youre sackes, take it agayne with you in youre handes, peradventure it was some oversyghte.

" Take also youre brother with you, and aryse and goo agayne to the man. And God Almightie geve you mercie in the sighte of the man and send you youre other brother and also Bē Jamin, and I wilbe as a mā robbed of his childern †.

" *Coverdale's Bible*, 1535. fol.

" Then sayde Israel their father unto thē: Yf it must nedes be so, then do this: take of the best frutes of the lande in youre sackes, and brynge the man a present: a curtesy balme, and hony, and spyces, and myrre, and dates, and almondes. Take other money with you also, and the money that was brought agayne in youre sacke mouthes, cary it agayne with you: peradventure it was an oversight.—And take youre brother, get you up, and go agayne unto the man. The Allmightie God geve you mercy in the sight of ye man, that he maye let you have youre other brother, and Ben Jamin. As for me, I must be as one, that is robbed of his children.

" *Matthew's Bible.* 1537. fol.

" Than their fathēr Israel sayd unto them: Yf it must ned? be so now: than do thus, take of the best frutes of the lande in youre vesselles, and brynge the mā a present, a curtesye bawlme, and a curtesye of hony, spyces & myrre, dates & almōdes. And take as moche money more with you. And the money that was brought agayne in your sackes, take it agayne with you, peradventure it was some oversyghte.

" Take also youre brother with you, & aryse & goo agayne to the mā. And God Almightie geve you mercie in the syghte of the mā and send you youre other brother and also Ben-Jamin, and I wylbe as a man robbed of his chyldren.

" *Cranmer's Bible.* 1539. fol.

" And their fāther Israel sayd unto thē: If it must nedis be so now: than do thus. Take of the best frutes of the lāde in youre vesselles, and brynge the man a present, a curtesye bawlme, and a curtesye of honey, spices and myrre, nottes & almondes. And take dubble money in youre hande. And the money that was brought agayne in youre sackes, take it agayne with you, lest peradventure it was some oversyghte.

" Take also youre brother with you, and aryse & goo agayne to the man. And God Almightie geve you mercie in the syghte of theman, yt he maye delyver you youre other brother, & this Ben Jamin, and I shalbe robbed of my chylde, as I have bene.

" *Taverner's Bible.* 1539. fol.

" Then theyr father Israel said unto them. Yf it must nedes be so now, then do thus, take of the best frutes of the lande in your vessels, and cary the man a present, a quantitie of bawlme, and a porcion of hony, spyces and myrre, dates and almondes. And take as moch money more with you. And the money that was brought agayn in your sackes, take it agayn with you, peradventure it was some oversyght.

" Take also your brother with you, and aryse and go agayne to the man. And God Almyghtye gyve you mercy in the sight of the man and sende you your other brother & also Ben Jamī and I wyl be as a man robbed of his children.

" *Genevan Bible.* 1560. 4°.

" 11. Then their father Israél said unto them, If *it must nedes be* so nowe, do thus: take of the best frutes of the land in your vessels, and bring the man a present, a litle rosen, and a litle honie, spices and myrre, nuttes, and almondes;

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* The articles composing Jacob's present to Joseph are thus given in two MSS. in the Bodleian; the former of which is said to be Wicliffe's translation, the second is called by Lewis the *revised* translation of Wicliffe.

1. " A lytle of precious liquor of sibote" (the margin has *ginne*,) " ' and of hony, & of the liquor of the tree of Storax, and of Stactes the liquor of myrrh tree, and of Therebynt, and of almondes."

2. " a little of gum and of honey, and of Storax, and of myrrh, and of therebinth, and of almonds."'

The margin of this last has these notes:

" ' Storax, that is, precious gum."'

" ' Myrrh, that is, a bitter gum."'

" ' Therebynte, that is, reysyns beste."'

† The second edition of 1534, agrees with the first.

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"12 And take double money in your hand, and the money, that was broght againe in your sackes mouthes: carie it againe in your hand, lest it were some ouer sight.

"13. Take also your brother and arise, *and* go againe to the man.

"14. And God Almightie giue you mercie in the sight of the man, that he maie deliuer you your other brother, and Beniamin: but I shal be robbed of my childe, as I haue bene.

Bishop's Bible. 1568. fol.

"11. And their father Israel sayde unto them: if it must nedes be so, nowe then do thus. Take of the best fruites of the lande in your vesselles, and bring y^e^ man a present, a curtsie of bawme, and a curtsie of hony, spyces and mirre, nuttes and almondes.

"12. And take double money in your hande, & the money that was brought agayne in your sackes, take it agayne with you, peradventure it was some oversight.

"13. Take also your brother with you, and arise and go agayne unto the man.

"14. And God Almightie geve you mercye in the sight of the man, that he may deliver you your other brother, and [this] Beniamin: and thus I am as one that is quite robbed of his chyldren.

"*Douay Bible.* 1609.

"11. Therfore Israel their father said to them: If it must needes be so, do that you wil: take of the best frutes of the land in your vessels, and carie to the man for presents, a courtesie of rosen, and of honey, and of incense, of mirhe, of terebinth, and of almondes.

"12. Duble money also carie with you: and recarie that you founde in your sackes, lest perhaps it was done by an errour:

"13. But take also your brother, and goe

"14. to the man. And may God Almightie make him favourable unto you: and send backe with you your brother, whom he keepeth, and this Benianin: as for me I shal be desolate without children." P. 85.

There is much new and accurate information in different parts of the volume respecting Sternhold's translation of the psalms. But as our attention will speedily be recalled to this subject, we shall reserve what Dr. Cotton has collected till we have an opportunity of reviewing the recent publication of Mr. Todd, and of exposing, with the assistance of these adepts in antiquarian lore, the extreme ignorance and inaccuracy of writers of a different class, who have their own reasons for preferring unauthorized to authorized Psalm-books. Three specimens, however, of the early poetical versions of the first part of the nineteenth psalm are deserving of particular notice. The first is taken from Sternhold's version, printed in 1551, probably the third edition of that writer's book, and a fair specimen of his very extraordinary talents. The second from Archbishop Parker's version, which was printed about 1560, and is extremely rare. The third is rendered more curious by the recent controversy respecting English *hexameters*, and on the whole is a very successful attempt at versification in that metre. These extracts will conclude our brief notice of a work which is highly creditable to the knowledge, taste and diligence of its author, and which will seedily find a place in every biblical library.

"*Psalms by Sterneholde.* Ed. 1551.

"Psalm xix.

1.

"The heavens and the firmament,
doe wonderously declare:
The glory of god omnipotent,
his workes and what they are.

2.

"Eche daye declareth by his course,
an other daye to come:
And by the night we knowe likewyse
A nightly course to runne.

3.

"There is no language, tong, or speche,
where their sound is not heard:
In all the earth and coastes thereof
their knowledge is conferde.

4.

"In them the Lorde made royally
A settle for the sunne:
Where lyke a Gyant joyfully
he might his iourney runne.

5.

"And all the skye from ende to ende,
he compast rounde about:
No man can hide him from his heate
but he will finde him out." P. 144.

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"*By Abp. Parker.* 4°. (*about* 1560.)

1.

"The heavens do tell how God excelth
in glory, power, and might:
The firmament: so excellent,
his handy worke endight.

2.

"For day to day: succeeding aye,
doth playne his power declare:
As night to night: ensuyng ryght,
setteth out hys lovyng care.

3.

"No speche, or tong: to them doth long,
theyr voyce distinct not hard;
To magnifie: theyr Lord so hie,
by languages regard.

4.

"But yet theyr sound: as wordes rebound,
on all the earth it strayes:
To further cost: all uttermost,
their noyse theyr maker prayse.

5.

"In them he set: the sunne so net,
& like bridegrome which proceedth:
His chamber out: as Giaunt stout,
rejoyceth hys course to spede.

6.

"His course goeth out: even round about
the heaven and back retreatth:
From East to West: it hath no rest,
all thynge doth feele hys heate.

"*Certayne Psalms by Abraham Fraunce.* 1591.

"Psalm viii.

"O Prince all-puysant, ô King al-mightyly ruling,
How wõdrous be thy works, and how strange are thy proceedings?
Thou hast thy greate name with moste greate glory reposed
Over, above thoselamps, bright- burning Lamps of *Olympus*,
Ev'n very babes, yong babes, yong sucking babes thy triumphant
Might set foorth; to the shame of them which injury offer,
Ev'n to the shame of them which damned blasphemy utter.
"When that I looke to the skies, and lyft myne eyes to the heavens,
Skies thyne owne hand-work and heavens fram'd by thy fingers;
When that I see this Sunne, that makes my sight to be seeing
And that Moone, her light, light half-darck, dayly renuing,
Sunne dayes-eye shynyng, Moone nights-light chereful apearing
When that I see sweete Starres through christal skies to be sprinckled,
Some to the first spheare fixt, some here and there to be wandryng,
And yet a constant course with due revolution endyng.
Then doe I thinck, ô Lord, what a thing is man, what a wonder?" P. 146.

The Duties of Churchwardens Explained and Enforced. A Charge delivered to the Clergy and Churchwardens of the Archdeaconry of Colchester, in the Diocese of London, in the Year 1821. *By the Rev. J. Jefferson, A. M. & F.A.S. late Archdeacon.* 8vo. 54 pp. Rivingtons, 1822.

AMONG many proofs of the increased activity of the rulers of the Church, there is none more unequivocal than the improvement which has taken place during the last twenty years in the discharge of Archidiaconal duties. Parochial visitations are becoming more and more general. The power and vigilance of Ecclesiastical officers are seen and felt; and with whatever individual inconvenience their exercise may be attended, the general effect is so beneficial that not a complaint is to be heard upon the subject. Respectable people of all classes perceive and acknowledge the propriety of inquiry and superintendance. The Church-rates are not grudged, when it is known that their application will be noticed and commented upon; and a species of acquaintance springs up between the Ordinary and the principal parishioners, of which it is difficult to exaggerate the advantages. The

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eye which once becomes accustomed to survey the fabric of Churches, and to report to the Diocesan upon their condition, will soon be induced to extend its examination into every corner of the parochial system, the ministerial functions, and the whole Ecclesiastical establishment. Clergy and Laity will reap equal benefit from close and continued inspection. Wherever there exist real causes for complaint, it will be preferred without hesitation, and the wrong redressed without delay. While the more common cases, those of captious and unfounded objections, which can receive no answer because they can be brought to no test, will be so thoroughly exposed, that they must gradually fall into disuse.

These thoughts have suggested themselves naturally to our minds, as we perused what may be called the posthumous advice of the late Archdeacon of Colchester He was requested and had promised to publish this Charge, but died before it was prepared for the press. His diligence in the discharge of his very important duties was neither his least nor his only merit. He had already effected much good, and steps towards a further improvement were in active preparation. It is some consolation for the loss of such a man, to know that his successor is not less able than willing to tread in his steps.

The Archdeacon first addresses a few remarks to the Clergy upon the peculiar aspect of the times in which we live, upon the effects which have been produced and which may be expected from modern philosophy and indifference, and upon the lesson to be learned from the progress of the Catholic question respecting the impolicy and danger of concession. He then enters upon the main business of his Charge, and submits to the consideration of the Churchwardens elect, a statement of the duties which they are required to perform. The origin of their office is briefly adverted to, and the gradual increase of its functions, the mode of election, and the necessity of appearing at the Archidiaconal visitation are described. The Churchwardens are reminded, in impressive language, of the sacred and binding nature of the oath by which they pledge themselves to a faithful discharge of their office; and the Archdeacon endeavours to assist them in the last by explaining its various parts. The first and perhaps the most difficult question is considered in the following passage.

"I own I feel considerable difficulty when I enter upon the subject of presentments. In times when the hierarchy was in its strength and vigour,—when the constitution of the Church was unenfeebled by the empiricisms of theorists in ecclesiastical polity,—while the canon law was less restrained by the jealousies of the civil,—before the spiritual courts were paralysed by the prohibitions of the temporal,—the procedure by presentment was easy, simple, and unperplexed; and it may fairly be presumed, that the censures and penalties, which ensued on proof and conviction, were far from being inefficacious in checking those scandals against religion, and those offences against morals, which fell more immediately under the jurisdiction of our courts. It is certain, however, that blasphemies and crimes of this description were then more seriously considered,—more unfrequently committed,—more sedulously concealed from the public eye,—less flippantly spoken of in common conversation, and less lightly esteemed in common opinion.

"It is true, the canon law, though in but few cases uncontrolled by the interference of the civil, continues in this respect in its former force; but having been very rarely resorted to for nearly the last century,—and suits upon this branch of it, I mean by presentment, having been, as I am led to believe, though for reasons with which I am unacquainted, rather discountenanced than encouraged in the higher courts,—it may be said to be at least becoming obsolete; and whether it might be prudent or possible, advantageous or prejudicial to the interests of Religion and the Church, to attempt, in the present novel spirit of the times, to revive it, appears to be a matter of very

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doubtful decision. It would seem, however, that while the oath remains in its present form, the Churchwarden cannot otherwise be discharged from it than 'by presenting such persons and things, as according to his skill and knowledge are presentable.' He will so far have done his duty and discharged his conscience, and it will remain for the Ordinary, whether Bishop, Archdeacon, Chancellor, or Commissary, to require or dispense with, at his discretion, the institution of such further proceedings, as the case and the age may justify, and the law has definitively pointed out." P. 15.

In the recommendation thus given, we most heartily concur. The oath of office is imperative, and nothing can justify the breach of it. And without contemplating any immediate restoration of the power and supervision of the ecclesiastical courts, there are various useful purposes to which presentments might be applied if they were fully and faithfully made. They would enable the Ordinary to take a comprehensive view of the state of morals within his district. They would assist him in forming a correct opinion of the respective merits of his Clergy; and they might convey information to the government and the legislature upon those subjects, which are now so seriously discussed and too often with a very imperfect knowledge of the facts of the case; we mean the actual state of public morals; the effects of the criminal code; of the game laws and of the ale-house system; the use and abuse of the powers of justices of the peace, and other points of minor importance. It may be hoped therefore that Archdeacon Jefferson's advice will be attended to, and presentments be considered as something more than a matter of form. His admonition upon the subject will not be easily improved.

"Before I dismiss this part of the subject, however, in treating of which I have found myself embarrassed with much difficulty, from the too prevailing sentiments and changed usages of the age, I cannot forbear to press upon your minds, that whatever obstacles may stand in the way of proceeding by presentment, these cannot discharge you from the very important trust, which both in religion and morals the Church has committed to your care. The law may in a great measure appear to be a dead letter; but it nevertheless becomes you, as you regard your oath and your duty, to consider the spirit of it at least as still in being. It is but a small portion of your duty, therefore, and no more than is required of you independently of your office, that you should be regular in your attendance at the services of the Church,—that you should on all occasions shew a just reverence for the institutions of religion,—that 'your conversation should be as becometh the Gospel of Christ,'—distinguished for piety and moral feeling, your habits for sobriety and temperance, your intercourse with society for integrity, humanity, and virtue,—that your example should tend to the edification of your fellow-parishioners. The ecclesiastical Establishment to which you belong, and which from your earliest age you have, it is to be hoped, been taught to reverence, in an anxiety for the temporal welfare and eternal happiness of all her members, is now about to invest you with the sacred charge of correcting, as far as you are able, the profane and vicious lives of others,—of suppressing, first, by mild and friendly admonition, and, if that is ineffectual, by the penalties of law, whatever blasphemies may tend to invalidate the hallowed mysteries or doctrines of Christian faith, and whatever offences may defile the purity of Christian practice. You are indeed to consider yourselves, if I may use the term, as lay-ecclesiastics, intended to aid and support the Ministers of your respective parishes, in repressing disorder, irreligion, and vice,—in reclaiming offenders, in repairing those defects, and removing those irregularities in the celebration of the rites and ceremonies of the Church, which negligence in some cases, and time in others, may have produced; in short, in an earnest and vigorous endeavour to restore in all things that solemnity in religious services, and that reverence in religious sentiment, which the spirit of the present times is more peculiarly calculated to weaken,—if not to destroy." P. 16.

We cannot follow our lamented Author through all the details to which he descends. They embrace the whole of a Churchwarden's functions. The Church, the Church-

yard, the Belfry, the Church-rates; the Ale-houses, and the parish Accounts are each made the subject of practical instructions.—The shameful misapplication of Churches to secular purposes, and the call for additional Church-room, especially as it affects agricultural districts, are more particularly mentioned. And the observations under this latter head, and under that of *kneeling* at prayer are so just, and so pious, that we cannot refrain from transcribing them.

"The appropriation of pews to particular houses or families, often excludes others of the parishioners from a comfortable, and sometimes from all, accommodation. In many cases there may be rights which cannot legally be disturbed: but it is to be hoped, that on a proper representation to the parties these rights may not be so rigidly persisted in, as to induce the proprietor to shut out his poorer neighbour from the worship of God,—and almost to compel him to relinquish the pure faith and services of the Church, and to resort to places where his fathers were never seen, where he is by birth an alien,—an exile as it were from the inheritance of the Lord. Often by regulating and new arranging these appropriated pews, equal accommodation may be reserved to the proprietor, and one or more additional pews be obtained. But if not, some compensation, it is presumed, for a trifling inconvenience, may be felt in the gratification of seeing a servant or a labourer kneeling at his master's side, in a grateful adoration of that God who 'is no respecter of persons,'—who 'delights to dwell with the humble in spirit,'—before whom all men are on a level as to worldly rank,—and distinguished only by the fervency of their devotion, by the sincerity of their faith, by singleness of heart, by uprightness in conduct. I cannot too strongly press upon you this great duty of making room, if possible, for all your parishioners in your respective Churches,—not only for their accommodation, but for the most orderly and convenient accommodation, in your power." P. 84.

"It is greatly to be lamented that this most pious and truly Christian canon, supported as it is by statute law, and confirmed as it is by the rubric in the Book of Common-Prayer, which supplies instructions equally worthy of the strict and unwearied observation of the Minister and congregation, should in modern times command so little, or at least such irregular attention, as has become prevalent, and particularly in country Churches. The inward sentiment, it may be alleged, are principally concerned in all acts of devotion; but if the outward posture is calculated, as all must admit it is, to affect the inward feelings, none can affirm that it ought to be disregarded. I will not say, that attitude or posture is absolutely necessary to give efficacy to prayer with God; but if it has a tendency to produce in man either humility or fervour, a just sense of dependence and submission, or a resigned acquiescence to the Divine will; it renders every service more acceptable to the Omniscient Hearer of prayer, and affords, through the intercession of a Mediator, the better confidence that our supplications will find acceptance at the throne of grace, and be returned upon ourselves in blessing and in peace. And I would ask what can be more fitted to inspire devotion—what can be more effectual in exalting the soul of man into a holy fervour of pious adoration—than to see a whole congregation, like a well-trained band of Christian soldiers, going through all the sacred exercises of prayer and praise, as it were with one heart and one spirit,—standing or kneeling, as the occasion suggests, lifting up their minds as one mind, their voices as one voice, their hands as one hand, in supplicating that mercy which all want,—that forgiveness which all require,—that assisting grace by which all are to withstand temptation, and follow that which is good, that salvation to which, through the merits of the same Redeemer, all aspire,—all hallowing the same great name of God,—all breathing forth with one breath the same praises to Him 'in whom they live, and move, and have their being' here,—all lifting up their thoughts as one thought to a kingdom of glory hereafter.

"After this reflection, will any one presume to say, that *that* uniformity of posture which our Church has in her wisdom and piety enjoined, which indeed the God of nature has in many cases instinctively as it were, impressed upon the human mind, is a mere form without meaning and without efficacy in public worship? Petitioning for mercy or for life of a fellow-creature, who falls not—without reflecting on the propriety of the attitude—who falls not upon his knees in humble entreaty? And is this mark of reverence and of ardent supplication, by which God himself seems to have taught

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us to intercede with men like ourselves, and to which he has annexed a powerful influence on the human heart, to be only neglected when we implore mercy from Him who has life and death temporal—life and death eternal—at his disposal? Is that prostration, which in one shape or other is an act of allegiance and fidelity in all civilized nations on the earth, to be denied only to Him who is the God of all power and might—'the King of kings and Lord of lords?' The duty is so natural as well as becoming,—that it appears surprising only it should ever have fallen into a too common disuse. This lamented inconsistency is so evident to every reflecting mind, that I cannot but attribute it chiefly to a want of that accommodation, which as Churchwardens you are bound to provide.' P. 39.

We must not extend our extracts from this valuable Charge. The circumstances under which it appears render it highly interesting; and the contents render it peculiarly useful. The matter is important and weighty; the style perspicuous and energetic. It is the work of one who knew the description of persons to whom he spoke, and knew also how to make them understand him. He sets before them their duty, and the proper motives for discharging it, in terms which every one may comprehend. When we consider how highly and how deservedly Archdeacon Jefferson was respected throughout the extensive district which was committed to his care, we cannot doubt that this his dying advice and admonition will produce very beneficial effects.

Contemplations on the last Discourses of our Blessed Saviour with his Disciples, as recorded in the Gospel of St. John. By John Brewster, M.A. Rector of Egglescliffe, Durham. pp. 464. Rivingtons. 1822.

RELIGIOUS meditation is one of those exercises of which it is necessary to distinguish the use from the abuse. It is by no means the sole business or duty of the Christian life, and in its extravagance and excess it may become an unprofitable and dangerous delusion: it is not however upon that account unnecessary or without the best effect in the regulation of Christian manners, and the establishment of Christian principles. They, who have withdrawn from their proper station in life, to cultivate a spirit of abstract meditation in the wilderness or in the cloister; they, who with an unnatural austerity have proscribed the use of speech and the means of mutual edification; they, who in destitution or abandonment of the reasoning faculty, have given a loose to their imagination and embraced the wildest visions of enthusiasm: these men have exhibited no edifying example to mankind, although they have perhaps deserved the pity rather than the scorn and contempt of their fellows. Not more edifying is their example whose life is spent without thought and serious reflection, and who are hurried from the mad pursuit of worldly good, to meet their God without any preparatory reflection upon him or upon themselves, upon their present talents or their final responsibility. If by the fault of their corrupted nature there is an indifference to religious truth and duty; if that indifference is confirmed and aggravated by the habits of a world lying in the power of the wicked one, it is the more important that men should take earnest heed, and reflect upon the things which they have heard, lest at any time they should let them slip; that while they are diligent in discharging the appropriate offices of their appointed station, they should reserve certain portions of time for religious exercises, for self-examination, the study of the Scriptures, secret prayer, praise and meditation; and that at least in the mechanical employments of life, the thoughts should be kept loose and disengag-

ed, and ready to take advantage of every impression which may draw them from earthly to heavenly things. There is a religious temper and serenity of mind which mutually cherishes and is cherished by meditation, and which in solitude and in society, in sorrow and in joy, finds its chief delight in the contemplation of high and holy things, in thoughts of creation, providence, and grace, in comparisons of the temporal things which are seen with the eternal things which are not seen. These are practical meditations, dignified and recommended by the highest and the best examples, which prevent no proper enjoyment of life, and which invigorate the mind of man to sustain the trials and fulfil the duties of his condition in the world, by enlivening his remembrance of the great consideration, whose he is, and to whom he shall render the account.

The man who seeks his chief refreshment and support under the fatigues of life in religious meditation, will always rejoice in the guidance and company of the experienced and judicious contemplatist, and in listening to the result of his holy studies and abstractions. The name of Mr. Brewster is too well known to need any praise or recommendation, and the subject and the method of the volume which is now before us will not fail to interest and reward the attention of the reader. The principal subject is the last discourses of our blessed Saviour with his disciples, and the peculiar train of mind, which seemed to accompany his actions in the last moments of his abode upon the earth, as recorded in the Gospel of St. John. The contemplations are in number twelve. I. II. On the discourses of our Lord, and the incidents previous to his passion. III. Preparatory reflections to our Lord's last discourse. IV. V. VI. On our Lord's discourse recorded John xiv. xv. xvi. VII. On our Lord's last prayer for his disciples, John xvii. VIII. On the redemption of Christ manifested in his last prayer for his disciples, and on our Lord's three prayers in the Garden of Gethsemane, Matt. xxvi. 40—46. IX. Practical reflections on the night of the passion. X. XI. On the discourses and incidents after the resurrection, John xx. 14—29. xxi. 15—25. XII. Introduction of the Gospel by the disciples; the nature and design of our Lord's discourses previous to his ascension, principally collected from the conversation on the road to Emmaus, and from Acts i. 2, 3.

It will not be denied, that the subjects of these contemplations are all of the highest interest and importance. The general method of Mr. Brewster in prosecuting them is, to select one or more verses of the chapter which forms his thesis, and to annex to the recited passage, observations expository, practical, and devotional. It is obviously impracticable to give a connected abstract of observations, thus desultory, and adapted to the various texts, to which they are subjoined. Selection is all which the subject admits, and which will now be offered with no further preface than the observation, that all the contemplations in this volume are adapted to the establishment of sound doctrine and righteous conduct; that the interpretations of Scripture are just, and often illustrative of the harmony of the sacred volume; and that the many references to ecclesiastical matters are all designed to establish the unity of the Spirit in the bond of peace, on the ground of the divine constitution and polity of the Church of Christ.

It requires but little intercourse with mixed society to know that there is a prevailing disposition to assume a right and discretion of believing and disbelieving certain truths of the Gospel, without consideration, that the whole is of the revelation of God. The divine authority of doctrines, which can be

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apprehended and explained, is admitted: truths which cannot be understood, are presumptuously rejected because they surpass the limited faculties of man, and therefore if they are *not contrary* to reason, imply a higher source and origin than human invention.

"It is not for man to create a new system for himself. Suffer the Almighty God to rule his own world, and to arrange a plan of salvation, which, as it arose from his own divine wisdom, is above, not contrary to, the rational faculties of man.

"There is an important distinction to be made here. Things above reason are incomprehensible by us, from a transcendent excellence at their very nature, from the height at which they stand, and therefore cannot be apprehended in the present state of our existence. But yet they are objects of our belief; because the only evidence we can give of our acknowledgment of the infallible truth of God, arises from our assent to what he affirms upon his own authority. If the word of God be true there is an end of the argument; we cannot dispute the infallibility of his revelation. But the probable objection would be against the divinity of any revelation, if we should not find in it propositions above our reason, because it would hardly be conceivable, why God should make an external revelation of such things only as might easily be known by the common exercise of human reason. But things contrary to reason are not only inconceivable in themselves by any effort of the mind, but are necessarily absurd as leading to a conclusion, which is wholly without a foundation. The complaint of the sceptic, then, against the mysteries of the Gospel, is as unfounded as the application of his own reason is unsound. He disbelieves, because he will not examine; and finds it easier to give up his faith without examination, or to accept *half a Gospel* as a compliment to his reason, rather than labour to understand such divine truths as sober judgment and unprejudiced reason must approve." P. 93.

These distinctions have been urged again and again, and it is not improbable from the natural perverseness of mankind, that they will need to be urged to the end of time. Hence Mr. Brewster rightly deduces the necessity of an established ministry, by whom the truths of the Gospel will be adequately investigated, and inculcated on the minds of the people.

The inefficiency of the Christian ministry, manifested in the slow progress of the Gospel, and in the disregard of religious principles in the practice of professing Christians, has been often attributed to the want of zeal on the part of the Clergy, and made an objection to the power of the divine institution. The true cause will be found more deeply seated in the heart of man, and in the practice of sin, which deadens the effect of religious instruction, and precludes the only efficient assistance which is derived from the Spirit of God. Mr. Brewster's reflections on this important subject afford a fair specimen of the manner of these contemplations, and they shall be presented entire.

"(John xiv.) ver. 22—24.

"'Judas, not Iscariot, saith unto him, Lord, how is it, that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings, and the word which ye hear is not mine but the Father's which sent me.'

"Judas as yet unable to make a distinction between the temporal and spiritual world, between the multitudes he saw around him engaged in worldly business and the multitudes influenced by the Spirit of God; or probably confining his imagination to the promise of miraculous works to the disciples, requires an explanation of our Saviour's words; if these things be so, 'How canst thou make thyself known to us, without extending that knowledge to the world?' He had expected Christ in a public capacity, and as about to establish a glorious kingdom upon the earth. He could not but wonder then according to his own apprehension of our Saviour's words, to hear that the kingdom of heaven, whatever that kingdom might be, was offered only to a few of his friends and not to the world at large, the individuals of which, he supposed, would constitute his subjects. Christ gives but one answer to the varied question of the disciple; and intimates that they ought by no means to wonder, that he did not ma-

nifest himself to the world, as the unbelieving world were no lovers of God; but if *any man* love me, that is, whosoever shall love me, generally speaking, and extending the application to every faithful Christian, shall neither be deprived of my presence or favour, and the test of his love shall be his obedience. When this shall happen, he shall be blessed with the *continual abode* of the Father and the Son, through the Spirit, in his heart. 'We will come unto him and make our abode with him.' Nor is this surprising, for *the word which ye hear*, the Gospel which I preach, the precepts which I deliver, are *not mine* exclusively, but are all derived from the Father, all rest upon his authority, all inculcate a practical and universal holiness. Thus may the world see me, as visibly as my disciples, but it must be a regenerated world; 'Blessed are the pure in heart, for they shall see God.' Not only shall they see him in perfect happiness hereafter, but according to their several capacities, he will impart the abundance of his blessings to them even here. May I ever remember that it is the absence of sin and the presence of divine grace, that must produce this favourable disposition in my heart! that if I delight in sin, the sin that doth most easily beset me, a dark cloud shall interpose its shadow, and obscure to me the pure light of the Gospel; that though it shine as clear as the sun at noon day, I shall be as one living in a dungeon and shall not perceive it!

'He that has light within his own clear breast
'May sit i' th' center and enjoy bright day,
'But he that hides a dark soul and foul thoughts,
'Benighted walks under the mid-day sun;
'Himself is his own dungeon.'

Milton's Comus."

The failure of nominal Christians can alone be attributed to the neglect of Christian means. God, by the institutions of his Church, and the powerful aids of his Spirit, has done and is ready to do all which can be required for the salvation of mankind. He hath united them to himself by his Son; he hath strengthened that union by his Holy Spirit; and if there be some who derive no benefit from the union, some who deliberately renounce this holy communion, and do not the works which it requires and implies, the fault is in themselves alone. While they continued as branches in the tree, they bore fruit and received succour and nourishment; if at any time they are judicially or voluntarily separated, as branches that have been lopped or fallen off, the fault is not in the dresser of the vineyard. This subject is justly treated in the contemplation on John xv. 1—3.

"When our Lord applies the epithet *true* he means that more valuable and spiritual part, which is represented by the figure or allusion. *The true bread, the true riches, the true light*, are all of this nature as well as the *true vine*. Figures of speech thus applied impart considerable beauty and sublimity to the sentiment to be expressed. The mind is led to contemplate it in its remote consequences and in its several combinations, which give an increased energy to the thought. The separation of the disciples from their master is represented by the separation of the branches from the vine. The connection, as well as the argument, is obvious: the husbandman plants the vine, the vine flourishes under his nurture, and the branches which spring from it are healthy and strong, and produce abundant fruits. Every good and every perfect gift comes from God. What more perfect gift could God give to the world than his Son, the author of eternal salvation; and the founder upon earth of a society or Church, which by a particular dispensation was to communicate graces, the true fruits of an holy faith.—'I am the true vine,' said Jesus. Lord, make us so sensible of all the spiritual benefits, which thou hast brought to thy Church, that it may flourish in its stock and in its branches! let it be like the vine of David in the day of its prosperity, when it had taken deep root and filled the land, when the hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars! return, we beseech thee, O Lord of Hosts; look down from heaven, behold and visit this vine, and the vineyard that thy right hand hath planted, and the branch that thou madest so strong for thyself.

"This similitude might be enlarged to a considerable extent. The stock consists of vile and refuse wood, but is productive of exquisite and excellent fruit. The Saviour was represented as *a stock out of a dry ground*, but a stem grew from this unpromising root, on which the Spirit of the Lord rested. The vine was true, and true were all the branches, and true will

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all its branches remain, so long as they continue united to the true vine. It is the vital sap, the infusion of the spirit, which retains within itself the spiritual life, and communicates it to others.

" But heavy tidings remain for those, who having been branches of the true vine bear no fruit. ' Every branch in *me*,' says our Lord, ' that beareth not fruit,'—who has been united to me as the palm-branch to the vine, who has been born of Christian parents, who has been engrafted into the Church by baptism, who has resided in a Christian country, and has heard the word of salvation echoed from a thousand tongues, and yet who under all these inestimable advantages, has shut his ears against the word of truth, has lived in Christian England as in a foreign desart, has wiped the holy cross from his brow, and dishonoured those whose parental eyes have wept for him,—every such branch the dresser of the vineyard *taketh away*. He is deservedly cut off from the benefits of that Church, with all its precious gifts and graces, which his own unfruitfulness has defiled:—' every branch which our heavenly Father hath not planted, shall be rooted up.' His Christian profession unsupported by Christian conduct, shall no more profit him than the most flourishing leaves of an unfruitful tree. ' Cut it down; why cumbereth it the ground?' But profession, blessed be God! is not always unsuccessful, for ' every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.' ' This strongly suggests,' says Dr. Doddridge, ' a very sublime and important thought, namely, that one of the noblest rewards God can bestow on former acts of obedience is to make the soul yet more holy, and fit for further and more eminent service, though it should be by such painful afflictions as resemble the pruning of a vine.' " P. 155.

A devout and faithful attention to the preaching of the word of God is the great means of preserving the faith of individuals, and of enlarging the boundaries and securing the stability of the Church; and the enlarged promotion of Christian knowledge peculiar to this day, cannot fail to afford the purest gratification to the contemplative Christian, even if he is most doubtful of the full and rapid success which some are disposed to anticipate. Let him first consider the effect, which the Christian doctrine produces on his own heart, and he will be the more prepared to judge of its power in the conversion of the world.

" A contemplation on the preaching of the word should bring comfort and consolation to every Christian heart; it should do more; it should bring delight and salvation. If I hear and understand, on mine own head be the blame if I do not profit. If my faith be the faith of the Gospel, it will bring forth abundant fruit; if it be not, what days and years have I to answer for, when the word has sounded in my ears and then vanished with the wind.—But to the serious and devout the impression is strong and lasting: it is written with a pen of adamant, and neither time nor tempest shall destroy it.

" All men are not the immediate disciples of Christ, but all men are called upon to promote his kingdom. We have all a Church within our own breasts; and if our piety be there, we never can want an object of adoration. It will expand with warm interest to all within our reach; but more particularly to those, to whom we are bound by nature and affection. When we are converted, let us strengthen our brethren; and let us lift up our eyes in death and pray for our everlasting welfare. The stability of Christ's kingdom will rise before us in a sublime vision, and we shall hear the voice of the Comforter in the language of the prophet: ' no weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.' " P. 202.

The mysterious nature and operations of the Holy Spirit are not more wildly perverted by the indiscretion of the enthusiast, than by the cold and subtle philosophy of the Socinian in identifying the Spirit with the Father, and in restricting his holy agency to the time of the apostles.

" We must accommodate ourselves, as Christ's disciples did, to the *whole will of God*, that we may be enabled to receive his gifts of the Spirit.

" If the apostles properly rested on this declaration, if we feel our minds happily impressed with their truth, the departure of Jesus from the world will be not only a strong confirmation of our faith, but a source of perpetual consolation; for he

he adds, *If*, or when, *I depart, I will send him unto you.* In the former part of this discourse, our Lord speaks of the Comforter, as sent by the Father: in this place as sent by himself. As the word of Scripture cannot contradict itself, the divine union is here clearly expressed. The Holy Spirit proceeds from the Father and the Son, and is himself a third *person* of the Godhead, for our Lord says, 'I will send HIM unto you.' I do not presume to attempt the explanation of so profound a mystery: but here it is, and it is consistent with every part of Scripture. It is no barren speculation, but a solemn declaration, productive of the greatest spiritual benefits. Human reason in arguing upon this point betrays the weakness of its resources. The general improvement of human science in these days has led the arrogant pretender to practice upon religion itself. But religion stands upon a different basis. Religion was made for every age, and the word of revelation being established on the veracity of God, is like himself unchangeable. The form and manner of divine worship may change, and error may assume the chair of the instructor, but truth can never change. 'Great is the earth, high is the heaven, swift is the sun in its course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day. Is He not great, that maketh these things. Therefore great is the truth and stronger than all things. As for truth it endureth and is always strong; it liveth and conquereth for evermore.'" P. 219.

It is the boast of the Socinian system, that it clears away all difficulties, that it reduces divine truth to a level with the human understanding, and that any little obscurities, which it cannot now develope will eventually yield to the investigations of future philosophers and divines. Let it be admitted, and it cannot be denied, that no mysteries are recognized in the Socinian scheme: but if the Catholic exposition of the Scriptures shall ever for a time be exploded, will there be no texts hard to be understood and incapable of reconciliation with the doctrine by which it is superseded? If the simple humanity of Christ be ever received for sound and wholesome doctrine, will the passages which assert his divinity and atonement be consistently explained by the admission? Or if the Deity, Personality, and operations of the Holy Spirit be for a season suppressed by heretical innovations, will all the traces of the true doctrine be obliterated? Will no debateable ground be left on which the believer may still take his stand and challenge the boldest assaults of a subtle and sceptical philosophy. The doctrines of Scripture are so joined together, that no act and no force can separate them: truth must be held in its purity and integrity, or the man, who desires to be consistent must renounce it altogether. The Christian religion admits of no compromise; its minutest parts are of divine origin and authority, and may neither be resisted nor resigned, without injury to the whole. The sceptical expositor may accumulate novelty upon novelty, and heresy upon heresy, till they crumble beneath their own weight, but when his objections to the principal passages have received the utmost force and strength, which it is in his power to give them, the secret and indirect evidence of the true faith will still remain unbroken, and his assumed triumph over the more prominent texts will be counteracted by the dovetailed connexion of a less explicit argument. The whole volume of the Scriptures must be exploded before one revealed doctrine can be removed from its foundation. A casual and incidental expression will contribute to the establishment of the most essential truth. This is observed by Mr. Brewster in respect of the resurrection in contemplating John xvi. 17—20.

"The demur of the disciples as to the meaning of their master's words was known to Christ, though he heard them not. Lord, be present also with us, and remove our doubts, when under oppression of spirits or dullness of apprehension we do not see thy way. Clear the eye of our understanding, that our faith may never falter, nor our steps to heaven be obstructed either by sin or sorrow!

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"From this little interruption of our Lord's discourse, an important argument may be deduced of the truth of Christianity as connected with the resurrection of Christ, an essential doctrine of the Gospel, that no long period shall elapse, before he would again make his appearance among them. The event proved that these were not the words of an impostor. A person intending to impose upon the world would have placed the completion of his prophecy at a greater distance of time. The *sorrow* of his disciples too he might have predicted, but the return of their joy he could not possibly have foreseen. But our Lord is still more particular. 'The world,' he says, 'shall rejoice' at his death. And what was the conduct of the Jews on that occasion? 'They that passed by reviled him saying, Thou that destroyest the temple, and buildest it in three days, save thyself.' The reverse of this picture is equally true: 'then were the disciples glad when they saw the Lord.' At the reappearance of our Saviour after the resurrection, we cannot wonder that the *sorrow of the disciples was turned into joy.*" P. 238.

It is the high privilege of Christians to say Abba, Father, and in this relation to offer their prayers to the Most High. Under this title they are especially taught to address him in the prayer which the Lord himself hath prescribed for our use, and the relation suggests the most important and interesting reflections.

"Our Lord throughout the discourse continues the name of *Father*; as if applying more particularly to that divine attribute *kindness*, and above all other *parental* kindness. In this case there is a peculiar beauty in the allusion, for what can be more agreeable or more congenial to a mind softened by a father's love than to make a request to a father? For this reason our Lord says, my Father will deny nothing to my friends, who prefer their petitions *in my name*. The propriety of the request is implied in the reference to those who are his friends and use his name. For remember, that the prayer, which proceeds from the mouth of one who is no friend of Christ, who asks not in faith of the promise of Christ, whose prayer is sensual and devilish, will be driven by the winds far from the Father's throne. Such a prayer indeed is blasphemy and presumption. Lord! guard my heart not only from a prayer thus sinful and detested, but from a prayer so negligent and careless as to be unaccompanied by holy desires and sincere affections. *In many things we all offend.* But in nothing more than in negligence in prayer. Grant, O Lord, that thy heavenly succour may always be ready for us, that having always the Spirit a present Comforter and Counsellor, we may enjoy a continual gladness of conscience, thanking and pleasing God in every vicissitude of human life." P. 247.

The figurative allusions of the Scriptures, while they exercise the best abilities of the modern interpreter, were by no means designed to throw an unnecessary obscurity over sacred truth. They formed the familiar language of the oriental teacher, and the parables in which our Saviour spake to the multitudes were well adapted, not to disappoint but to challenge and fix the attention of all who listened with a sincere desire of instruction to the gracious words which issued from his mouth.

"The proverbial manner of our Lord's language throughout the whole histories of the four Evangelists is peculiarly descriptive of himself, and in each of these narratives marks as it were an identity of person, and affords a proof of the originality of his character. There was no studied obscurity in this, nor any desire of elevating himself at the expence of the ignorant multitude; for though his language was figurative, it was intended to raise up, rather than depress the understanding of his hearers. It is well known, that a figurative expression well applied, not only gives life, but understanding to the simple. In the eastern countries, it is now, as it was then, a common mode of speech; and even in England, those who are conversant with the cultivators of our fields, and other persons in the uneducated sphere of life, will find in their language the most striking and appropriate figurative allusions.

"My object in making the observation is this: that our Lord does not mean here to insinuate, that he had purposely withheld from his Disciples, that knowledge which he had it in his power to communicate, but that from their situation, he could only communicate what they were able to bear, and what their understandings, under present circumstances, were able to comprehend. For instance, his

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going from them for a short time, his returning to them for a short time, his leaving them again, the promise of another friend after his departure, with all the unusual and importunate circumstances, which were to attend his coming, we may imagine to have been much above the comprehension of the disciples. Yet it was necessary, that they should be made acquainted with all these things; because, when the Spirit of God called them to their remembrance, they became established proofs of their Master's communication to them, and consequently of the truth of the whole of his divine mission. These, therefore, are the expressions which our Lord calls proverbs, or parables: and in calling them so, he shews them that the true meaning is not wholly confined to the expression, and that their imaginations should be excited to further inquiry. This was an encouragement to them, as it certainly is to us, to *search the Scriptures*, not to make discoveries of strange and extraordinary opinions, which have no foundation in the Sacred Volume, but to expound and to contemplate in the fullest and the purest manner all those truths which are to inform the heart; to dig the quarry not for materials which do not lie beneath the surface, but for that rock, which will amply repay them for all their labour—*for that rock is Christ*." P. 250.

The prayer of our Lord, recorded John xvii. is a composition utterly unequalled in sublimity, depth of wisdom, affecting earnestness and universal benevolence. Mr. Brewster's contemplations on this great act of supplication will hardly be read without improving both the heart and the understanding. There are some petitions, which from their intrinsic nature it is not easy to apprehend, and from which exceptions have been collected, inconsistent with the whole spirit of the intercession. Thus it has been observed, with a triumph almost profane, that in this prayer Christ does not pray for the world.

"From this expression we must not suppose, that our Lord declined praying for the *world* in the ordinary acceptation of the word. It is true, he says, I pray for my selected disciples, and not for the world. But why? Because the language of his prayer was wholly inapplicable to the wicked and unbeliever. He could not pray for their constancy under persecution, for their continuance in faith and union with him, which were the objects of his present petition. On other occasions he prayed for the world with his wonted fervency, that they might receive his word and be converted. How warm is this supplication: 'O! that thou hadst known in this thy day the things that belong unto thy peace!' And how prayed he for his murderers? 'Father, forgive them.' This very prayer includes them all; 'those who should believe through his word,—that the world might believe, said he, and know that the Father hath sent me.'

"Far be it from us, O Lord! to imagine, that thy prayer ever was exclusive. Thy affection for the world was too sure, and thy design too extensive, to allow of any deductions of thy love for the whole human race! That many, many have rejected the evidence of the Gospel, or polluted its pure streams, is indeed deeply to be lamented, but this affords no argument that Christ did not come *to seek and to save that which was lost*.

"The cause of our Lord's preference to his disciples was most gratifying to them, and surely must be to us if we tread in their paths. As if he had said: 'they are thine, and therefore they are mine, *because* they are thine; and I am glorified in them. The succession of true believers which will arise from them is the cause of my glorification by them; for when I shall be personally no longer in the world, (and indeed I am already out of it) these will continue faithful distributors of thy spiritual gifts; and when I am residing in thy presence, and essentially united with thee, *when I have come home to heaven*, these will continue thy designs, and execute thy will.' This sentiment of affection excites a still brighter spark of devotion, which must always be the case, *when the words of the mouth and the meditations of the heart* join in the same harmonious song, '*Holy Father!*' I cannot pass by a remark on this warm address. In language adapted to our present feelings, the holiness of the petition is excited and promoted by its connection with the appellation of *Father!* I should diminish the feeling, if I attempted to describe it. The words of the address are accommodated to the subject of the prayer. In this case the God of sanctity is implored for a blessing of sanctification on the immediate or first followers of the Son, that God *would keep through his own name*, preserve by his own power the precious gift which had proceeded from himself, and maintain that *unity of holy principle*, which was to be

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the life and soul of all their future exertions, *that they may be one as we are*, united in the same mind and in the same spirit." P. 289.

The unity and sanctity of his disciples were the great end and object of this divine intercession, which cannot be contemplated without emotions of the deepest regret, at the spirit of division which prevails in the world.

"The prayer of Christ returns to his disciples, that which he had received of the Father he professes to have given to them by the Spirit, which is common to all. He refers here to their successful propagation of the Gospel after his departure from them. The glory to which he alludes is that which he displayed in preaching the Gospel; not only such words as man never spake, but such deeds as man never did. The gift of miracles was communicated to his disciples, that they might thus establish the divinity both of his person and mission. 'Unity of design was evident in both: for 'no man, as it was told him, could do such miracles as he did, except God were with him.' Unity of doctrine is the necessary inference; for as miracles were performed in attestation of the divine miracles of Christ, they could only refer to the confirmation of *that word*, which they were wrought to establish.

"Miracles are called in Scripture *the glory of Christ and the glory of God*, and as our Saviour possessed this glory, we know that he communicated it to his disciples. This is in all respects a different glory from that which he is represented to have had with the Father before the world was. That was incommunicable. That attached to his divine nature, this to his human. I make the remark to guard against a misapplication of the term *as we are one*, that is, according to our example. This interpretation may be inferred from the following words: 'I in them and thou in me, *that they may be made perfect in one*. I in them,' from the communion of nature and participation of my Spirit: 'and thou in me' by the divine nature united to, though distinct from the human: 'that they may be perfect in one,' both among themselves and with us, for this evident reason, 'that the world' observing this spiritual union, and all its beneficial consequences, 'may know that thou hast sent me,' that my evangelical mission comes from thee, 'and that thou hast loved them, as thou hast loved me,' being mutually filled with the spirit of divine love.

"If we contemplate the word *glory*, as it stands at present under consideration, we shall find that it comprehends the great blessing of redemption. The covenant of redemption from sin was given by the Father to Christ, and by his means communicated to the world. Our blessed Lord's word was faithful and true, and the effect of it such as is described in this emphatic and unusual language. May this reflection bind all true believers together in contemplation of that universal love, which originated from so pure a source. To be one with God and with Christ in the communion of the Spirit, is a privilege so far above all human thought, that it is wholly incompatible with a sordid mind. But if *the same mind be in us, which was also in Christ Jesus*, then through the same Saviour the union of faith on earth will be consummated by an union of glory with saints and angels in heaven." P. 316.

"At this moment, when we are contemplating our blessed Saviour's prayer before his Passion, we shall perceive these reflections appropriate to our situation: as we shall here find that he felt the same interest for all true believers to the end of the world, which he then expressed for his faithful disciples. Though he prayed in a particular manner that he might be received again to the glory, which he had with the Father before the world was, he expressed a warm petition, that his disciples might fill their allotted station in his Father's house, after having accomplished the purpose for which he sent them. The great principle on which he founds his prayer for them is unity and concord, and the preservation of the sanctity of their characters from the pollution of an evil world. O that this might have been a mark of the true Church in every different age, that it might have prevailed in these days of many divisions, when every man has his 'sacrifice, and his image, and his ephod and his teraphim,' that they all might have been *one*; '*I in them and they in me, that they might be made perfect before me.*' This prayer was general as well as particular. That concord and peace which were sung by the angels at our Lord's nativity, was our Lord's last legacy, when he left the world; and the conversion and restoration of the spiritual Israel will be the great blessing that will meet his eye, when he shall *come in his glory, and all the holy angels with him.*" P. 340.

The three prayers of our Lord in

the Garden of Gethsemane, Matt. xxvi. 39—46. Luke xxiii. 43, 44. are appropriately improved and explained in the ninth contemplation, in which the devout and humble posture of our Lord in these afflicting trials, his resignation to suffering, and deprecation only of the extremities of suffering, the fervency, reiteration, and importunity of his supplication, are recommended to the zealous imitation of his disciples, who may also learn from his expostulation with his chosen Apostles, that the imputed weakness of the flesh is not a palliation of languor, but a motive of perseverance and renewed exertion.

It is justly remarked, that the discourses of our Lord, after his resurrection, are briefly and concisely reported, but that the report is nevertheless sufficient for the great end in view, and affords a copious theme of meditation to the contemplative mind, engaged in the perusal and collation of Holy Writ. Mr. Brewster's contemplations are ostensibly, but not exclusively, restricted to the discourses recorded by St. John: the records of the other Evangelists will be consulted by the attentive reader, who will not fail to observe in all the power, form, and extent of the Apostolic commission; the advantage of attending holy assemblies, exemplified in the death of Thomas; the use of those doubts in the confirmation of the truth; the great duty of Christian edification implied in the charge to Peter; the renovated faith and zeal of that Apostle; and the unassuming quiet of the disciple whom Jesus loved. All these subjects will be improved in private meditation. Before his final ascension into heaven, two principal subjects appear to have engaged the attention of our Lord; the prophecies concerning himself, which he opened on the road to Emmaus, and the state of the Church, with its intrinsic holiness and unity, and its formal polity and constitution. The subject of our Lord's last discourse can never be uninteresting to his faithful disciple, and in its practical improvement it will inspire his heart with a reverent sense of the inestimable advantage of communion with a Church of Apostolical constitution.

In an age of levity, dissipation, and religious indifference, and of division, controversy, and religious error, it will be the delight and recreation of many to retire from "the madding world's ignoble strife," and to contemplate the unsophisticated doctrines of religion, delivered by its divine teacher, under circumstances of the most powerful interest: nor will they refuse the assistance of an instructor, who has carefully weighed the train of thought, which once occupied the Saviour's mind, and who in conformity with his lessons would establish the hearts of his followers in a consistent practice of the wide scale of duties comprehended under the Christian rules of unity and love, founded in principles of faith the most certain, and directed to hopes the most elevated and sublime.

NEW MARRIAGE ACT.

DOUBTS having existed, whether the affidavits required by this Act, previous to the publication of banns, should be drawn on stamped paper, application has been made to the commissioners of the stamps on the subject, and the following is a copy of the reply:

"*Stamp Office, London, September* 14, 1822.

"Sir,

"I am directed by the commissioners to inform you, in answer to your letter of the 12th inst., that by the Act of the 55th of Geo. III. cap. 184, affidavits sworn before a magistrate are exempted from the

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stamp duty: but marriage affidavits sworn before a clergyman not being a magistrate, must be drawn out upon a two shilling and sixpenny stamp.

"I am, Sir,
"Your most obedient servant,
"WM. KAPPEN, Secretary."

The Act alluded to in this official note imposes a duty of 2*s.* 6*d.* on every "affidavit not made for the immediate purpose of being filed, read, or used in any court of law or equity;" and while it exempts from this duty, all "affidavits required or authorized by law to be made before any justice or justices of the peace," it contains no exemption in favour of an oath made before a clergyman. The words of the Marriage Act amendment Bill, are "that before the publication of banns of matrimony in any Church or Chapel, there shall be delivered to the proper minister of the said Church or Chapel an affidavit or affidavits in writing, *sworn before such minister* or one of his majesty's justices of the peace," &c. The requisition of the stamp will materially increase the difficulties of executing the Act, especially in remote districts. The parties must appear before a magistrate, whose residence may be distant, and before whom they may be unwilling to appear: or they must produce the half-crown stamp, which even in a provincial town, it may be difficult to procure.

It is not generally known that by the Act 55 Geo. III. c. 184. renews and confirms a stamp duty of five shillings on every 'certificate of marriage, except of any common seaman, marine, or soldier.' This is an impost which produces little benefit to the revenue, and is often inconvenient to the parties requiring the certificate.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Extracts from the Manchester and Salford District Committee.

"ON comparing the statement of accounts herewith published, with that of the preceding year and its accompanying Report, it will appear that the hope then expressed of an increase in the amount of subscriptions and benefactions was NOT realised. The consequence has been, a considerable *diminution* in the number of Books and Tracts issued from the Depository.

"That this painful alternative was *necessary*, is evident from the fact, that the expenditure of the year 1820 exceeded the regular income by upwards of 100*l.*; inasmuch as a balance of about 12*l.* in favour of the Institution, together with a donation of 50*l.* liberally made from the *Occasional Fund* of the Society for publishing anti-infidel Tracts, was exhausted, and a debt of 45*l.* incurred, whilst neither the progress nor the termination of the year *exhibited the means* of providing for such an enlarged scale of expenditure, *if it had been persevered in.*

"The debt, indeed, is now somewhat reduced; and, by confining itself within its present limits, the District Committee may still render important services to the cause it espouses—a cause, upon the maintenance of which our blessings of civil and religious liberty, the natural result of good government greatly depend.

"But is it not lamentable, is it becoming those who boast of their attachment to Church and State, that such a cause should languish in Manchester and its neighbourhood, for want of a little pecuniary assistance? We see several Societies supported, by the Dissenters, flourish around us, and even abound in contributions; and, so far as they promote true piety and social order, we rejoice in their success.

"Is it creditable then, that a Society which directs its main efforts to uphold and strengthen our truly apostolic and orthodox church, should have its exertions paralyzed by a deficiency of funds, especially when so small a sum is required to give them energy and extensive operation? But it is said that the same method of obtaining subscriptions is not adopted by

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the Church Societies. Probably not: Is this, however, an objection which a *Churchman* ought to produce? If he be sincere in that attachment to our happy Establishment which he professes, it will, we presume, be no longer urged; but he will become an unsolicited subscriber to a Society in which "simplicity and godly sincerity' have been always conspicuous, and which has pursued a most desirable object, the promotion of pure Christian Knowledge, by the most legitimate and respectable means." P. 3.

Society for the Propagation of the Gospel in Foreign Parts.

We continue our extracts from the last Report of this Society. The present Number contains the most interesting particulars relating to *Newfoundland*, and *Nova Scotia*, the *Canadas* will be mentioned hereafter.

"The many and very important benefits that have been derived from the appointment of visiting Missionaries in Canada and Nova Scotia, have strongly recommended the adoption of the same measure in Newfoundland, where the circumstances of the country, and its scattered population, point out its peculiar expediency. The indefatigable zeal manifested by Mr. Leigh on various occasions, the local information of that gentleman, and the high sense entertained by the Governor of his extended usefulness, pointed him out as a fit person on whom the appointment should devolve, and from whom the Society might expect to derive, the various benefits which the experience of other Provinces had proved, might arise from such a commission. The want of ecclesiastical authority had often been felt as a great discouragement to the labours of the Society; and although the Island is considered as forming a part of the Diocese of Nova Scotia, yet its geographical situation would naturally deprive it of many of those advantages, which an active and vigilant superintendance alone would secure to the religious concerns of a newly-established Colony; and under the present unfortunate circumstances of the serious indisposition of the head of the Church, which have absolutely incapacitated his Lordship from the effectual discharge of many of his duties, this province was altogether deprived even of the very forms of Church Government. Influenced by these motives, and considering that much benefit would be derived from connecting with the visiting Missionary the ecclesiastical authority, the Society recommended to the Bishop the appointment of Mr. Leigh, as Commissary for the affairs of the Church, and he is now empowered to act accordingly.

"It is due to the character of Mr. Leigh, to publish the certificate which was submitted to the Board on his return to England last July, as it speaks the sense entertained of his services by those who were best qualified to estimate their value. It is signed by the Churchwardens, and more than sixty of the most respectable part of his Mission, and dated May 28th, 1821, and addressed to Mr. Leigh:—

"'We the undersigned Inhabitants of Harbor Grace, having heard of your intention shortly to visit England, cannot refrain from expressing our regret at your departure, although for a limited time; and we beg to assure you of our unfeigned gratitude for the unremitting zeal and assiduity with which you have discharged the important duties of your Mission to this extensive and populous district. It will be a source of consolation to us to reflect on the purity of your doctrines as a Minister of the Gospel, and the excellence of your example as a member of our Society. We cannot suffer the present opportunity to pass without declaring the satisfaction we all experienced during the time you filled the arduous duties of resident Surrogate for the administration of justice, and the regret which we felt at hearing of your determination to resign it. In taking leave of you as our valued Pastor and Friend, we have to wish you a safe and agreeable passage to England, and to hope that you will soon be enabled to return amongst us. We now conclude with wishing you health and happiness, and with respect subscribe ourselves, &c.

"In his last communication the Rev. John Leigh reports, that he arrived at his Mission at Harbor Grace on the 10th November last, after a fine passage from England of twenty-nine days; nothing material had occurred during his absence, with the exception of the death of Mr. Lampen, an old and valuable servant to the Society for thirty-six years, as a School-master in Harbor Grace. Great, indeed, was the number of those who received their sole education from him, and his memory will long be retained with respect and gratitude.

NOVA SCOTIA.

"The Rev. Dr. Inglis, Ecclesiastical Commissary, continues his unwearied exertions, and with equal success both in the

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discharge of the duties of his extensive parish, and in the active superintendance of all ecclesiastical affairs, a duty which has devolved upon him by the unavoidable absence of the Bishop of the Diocese. His reports assure the Society, that he derives unmixed satisfaction from the spiritual state of his parish, where, though the population has suffered some diminution, the circumstance has not affected his congregation. The galleries, which were erected in the Church, have been enlarged, and now contain two hundred children. The Parsonage-house has been repaired at the expence of the parish—and more than three hundred persons communicate at various times throughout the year.

"Although there is nothing to justify or encourage the least diminution of that constant labour and watchfulness and prayer, which are necessary to the discharge of the numerous and heavy duties of the Missionary, there is no abridgment of the comforts, which, by the blessing of God, have constantly attended the performance of those duties, and lightened their burthen. The attendance of the children upon public worship has been more regular, and evidently more satisfactory to the children themselves. St. Paul's Church, though large, is quite insufficient to accommodate the congregation, and he has the mortification to hear, every week, of persons who neglect public worship, solely because they cannot obtain room for themselves and families. He cannot venture at present to suggest any remedy for this serious evil; but as its magnitude is daily increasing, it seems necessary to think seriously of some cure; for its longer neglect will inevitably diminish the attachment of many persons for the Church, and gradually withdraw them from her communion.

"The expectations which had been formed of Mr. Gore's capability to conduct the National School at Halifax, have been fully realized: upon the resignation of Mr. West, and the establishment of a School upon similar principles, under the direction of Roman Catholics, a considerable diminution had taken place in the number of scholars; but when it was seen that the present Master was fully equal to the arduous task he had undertaken, the parents readily availed themselves of the advantages the Institution offered, and it has become equally popular and flourishing, as in the days of its first establishment. It may be said, indeed, that it now offers advantages which are seldom, if ever, found in similar foundations in England. The rich, as well as the poor, eagerly avail themselves of its means of education. The instruction embraces a wider scope than is the practice in England. The higher branches of arithmetic, and the practical branches of mathematics, grammar, and geography, are taught by the present Master, without which extension of its advantages, it would lose much of its respectability. The expences of the buildings have exceeded £2000; and the unavoidable outgoings which attend the conduct of the School amounts to £200 per year, independently of the salaries which have been paid by the Society. Since its establishment eight hundred and eighty-one children have been received into the School, of whom five hundred and five have attended the Church; one hundred and fifty-seven the Catholic Chapel; one hundred and fourteen the Presbyterian Meeting houses; one hundred and seventy-five the Methodists; and thirty the Baptists. More than one hundred children have within the last year received rewards for regular attendance at school and public worship.

"Thirty-three School-masters and seven School-mistresses have been instructed in the system, and are now teaching in various parts of the Diocese, and the whole system is evidently gaining ground in the public estimation.

"The Society also have endeavoured to meet the wants of the growing population, by encouraging the establishment of Schools in every part of the country, where the state of the population would admit of the children collected together in sufficient numbers for such a purpose; a measure which they have every reason to believe will be productive of most essential benefit to the country, more especially since the introduction of the National System of Education has increased the means, and given greater facility to the general instruction of the people.

"The Rev. Gilbert Wiggins, who is now officiating as Missionary at Rawdon, upon his return from Quebec, whither he had proceeded to obtain Holy Orders from the hands of the Bishop of that Diocese, traversed that tract of country which lies between the river St. Lawrence and St. John's, New Brunswick. The porterage, which extends from the aforesaid river to the Timiscouata Lake, a distance of thirty-seven miles, presents many difficulties to the travellers, as in places a single log is the only means of conveyance over the swamps of the country. On reaching the river De Verd, about nine miles from the St. Lawrence, he found a small settlement of eight or nine families, consisting of dis-

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banded soldiers, who had received from the Provisional Government grants of the lands they occupied, and had been encouraged to cultivate them by an allowance of provisions to assist them at the commencement of their labours. Upon inquiry, he found, with much concern, that there was only one person among them who could read; this was a female. He immediately went to see her, and was highly pleased to discover in her not only a sound understanding, but apparently a mind piously disposed. She informed him that she took as much pains as the little time she could afford would allow (for they were extremely poor, and she was obliged to work very hard with her husband on the farm), in educating her children, and instilling into their minds principles of religion. She professed a firm attachment to the Church of England. Her library consisted of a bible and prayer-book. As he could not but deplore the wretched state of those families ignorant of religion, and with nothing to distinguish the Holy Sabbath of the Lord from any other day, he requested this poor woman to assemble as many of her neighbours as would attend at her tent on Sundays to read to them the Holy Scriptures, and to offer up some of the prayers in the Liturgy. He also gave her a volume of sermons, and asked her to read one of them at the same time. She seemed much pleased with the proposal, which was most acceptable to many others in the settlement. He conceives that this simple mode of instruction, where no other way could be provided for their spiritual improvement, might, through the blessing of God, be productive of good effect, and the means of leading some of those ignorant beings to the knowledge of Divine Truth, and the Father of mercies might, even by the instrumentality of this solitary individual, raise up children to himself in the wilderness. On his way to Fredericton he performed divine service at the Great Falls, and preached to a small congregation of eighteen, consisting of persons who had accidentally met there, passing up and down the river. During his stay in New Brunswick, he occupied himself in visiting several settlements, where the people seemed much devoted to their religious concerns."

NEW CHURCHES.

The following is the Second Report of His Majesty's Commissioners, appointed by virtue of an Act of Parliament, passed in the 58th year of the reign of His late Majesty, King George the Third, c. 45: entitled "An Act for building and promoting the building of additional Churches in populous Parishes."

Second Report of His Majesty's Commissioners, appointed, &c.

"In making this Report, His Majesty's Commissioners think that it will be for the general convenience, that they should detail, summarily, the tenour of their Report made on the 3d February 1821.

"In that Report it was stated that letters patent had issued under seal of the United Kingdom of Great Britain and Ireland, appointing the Right Honourable and Honourable persons therein named, Commissioners for carrying the beforementioned Act of Parliament into execution.

"His Majesty's Commissioners then proceeded to detail the steps which they had deemed it expedient to adopt, for the purpose of carrying into effect the duties entrusted to them; particularly those which they had taken to obtain correct information as to the places in the metropolis, and in its vicinity, and also in what other parts of England and Wales, where the bounty of Parliament could be most beneficially expended in erecting Churches and Chapels for the performance of divine service, according to the rites of the United Church of England and Ireland as by law established.

"The Report then sets forth, that His Majesty's Commissioners, in order to obtain correct information as to the extent of population, and the want of church accommodation, in the several parishes and extra-parochial places, had invited their Lordships the Bishops to form District Boards in their several Dioceses, and had prepared instructions for their use and information. That they had also prescribed the mode to be adopted by such parishes as might be entitled to the benefit of the Act, in applying for aid according to their several circumstances. The Report further stated, that certain rules and regulations, as directed by the Act, had been drawn up for the conduct of the general proceedings of His Majesty's Commissioners, who had made such other rules and regulations as they deemed expedient and necessary to be fixed and known for the furtherance of the purposes of the Act, the general tenour of which is detailed in the last Report.

"The Report then sets forth the measures of precaution which his Majesty's

Commissioners had taken to obtain the best possible assurance of the stability of the buildings to be erected by them, and the beneficial consequences which had accrued. A statement was also given of the number of applications which had been made for aid; and of those which had been rejected, as not coming within its enactments.

"Annexed to the Report was a list of the places in which His Majesty's Commissioners had deemed it expedient, that additional Churches or Chapels should be built, the names of the parishes or townships in which they were situate, the existing population and Church accommodation, the number of new Churches or Chapels proposed to be built, and the accommodation therein, as well in pews as in free seats for the use of the poor; the amount of the architects' estimates where the same had been received, the specific grants proposed to be made in aid of the undertaking, where parishes subscribed part of the expense, the probable amount of subscriptions, the sum then issued in Exchequer bills, the loans proposed to be made, and a statement whether the sites for the proposed Churches and Chapels were provided or not, whether provided by gift or subscription, or out of the Parliamentary fund; also, a calculation of the extent of the probable expense of erecting the Churches and Chapels, and the amount of loans proposed to be made by His Majesty's Commissioners.

"His Majesty's Commissioners annexed to such Report various Schedules, shewing the places in which new Churches or Chapels were then erecting, with extracts of reports from the architects, of the state of the works at that time. A list was added of places where new Churches or Chapels were to be built, and where His Majesty's Commissioners had approved of plans, and where steps were taking to obtain tenders, preparatory to contracts being made; also, a list of places where plans had been obtained, and were under the consideration of the Board, and of other places where new Churches or Chapels were to be built, but where plans had not been delivered. A separate statement was also given of places where applications had been made to the Board for aid, which could not be granted, from the apprehension that the Parliamentary fund would be totally exhausted in the completion of the Churches and Chapels which they had previously proposed to build.

"His Majesty's Commissioners having thus recapitulated the general tenour of the Report already laid before Parliament, will proceed to detail the progress which they have since made in the execution of their duties:—

"His Majesty's Commissioners are gratified at being able to report, that ten new Churches or Chapels have been completed at the following places—at Blackburn, in the county of Lancaster; Bitton, in the county of Gloucester; Birmingham, in the county of Warwick; Walcot, in the city of Bath; Chatham, in the county of Kent; Christchurch, in the county of Southampton; Oswestry, in the county of Salop; Stepney, in the county of Middlesex; Wandsworth, in the county of Surrey; and in Regent-street, in the parish of St. James, Westminster, in the county of Middlesex; in which accommodation has been provided for four thousand and eighty one persons in pews, and for nine thousand nine hundred and forty-nine poor persons in free seats; that the Churches or Chapels at Blackburn, Bitton, Chatham, Oswestry, and in Regent-street, St. James, Westminster, have been consecrated, and Divine Service is regularly performed therein; and that the Churches or Chapels at Birmingham, Walcot, Christchurch, and Wandsworth, will be consecrated in the course of a very few weeks. That the sum to be paid out of the Parliamentary grant towards the expense of erecting these Churches or Chapels will amount to about sixty-five thousand pounds.

"His Majesty's Commissioners have further to report, that at the under-mentioned thirty places, Churches or Chapels are now building, most of which it will be observed, by a reference to the Report of the Architects contained in a Schedule hereto annexed, marked (B.) will be completed in the course of the present and the following year; viz. at Ashton-under-Lyne, in the county of Lancaster; one at Bordesley, and another at Erdington, both in the parish of Aston, in the county of Warwick; at Barnesley, in the county of York; in the parish of St. Augustine, in the city of Bristol; Chelsea, in the county of Middlesex; Pudsey, in the parish of Calverley, in the county of York; Camberwell, in the county of Surrey; Hackney, in the county of Middlesex; Hawarden, in the county of Flint; Kidderminster, in the county of Worcester; two in the parish of Lambeth, in the county of Surrey—namely, one at Brixton and the other at Kennington; Tyldesley, in the parish of Leigh, in the county of Lancaster: Hoghton, in the parish of Layland, in the county of Lancaster; two in the parish

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of St. Mary-le-bone, in the county of Middlesex—namely, one in Wyndham-place, and the other in Langham-place; at Manchester, in the county of Lancaster; Nottingham, in the county of Nottingham; Nuncaton, in the county of Warwick; in the parish of St. Luke, Old-street, in the county of Middlesex; Prestwich, in the county of Lancaster; Portsea, in the county of Southampton; two in the parish of St. Pancras, in the county of Middlesex—namely, one in Regent's-square and the other in Somers Town; Stockport, in the county of Lancaster; in Broad-lane, in the town of Sheffield, in the county of York; West Bromwich, in the county of Stafford; Workington, in the county of Cumberland; and at Stanley, in the parish of Wakefield, in the county of York. These Churches and Chapels will afford accommodation for twenty-two thousand four hundred and seventy four persons in pews; and for twenty-five thousand nine hundred and eleven poor persons in free seats.

"In the last Report His Majesty's Commissioners stated, that they had thought it advisable, with the view of calling forth a general competition, and of bringing forward professional talent in various parts of the country, to call for plans from the applicants, under the direction of their several local Committees; and that having found it impossible, at their general Board, to examine minutely into the details of the several plans submitted to them, in respect to the arrangement of the interior, and various parts of the construction of the buildings; they had deemed it expedient to appoint a Building Committee, for the purpose of taking into consideration such plans, with the several circumstances which might attend the execution of them; that under such reference, the Building Committee had examined into the number and arrangement of the sittings, the estimated charge of the buildings, the tenders for the performance of the several works, with the securities to be given for the due execution of the same, and the several particulars attendant thereon, with the assistance of such information as they could obtain from the Reports of the several local Committees; and that as a measure of precaution, and in order to obtain the best possible assurance of the stability of the buildings, His Majesty's Commissioners had, in every case, recourse to the opinion of the architects attached to His Majesty's office of works, on that particular point, and were sensible of the advantages which had been derived from such mode of proceeding.

"His Majesty's Commissioners beg leave to reportt, that notwithstanding the valuable assistance which they had thus obtained, they found it impossible, from the great increase of business since the last Report, to proceed with satisfaction to themselves, or with that despatch which is so important to the execution of the works which His Majesty's Commissioners have to carry into effect. Under these circumstances they deemed it expedient to engage in their constant employ a professional gentleman, and they accordingly appointed a surveyor for the before-mentioned purposes; and His Majesty's Commissioners have the satisfaction to add, that experience has fully proved the necessity and advantage of such appointment.

"His Majesty's Commissioners have further to report, that plans have been laid before them, and, after due consideration, have been approved, for ten Churches or Chapels to be built at the following places; viz. at Attercliffe, in the county of York; Bolton, in the county of Lancaster; Chorley, in the same county; at Belner, in the parish of Duffield, in the county of Derby; near Waterloo-bridge, in the parish of St. Mary Lambeth, in the county of Surrey; Stafford-street, in the parish of St. Marylebone, in the county of Middlesex; Suffolk-street, in the parish of St. Mary Newington, in the county of Surrey; at Salford, in the town of Manchester; near the Infirmary, at Sheffield, in the county of York; and at Preston, in the county of Lancaster. And as soon as tenders for the performance of these several works are received, and selections made therefrom, and the usual contracts and bonds formed upon them, the buildings will be begun.

"His Majesty's Commissioners have also plans before them for consideration, for twenty-three Churches or Chapels proposed to be built at the following places: at Bermondsey, in the county of Surrey; one at Shipley, and another at Wilsden, in the parish of Bradford, in the county of York; at Bishops Wearmouth, in the county of Durham; Farnworth, in the parish of Dean, in the county of Lancaster; three in the parish of Dewsbury, in the county of York, namely, one at Hanging Eaton, a second on Dewsbury Moor, and the third at Eales Eaton; at Netherton, in the parish of Dudley, in the county of Worcester; Edmonton, in the county of Middlesex; Greenwich, in the county of Kent; at Pimlico, and in Regent-street, in the parish of St. George Hanover-square, in the county of Middlesex; in the parish of St. Margaret, Leicester; Liverpool, in

the county of Lancaster; three in the town of Leeds, one at Quarry Hill, a second in Meadow-lane, and the third at Woodhouse; at Norwood, in the parish of St. Mary Lambeth, in the county of Surrey; Beckford-place, in the parish of St. Mary Newington, in the same county; a second Chapel at Portsea, in the county of Southampton; in the Hoxton division of the parish of Shoreditch, in the county of Middlesex; at Sheffield Moore, in the town of Sheffield; and at Alverthorpe, in the parish of Wakefield. They have also called for plans for nineteen Churches or Chapels proposed to be built at the following places:—two in the parish of St. Matthew, Bethnal-green, in the county of Middlesex; for a second Chapel to be built at Blackburn, in the county of Lancaster; for two Churches to be built in the parish of St. Philip, in the town of Birmingham; a Chapel in the Hans Town division of the parish of St. Luke, Chelsea; in the parish of St. George in the East, London; at Gateshead Fell, in the county of Durham; for a third Church in the parish of St. George, Hanover-square, in the county of Middlesex; in the parish of St. Andrew, Holborn, London: at Highgate, in a district to be formed of parts of the parishes of Islington, Hornsey, and St. Pancras, in the county of Middlesex; in the eastern division of the parish of St. Marylebone; in Travis-street, in the town, and at Hulme, both in the parish of Manchester; in the parish of St. Martin-in-the Fields; for a second Church to be built in the parish of St. Luke, Old-street, in the county of Middlesex; at Oldham and at Preston, in the county of Lancaster; and in the Haggerstone division of the parish of St. Leonard Shoreditch.

"That in addition to the number of Churches or Chapels which His Majesty's Commissioners proposed to build, according to their last Report, they have, owing to the very peculiar circumstances attending the following cases, deemed it expedient to build new Churches or Chapels at Attercliffe, in the county of York; Bishop's Wearmouth, in the county of Durham; Greenwich, in the county of Kent; Highgate, in the county of Middlesex; hoping that by the strictest attention to economy, and by the measures which they have adopted for preventing any excess above the architects' estimates, in the erection of the Churches or Chapels now building, they may be able to defray out of the present Parliamentary grant the expense of affording further church accommodation to those parishes where the same is so much wanted.

"The Exchequer Bills which have been issued to this day, amount to the sum of one hundred and one thousand three hundred pounds.

"Since their last Report, His Majesty's Commissioners have obtained the consent of His Majesty in Council, to dividing of the parish of Bitton, and forming an Ecclesiastical district, under the 21st and 22d sections of the 58th of His late Majesty. They have also obtained new burial grounds for the following places:—The parish of St. John, Westminster; Blandford, in the county of Dorset; Kidderminster, in the county of Worcester; and to each of the new Churches to be built at Preston, in the county of Lancaster. They have increased their former grant towards the expense of erecting the new Church at Blackburn, in the county of Lancaster, to 8000l. on account of the inability of the inhabitants to meet the expenses, in consequence of their having been obliged to contribute to the rebuilding of the Parish Church at the expense of about 20,000l.

"His Majesty's Commissioners, notwithstanding the further powers vested in them by the Act passed on the 13th of July 1819, entitled, 'An Act to amend and render more effectual an Act passed in the last Session of Parliament, for building and promoting the building of additional Churches in populous parishes,' still found that they could not proceed fully to carry the intention of the Legislature into effect, without additional powers, which they applied for, and have since obtained.

"For the purpose of shewing in a more concise manner the progress which they have made since their last Report, and the work which yet remains to be done, His Majesty's Commissioners have drawn up various Schedules, to which they beg leave to refer: but His Majesty's Commissioners cannot close this Report without expressing their extreme regret, that owing to the engagements made on the Parliamentary Fund, the whole of which is appropriated, they have deemed it necessary to reject the applications set forth in Schedule (G.) many of which are of the most urgent importance."

'C. CANTUAR.
LIVERPOOL.
N. VANSITTART.
JOHN IRELAND.
JOS. HOLDEN POTT.
G. O. CAMBRIDGE.
F. J. H. WOLLASTON.
JOSHUA WATSON.

'July 1822.'

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[The Report to His Majesty is followed by an Appendix, containing accounts of places where new Churches or Chapels have been completed—of places where new Churches or Chapels are building—of places where the Plans for the Churches or Chapels have been approved, but the works not yet commenced—of places where the Plans for new Churches or Chapels are under the consideration of the Board—of places where the Plans for new Churches or Chapels have not yet been received—of List of Applications for new Churches and Chapels (coming within the provisions of the Act of Parliament) made since the last Report—of Applications for further Church accommodation, the consideration of which has been postponed on account of the state of the Parliamentary Fund.]

ECCLESIASTICAL PREFERMENTS.

Atkinson, T. B. to the chapelry of the *Holy Trinity, Richmond, Yorkshire*; patron, the Bishop of Chester.

Ayling, Mr. to the mastership of the *royal grammar school* at *Guildford*, in the room of the rev. *J. Stedman*, resigned.

Bissland, Thomas, *B.A.* of *Baliol college, Oxford*, to be chaplain to the right hon. Lord St. Helens.

Bullock, Mr. to the vicarage of *St. Paul, Bristol.*

Chester, Matthew, to the perpetual curacy of *St. Helen's Auckland, Durham.*

Cumins, John, to the rectory of *Rackenford, Devon.*

Glanville, John, to the perpetual cure of *St. Germain's*, and the rectory of *Jacobston, Cornwall.*

Graham, J. B. *M.A.* to the vicarage of *Holy Trinity, Micklegate, York*; patron, the Lord Chancellor.

Hubbard, Henry, *M.A.* to the rectory of *Hinton Ampner, Hants*; patron, the Lord Bishop of Winchester.

Lyall, William Rowe, *M.A.* of *Trinity college, Cambridge*, and assistant preacher at the *Temple*, to be one of the Bishop of London's domestic chaplains, in the place of the rev. *Archdeacon Blomfield.*

Nolan, John, to the perpetual cure of *Torpoint, Cornwall.*

Payler, A. C. *M.A.* to the living of *Headcorn, Kent*; patron, the Archbishop of Canterbury.

Pellew, George, to the dignity of a canon or prebendary in *Canterbury cathedral*, void by the death of *Dr. Coombe.*

Pott, Joseph Holden, *M.A. Archdeacon of London*, to the prebend of *Mora*, in the cathedral church of *St. Paul*; patron, the Lord Bishop of London.

Prideaux, Gostwick, to the perpetual cure of *Bayton, Cornwall.*

Redhead, S. to the vicarage of *Calverly, Yorkshire.*

Savery, S. *M.A.* to the vicarage of *Houghton Juxta Harpley, Norfolk*; patron, the Marquis of Cholmondley.

Somerset, Lord William, to a prebendal stall in *Bristol Cathedral*; patron, the Lord Chancellor.

Strong, T. L. *B.D.* chaplain to the *Bishop of Llandaff*, to the rectory of *St. Michael, Queenhithe*; patrons, the Dean and Chapter of St. Paul's.

Tattam, H. rector of *St. Cuthbert's, Bedford*, to be chaplain to the *English church*, at the *Hague.*

Thursby, W. *M.A.* of *Oriel college, Oxford*, to the vicarage of *All Saints, Northampton*, also to be domestic chaplain to His Royal Highness the Duke of Cambridge.

Watson, Dr. curate of *Acle, Norfolk*, to the livings of *Ringstead* cum *Denford, Northamptonshire*; patron, T. Burton, Esq. of *Yarmouth.*

Whinfield, H. W. *M.A.* to the rectory of *Tyringham* cum *Filgrave, Buckinghamshire*, with the rectory of *Bottlesden* cum *Potsgrove, Bedfordshire*; patron, W. Praed, Esq. of *Tyringham.*

ORDINATIONS.

August 18.

At a private Ordination held at the palace in Gloucester, by the hon. and right rev. the Lord Bishop of that diocese, the following gentlemen were admitted into holy orders:—

Deacon.—W. J. Rayner, *B.A. Pembroke college, Oxford.*

Priests.—F. Wilkinson, *S.C.L. Magdalen hall, Oxford*; W. B. Lewis, *B.A. Trinity college, Dublin.*

September 1.

The following gentlemen of the University of Cambridge, were ordained at Richmond, Yorkshire, by the Bishop of Chester:—

Deacons.—R. Wood, *B.A. Corpus Christ college*; J. Winn, *B.A. St. John's college*; P. Legh, *B.A. Trinity college*; and T. Hinde, *B.A. Jesus college.*

Priests.—E. J. Lockwood, *B.A. Jesus college*; J. Bruce, *St. Peter's college*; and T. B. Pooley, *B.A. Christ college.*

On the same day, the following gentlemen of the same University, were ordained at Exeter, by the Bishop of that diocese:—

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Deacons.—W. H. Arundell, *B.A. Caius college*; Charles Melhuish, *B.A.* and Thomas Ainger, *B.A. St. John's college*; and T. B. Murray, *B.A. Pembroke college.*

Priests.—William Grylls, *M.A.* at *Trinity college*; and E. D. Rhodes, *M.A. Sidney college.*

Sept. 22.

The following gentlemen were ordained by the Lord Bishop of Lincoln, in the parish church of Buckden:—

Deacons.—C. Wright, *B.A. Emanuel college, Cambridge*; T. Nayler, *B.A. St. John's college, Cambridge*; H. Beaver, *B.A. St. John's college, Oxford*; J. W. Hawksley, *B.A. St. John's college, Cambridge*; B. Peile, *B.A. Trinity college, Cambridge*; J. C. Lucena, *B.A. Brasenose college, Oxford*; C. Gape, *B.A. St. Peter's college, Cambridge*; B. Dudding, *B.A. Catharine hall, Cambridge*; H. Farish, *B.A. Queen's college, Cambridge*; J. Steel, *B.A. Christ college, Cambridge.*

From the Bishop of London, for the Colonies.

H. Parkinson, *Literate.*

Priests.—R. G. Andrews, *M.A. Corpus Christi college, Oxford*; J. B. Magonis, *B.A. St. John's college, Cambridge*; C. P. Worsley, *B.A. Christ college, Cambridge*; W. Acton, *LL.B. St. John's college, Cambridge*; G. Sivewright, *S.C.L. Trinity college, Cambridge*; W. M. Pierce, *B.A. St. John's college, Cambridge.*

From the Archbishop of Canterbury.

R. Henderson, *B.A. St. John's college, Cambridge*; J. D. Glennie, *B.A. Trinity college, Cambridge*; J. Hunt, *B.A. St. Alban's hall, Oxford.*

At a general ordination, held on the same day, in the cathedral church of Norwich, the following persons were admitted into holy orders:—

Deacons.—K. C. Bayley and J. R. Barber, *B.A. Trinity college, Dublin*; J. A. Barrow, R. Buckeridge, F. W. Cubitt, *B.A.* and H. Stebbing, *B.A. St. John's college, Cambridge*; J. Codper, and the hon. R. Eden, *M.A. Magdalen college, Cambridge*; G. L. W. Fanguier, *B.A Pembroke hall, Cambridge*; T. Foulkes, *B.A. Jesus college, Oxford*; T. C. Fowler, *B.A. Jesus college, Cambridge*; W. Godfrey, *B.A. St. John's college, Cambridge*; A. Jenour, and W. Mayd, *B.A. Exeter college, Oxford*; E. J. Moor, *B.A.* and C. Postle, *B.A. Trinity college, Cambridge*; G. Norman, *B.A. St. Peter's college, Cambridge*; P. Nursey, *B.A. Sidney college, Cambridge*; J. Raven, *B.A. Emanuel college, Cambridge*; A. W. Schomberg, *Magdalen hall, Oxford*; S. Sendall, *Caius college, Cambridge*; G. Steward, J. Stewart, and N. J. Stubbin, *B.A. St. John's college, Oxford*; J. Waters, and T. W. Whittaker, *B.A. Emmanuel college, Cambridge*; E. Wilson, *B.A. Merton college, Oxford*; and W. T. Worship, *B.A. Jesus college, Cambridge.*

Priests.—S. H. Alderson, *M.A. Caius college, Cambridge*; W. Birch, *B.A.* and R. Harvey, *M.A. Catharine hall, Cambridge*; W. Burroughes, *B.A. Clare hall, Cambridge*; C. Clarke, G. Pearse, and J. W. Wenn, *B.A. Caius college, Cambridge*; E. B. Elliot, and G. Peacock, *M.A. Trinity college, Cambridge*; R. Errington, *Christ college, Cambridge*; A. Goode, jun. T. Griffith, *B.A.* and E. Sidney, *B.A. St. John's college, Cambridge*; R. E. Hankinson, and T. B. Wilkinson, *B.A. Corpus Christi college, Cambridge*; R. Howlett, *Pembroke hall, Oxford*; T. Hubbard, *B.A. Corpus Christi college, Cambridge*; H. Jollye, *B.A. Jesus college, Cambridge*; C. Neale, *M.A. St. John's college, Cambridge*; T. Sewell, *B.A. Sidney Sussex college, Cambridge*; the hon. W. Thelusson, and R. Ward, *M.A. Trinity college, Cambridge*; J. J. W. Turner, and G. H. Vachell, *B.A. St. Peter's college, Cambridge.*

MISCELLANEOUS INTELLIGENCE.

BUCKINGHAMSHIRE.

Married.—The rev. W. Drake, son of the rev. W. Drake, of *Stoke Goldington*, to Miss E. Beet.

Died.—At *Eton*, the rev. E. Halhed, *M.A. fellow of New college, Oxford.*

DEVONSHIRE.

Died.—At *Sidmouth*, aged 58, the rev. J. Le Marchant, *M.A.*

DORSETSHIRE.

Died.—At *Lowerstock*, near *Salisbury*, aged 91, the rev. J. Haines of *Beaminster.*

ESSEX.

Married.—At *Braintree*, the rev. W. Sheepshanks, *M.A. lecturer of Jesus college, Cambridge*, to Henrietta Goode, eldest daughter of the rev. B. Seale.

Married.—The rev. James Nurse, of *Barbadoes*, to Miss Mary C. Footman, of *Woodford, Essex.*

GLOUCESTERSHIRE.

Died.—At his rectory, *Quenington*, the rev. T. W. Astley.

HERTFORDSHIRE.

Married.—At *Wisbeach*, the rev. H. Wiles, *M.A. fellow of Trinity college, Cambridge*, and *vicar of Hitchin*, to Sarah, eldest daughter of Mr. T. Grounds, of the former place.

Died.—At *Hemel Hempstead*, aged 27, the rev. S. Groves, *M.A. fellow of Exeter college, Oxford.*

LEICESTERSHIRE.

Died.—The rev. F. B. Welles, *M.A. rector of Calthorpe, Leicestershire.*

LINCOLNSHIRE.

Married.—The rev. E. Ince, *vicar of Wigtoft*, to Mary Sophia, eldest daughter

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of the late captain Bourchier, *R.N. lieutenant governor of Greenwich hospital.*

MIDDLESEX.

Married.—At *Mary-le-bone new church*, the rev. R. B. Greenlaw, of *Isleworth*, to Harriet, eldest daughter of sir Robert Baker, of *Berners street.*

Died.—In *London*, the rev. R. Baynes, eldest son of the late captain Baynes, *R.N.*

NORFOLK.

Married.—At *Great Witchingham*, the rev. B. Wood, *M.A.* to Miss E. M. Osorio.

Married.—The rev. G. Taylor, to Miss Elizabeth Burt, of *Norwich.*

Died.—At *Bury*, aged 64, the rev. H. Harrison, many years *rector of Shimplinge.*

NORTHAMPTONSHIRE.

Died.—In his 58th year, the rev. I. Wykes, *M.A.* upwards of thirty years *rector of Haselbeech.*

NORTHUMBERLAND.

Married.—At *Warkworth*, the rev. T. C. Winscom, *vicar* of that parish, to Eliza Maria, third daughter of I. Clutterbuck, esq. of that place.

OXFORDSHIRE.

Died.—At *Oxford*, in the 37th year of his age, the rev. A. J. Teash, *perpetual curate of Kersey and Lindsay, Suffolk.*

Died.—At *Alderbury*, in his 78th year, the rev. H. Cotton, *M.A.* twenty-eight years *vicar* of that parish, and formerly *fellow of New college, Oxford.*

Died—At *Wilcot*, the rev. R. Pickering, *B.D. rector* of that place and of *Winterborne Abbotts* with *Winterborne Steeple, Dorset.*

Died.—At *Oxford*, after an illness of three weeks, in the 79th year of his age, Samuel Gauntlett, *D.D. warden of New college, prebendary of St. Paul's, vicar of Portsea, Hants*, and *rector of Colerne, Wilts.*—The vicarage of Portsea is in the gift of Winchester college, and the rectory of Colerne is annexed to the wardenship. Dr. Gauntlett was elected warden in 1794.

STAFFORDSHIRE.

Died.—The rev. R. Pratt, *M.A. vicar of Walsall*, in his 44th year.

SUFFOLK.

Married.—The rev. Thomas Hubbard, to Miss Ann Turner, both of Ixworth.

SURRY.

Died.—At *Wandsworth*, in his 79th year, the rev. R. H. Butcher, *LL.B.* forty-four years *vicar* of that parish, and chairman of the bench of magistrates for the west half hundred of *Brixton.*

WARWICKSHIRE.

Married.—At *Nuneaton*, the very rev. J. H. Monk, *D.D. dean of Peterborough*, and *regius professor of Greek in the university of Cambridge*, to Jane, daughter of the rev. H. Hughes, of *Nuneaton.*

WILTSHIRE.

Died.—The rev. Mr. Price, of *Colerne.*

WORCESTERSHIRE.

Married.—The rev. W. Parker, of *Hampton Lovett*, to Miss J. Paget.

YORKSHIRE.

Married.—At *Pannel*, near *Harrowgate*, F. Haggitt, *D.D. prebendary of Durham*, and *rector of Nuneham Courtnay, Oxfordshire*, to Miss Lucy Parry, daughter of the late W. Parry, esq. of *King street, Hereford.*

Died.—The rev. W. Robinson, *B.A. minister of St. Mark's, Longwood*, in the parish of *Huddersfield*, and *master of Longwood free school.*

WALES.

Died.—The rev. W. Bowen, of *Swansea*, youngest son of the late L. Bowen, esq. of *Gwerllwynwith, Glamorganshire.*

Died.—The rev. Daniel Jones, of *Llanio, Cardiganshire*, and *rector of Ruckinge, Kent.*

"CARDIGANSHIRE.

"FOUNDATION OF ST. DAVID'S COLLEGE, LAMPETER.—In the last Cambrian we briefly noticed the solemn ceremony of laying the foundation of this College, by the Bishop of St. David's, on the 12th inst. The service of the day commenced with singing the Morning Hymn, and Prayers were read by the Rev. John Hughes, Curate.—The sermon was preached by the Rev. John Williams, Vicar, from Malachi ii. 7. *The Priests' lips should keep knowledge.* The object of the College, he observed, was the procuring a suitable education for young persons intended for the holy profession; to supply them with that knowledge which was necessary to qualify them for the very important office they were to undertake.

"Schools were founded at Antioch, Rome, and various other places for the education of Ministers of the Gospel; and at an early period, seminaries were founded for the same important purpose, in this country, at Bangor, at Caerleon or Usk, and at Llanilltyd; the Saxons likewise founded the Universities of Oxford and Cambridge, and in latter times Colleges were established at St. David's, Llauddewi-brevi, and Brecon. Although the most active and able promoters of the reformation were learned men, and greatly favoured learning; yet there was reason to regret that no means were provided at the time, for the education of young persons for Holy Orders in the Principality. To supply the omission which then took place, was the object of the Seminary which was about to be established, and in the conclusion of a most excellent sermon he implored the Divine blessing on the undertaking, and warmly

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hoped it would answer the important purpose for which it was designed.

" The sermon having been concluded, and the Bishop having pronounced the blessing, the whole company went in procession to the site of the College; first, the Royal Cardigan Military Band, next the Scholars of the Grammar School, two and two, then the Clergy in their canonicals, afterwards the Magistrates, the whole closing with the Bishop in his robes in his carriage, and the Band playing a slow Welch Air. Abraham Gray Harford Battersby, Esq. in the name of himself and of his brothers John Scandret Harford, Esq. and Alfred Harford, Esq. Lords of the Manor of Lampeter, who had given the land for the site of the College, in an eloquent speech, of considerable length, expressed the very great satisfacton which he enjoyed in being present on the peculiarly interesting occasion, and the happiness which he and his brothers reaped in contributing thereto.

" The Deed of Conveyance of the site read by the Registrar of the Diocese, Charles Morgan, Esq. in which two acres, three roods, and twenty-nine perches of land were assigned by the said Lords of the Manor of Lampeter to the Lord Bishop of St. David's, Herbert Evans, Esq. and John Jones, Esq. in trust for the purpose of the proposed College being erected thereon. His Lordship then proceeded to state the great happiness he felt on the occasion, and to deliver expressions of gratitude which was due to Mr. Battersby and the rest of the Lords of the Manor of Lampeter, for the liberal and truly munificent manner in which they had come forward and supported the institution; but the very extraordinary circumstances in in which his Lordship was placed, witnessing the effect of eighteen years exertion and perseverance, and contemplating the magnitude of the work which was about to be commenced, and the vast importance it would be to posterity, so affected his feelings that he soon became inaudible, and he was shortly after unable to proceed. The 100th Psalm was next sung, in which most of the persons present joined, and the effect was truly sublime. The more immediate ceremony of laying the foundation stone then commenced, when the Bishop with a silver trowel spread some mortar in the place where it was to remain, which being done, the stone which had been previously suspended by a chain affixed to a pulley over it, was let down, and his Lordship then struck it with a hammer to fix it securely. Some gold, silver, and copper current coins of the realm, were next placed in a circular cavity prepared in the upper part of the stone, and a brass plate was fixed thereon, on which was an inscription containing the date of the day and year, and expressing that it was the birth-day of his Majesty, King George the Fourth. Prayers extracted from those of the Church Union Society were afterwards read by the Rev. C. Phillips, the Bishop's Chaplain; and the Anthem God save the King concluded the ceremony.

" In the afternoon, a highly respectable company assembled in the Town Hall, and partook of an excellent dinner. After which the Bishop gave the King for the first toast, which was drank with great loyalty and enthusiasm. John Lewis, Esq. of Llanayron, who presided at the second table, after having descanted on the virtues of our Sovereign, said that the toast which was most appropriate to follow it was the Lord Bishop of St. David's, to whose extraordinary exertions they were all indebted for the gratification they had that day received, and from which the country would receive the most extensive benefits. His Lordship, on hearing himself so eloquently adverted to, was so affected on the occasion, that his sensibility would not permit him to return thanks for the distinguished manner in which he had been noticed, and requested Mr. Battersby, who sat near, to thank the company for him; and on his Lordship's retiring, he said it was the happiest day he had ever experienced in public life.

" The great superiority of the new site over that of Llanddewi Brevi has given a new impulse to the undertaking, and has brought an accession of most liberal benefactions. The following is a list of the most recent: His Majsty 1000*l.* the University of Oxford 200*l.* the Provost and Fellows of Oriel College, Oxford 100*l.* the University of Cambridge 200*l.* the Lords of the Manor of Lampeter (beside the site for the College) 1000*l.* John Jones, Esq. Derry Ormond, 500*l.* Major Evans Highmead, 150*l.* the Lord Bishop of St. David's, 100*l.* Rev. J. Williams, V. Lampeter, 100*l.* Rev. F. Gough, Ystradgunlais, (beside the promise of a Benefice in his Patronage) 50*l.* R. Hart Davies, Esq. 50*l.* Thomas Jones, Esq. Noyadd, 100*l.* These benefactions, together with those of 10*l.* and upwards, of which a list was also given, amounted in the whole to 8305*l.* 2*s.*

We think proper to mention that the site of the College is in the outskirts of the town of Lampeter, adjoining to the public road which leads towards Aberyst-

with, and was originally the Court Yard of the Castle. Agreeably to the plan of the architect, Mr. Cockerell, the College is to consist of a Quadrangle, or a Building of four sides, of an oblong form, having an open square in the inside of 130 feet in length, and 105 in breadth. The extent of the square on the outside is to be 222 long, and 161 broad. It is to consist of one floor only, besides the ground floor, and to contain a chapel, a hall, apartments for the Master and Professors, and rooms for about seventy Students, besides necessary offices, as kitchen, &c.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Charge delivered to the Clergy of the Diocese of Gloucester, at the Third Visitation of that Diocese, in the year 1822. By Henry Ryder, D D. Bishop of Gloucester. 4to. 2s.

The Claims of the Society for Promoting Christian Knowledge set forth and enforced. A Sermon, preached in the Parish Church of Frome, before the Members of the "Bath and Wells Diocesan Association," of that Society, at their Annual General Meeting holden in Frome, July 11, 1822. By the Rev. Joseph Algar, M.A. Minister of Christ's Church, Frome. 8vo. 1s.

Co-operation in Promoting the Charitable Institution of the Church of England, recommended, in a Sermon, preached in the Parish Church of St. Martin's, Leicester, on Friday, August 16, 1822, being the Second Anniversary of the Association for the Archdeaconry of Leicester, for promoting the Designs of two of the Church's leading Societies. By the Rev. Francis Merewether, M.A. Rector of Cole Orton, and Vicar of Whitwick, Leicestershire. 8vo. 2s.

Two Charges, delivered to the Clergy of the Archdeaconry of Richmond, in the Diocese of Chester, in June and July, 1822. By John Headlam, M.A. Rector of Wycliffe, and Deputy Commissary of that Archdeaconry. 8vo. 1s.

Internal Union the best Safeguard of the Church. A Sermon, preached in the Parish Church of Storrington, July 11, 1822, at the Visitation of the Venerable Charles Webber, A.M. Archdeacon of Chichester. By the Rev. Hugh James Rose, A.M. of Trinity College, Cambridge; and Vicar of Horsham. 8vo.

A Charge, delivered to the Clergy of the Archdeaconry of Derby, at the Visitation at Derby and Chesterfield, June 6 and 7, 1822, and published at their Request. By Samuel Butler. D.D. F.R.S. and S.A. &c. Archdeacon of Derby, 8vo. 1s. 6d. 4to. 3s. 6d.

LITERARY INTELLIGENCE.

The seventh part of the Encyclopædia Metropolitana will appear in October. It will contain amongst a Variety of other Articles, the following:—Pure Sciences; Continuation of the Treatise upon Grammar.—Mixed and applied Sciences; Plane Astronomy (concluded), Nautical Astronomy.—Historical and Biographical Division; the lives of Socrates, Alexander the Great, Demosthenes, Dionysius the Elder, Timoleon, Annibal, Archimedes.—Miscellaneous Division; Continuation of the English Lexicon, Asia, Assay, Astrology, Athens, Attraction, Auction, Australasia, Austria, Balance, Bank, Barometer.

A Work on the Subject of our Possessions in India, entitled "An Inquiry into the Expediency of Applying the Principles of Colonial Policy to the Government of India, and of effecting an essential Change in its Landed Tenures, and in the Character of its Inhabitants," will shortly be published in an Octavo Volume.

POLITICAL RETROSPECT.

The approaching Congress at Verona, to which the Duke of Wellington has been dispatched as representative of the King of Great Britain, leads naturally to those speculations upon foreign policy in which Englishmen are so fond of indulging; and in which they find such ample opportunities for exhibiting their ignorance and presumption.

The present season is peculiarly suited to a repetition of these harmless fooleries. The *quid nunc* is actually in despair from want of

employment and conversation — Hunt and Carlile are still in prison —Mr. Hume is on a visit to his constituents in Scotland—the Irish famine is at an end—the Chronicle and the Times have nothing better to do than deny the loyal reception of the King by his Scottish lieges, and speak evil of the clergy of his Majesty's southern dominions; and the nation shows symptoms of an approaching lethargy, produced by the mere excess of tranquillity and good humour. *John Bull's* gullibility is at its highest pitch. He is delighted with the Irish committee for relieving him of a few hundreds of thousands; he pays sixpence a pound for his mutton, and eightpence a loaf for his bread, when the farmer could supply him at half the price—he is resolved that every person in the kingdom shall make a profit of cent. per cent. upon his capital; and is very much inclined to go to war with all Europe in hopes of destroying the Grand Seignior, and establishing the freedom of the Spanish press.

Never was there a finer instance of the bewildering effects of party spirit than the sudden change of sentiment respecting foreign policy, which the popular and opposition parties have undergone. From the commencement to the conclusion of the French war they had one unvaried chaunt, which they sang out with the dulness of a cuckoo.—While the democrats of France proclaimed war against all kings, priests, and nobles, encouraged sedition in every city, received and honoured the ambassadors of treason, and threatened us with an invasion and an overthrow, nothing was to be heard from a certain class of politicians but outcries against interference with the government of other nations — nothing but stale unprofitable repetitions of a principle which was true in the abstract, but which admitted of exceptions in particular cases. One of those particular cases occurred, and so long as it lasted we were deafened with the general rule. On a sudden the circumstances changed, and our consistent politicians changed with them. Only, as the change was such as to authorize a return to the abstract principle, they immediately raised their voices in defence of the special exception. The moment this nation was out of danger, it ceased to have any right of interference with the government of other countries; and from that very moment, the right which had been denied during its existence and exercise was proclaimed to be indefeasible, and was recommended for immediate use. With France, (monarchical France) with Spain, with Naples, with Austria, and now, in the most recent instance, with Turkey and Greece, the British ministry are denounced for refusing to interfere: and sentence is passed against them by the identical individuals who told us we must sit still and see the French upset our constitution rather than endeavour to procure the restoration of their King. There is a degree of ludicrous folly in this sudden change of sentiment which cannot be attributed to errors of the understanding. It evidently proceeds from party spirit—from a feeling of dislike to men rather than measures—from a determination to censure every thing right or wrong.

We trust that the majority of the British public will not suffer themselves to be deluded by such arguments as these. Whether the case under consideration be Spain or Turkey, the British minister has but one line of conduct to pursue. He is bound to refuse all interference on the part of his own government, and to protest against it on the part of other powers. Spain is suffering under complicated miseries: the king and the revolutionists alike aspire to the supreme controul, and appear to be withheld from it only by their weakness and folly. The *soi-disant* constitution is an unlicked lump of absurdity—acknowledging a monarch but taking away the mo-

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narchy, establishing a religion upon the ruin and degradation of the priesthood, and securing the balance of national liberty by the entire omission of the aristocracy. The whole is worthy of those who were so far gone in political dotage as to send to our sapient Jeremy Bentham for a code of laws of the newest fashion, and then to quarrel with the old gentleman for not cutting out the work according to a favourite pattern of their own. To suffer the peace of the Continent to be endangered by mediating between these persons and their legitimate but infatuated king, would be equally useless and wicked. Spaniards of all classes, parties, and sentiments, must be left to learn wisdom in the school of adversity, and the period of the lesson will be prolonged by an injudicious attempt at curtailing it.

Between Turkey and Greece the question is represented as less self-evident, and persons whose opinions are entitled to considerable weight, have said that the cruelty on one side, and the sufferings on the other, are sufficient to justify the interposition of a third party. And that Russia should be permitted if not recommended to increase her enormous power, and obtain a direct communication with the Mediterranean Sea, by taking the States of Greece under her immediate protection. In this reasoning, specious as it is, we are unable to acquiesce. In pretending to determine the degree of misgovernment which can justify the interposition of a foreign power, the advocates of Grecian liberation undertake what it is impossible to perform; and what might be turned, if it could be performed, into a dangerous precedent. What person in this country can ascertain the relative merits of the Turkish and Grecian troops? Who can say that the butcheries have been all on one side? What proof has yet been given that the atrocities committed by the Turks were not produced by equal atrocities on the side of Greece? If once we recognise the principle of foreign interference for the redress of domestic wrongs, where is that interference to stop? Every band of discontented subjects will believe that insurrection is a duty; and every ambitious or idle monarch will feel himself called upon to take their part. Let the Greeks make the best of their own interesting cause—let them avail themselves of any private assistance which they may be able to procure, but let not the peace of the world be broken, or even be endangered, from a romantic wish to assist those who may liberate themselves if they are worthy or capable of liberation.

On the whole, nothing can be more honourable than the station to be occupied by this country at the approaching Congress. Speaking individually and selfishly, she has nothing to win or lose, and little to hope or fear. Her concern is for the general welfare of the human race, and she will promote it by the preservation and consolidation of peace: she has no exclusive or preponderating attachments to particular courts, or particular courses, but is ready, in every debate, to cast the whole of her weight into the scale of reason, equity, and honour—she possesses a great moral influence in the world, and it behoves her to exert it, in the support, not of Utopian perfection or imaginary rights, but of practicable improvement, of permanent tranquillity.

NOTICE TO CORRESPONDENTS.

An English Churchman; A Notice of an Edition of the New Testament in the Malabaric Character, printed in the beginning of the last century; *N. R. A.* and *R. L.* have been received.

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THE

CHRISTIAN REMEMBRANCER.

No. 47.] *NOVEMBER*, 1822. [VOL. IV.

RELIGION AND MORALS.

SERMON FOR THE FIFTH OF NOVEMBER.

Acts xxiii. 12.

"And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat or drink till they had killed Paul."

IN this desperate league against the life of the Apostle, the words which our Redeemer had spoken during the season of his ministry, were distinctly brought to pass: "the hour cometh," said the merciful Redeemer, "when whosoever killeth you, will think that he doeth God service."

It is clear that the conspiracy recorded in the text was set on foot and founded on the grossest mispersuasion of what might be acceptable before God. The design itself was communicated to the Chief Priests and Elders. The same sort of encouragement was thus a second time held forth as the price of blood, by which Judas had before been countenanced in his base design.

In the case of Judas, there was indeed another motive at the bottom. It was not religious zeal which operated in his mind, but sordid avarice. He cast away his soul and forfeited his own high privilege in the Christian household, for the poor bribe of a little silver. The engagement into which Judas entered was also different in this respect, that it was transacted only with the Rulers of the Jewish state, whose malice led them to favour that atrocious undertaking. But St. Paul's assailants did not scruple to make their covenant and to strike their league with God. They take God to witness to their secret, and bind it with a solemn oath upon their consciences. They called down death upon themselves, if any of the band should draw back before the bitter purpose should be accomplished. Many such patterns and examples of a voluntary league in bad designs have derived their origin from the phrenzy and delusions of a zeal thus raging and mistaken. The world has been filled with bloodshed, and the fair face of Christendom has been sullied by such stains of scandal and disgrace. The Church itself has been haunted with such furies not less hard to be cast out than the wicked spirits which possessed men heretofore; worse, indeed, if possible, in some respects, for those wicked spirits yielded to the voice of the Redeemer: but the word of the same Lord has borne an ineffectual witness against the fire and steel of persecution. His own name has been called to sanction what his own word forbids.

It behoves us, then, to consider well in what way such mischievous excesses may be best prevented, and how to make the fittest use of recollections and memorials which will bid fair to partake of the same bad spirit of hostility, if they pass a single foot beyond the bounds of thankfulness for past deliverance, of necessary caution, and of sincere

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regret for any sparks which may remain of persecuting rage. It behoves us to consider then by what test such purposes or such engagements may be tried; and by what means all approaches to them may be shunned or counteracted. We shall thus be able to form a proper judgment of the case to which the text alludes, and of that event to which it bears so much resemblance, which we are this day required to keep in memory, that the crime may be detested, as it well deserves, and that the rescue, the benefits of which descend to us, may be thankfully acknowledged.

We shall not have far to seek for that universal test or standard without which it would be impossible to try the spirits of men, or to prove with certainty the quality and nature of their actions or their pleas.

We have to bless God for establishing the ties of moral and religious duty upon uniform and solid principles. Thus the rules of truth and righteousness are subject to no change or variation: they answer to the known perfections of the Sovereign Lord, and are confirmed to us by such demonstrations as he hath been pleased to furnish of his will.

Thus the boundaries of good and evil are not fluctuating and uncertain things, which custom or opinion may be suffered to confound: they are not the fickle or imaginary lines of limitation or prescription which may vary with men's humours, or change with their fanciful conceits: they are not things which human policy or arbitrary notions may new model or controul. We may be convinced of this by one consideration which presents itself most readily, and arises from the case before us: for if the force of mispersuasion were enough to sanctify unrighteous deeds and to change their nature, then might this band of wicked men, who sought the life of the Apostle, stand up in the great day of account, and vindicate their whole attempt even at the judgment seat of Christ, against whose chosen witness and disciple they formed their barbarous league and planned this deliberate attempt.

The first conclusion then to be collected from a settled standard, founded on the laws of truth and righteousness, will be this—that the Sovereign Ruler is not bound to change the measure of his judgment as men vary their opinions; or to relax his laws, because man perverts his reason and pursues deceitful and pernicious courses when prejudice obscures his understanding, and when headlong passions may prevail to warp his way. This one sound conclusion will be sufficient to direct our whole inquiry on the subject now before us, and to fix our judgment on the several instances which we have to consider at this time: for it will convince us of two things—first, that men may err, and be guilty before God, when they break his law, though they do it in the confidence of mispersuasion. Whatever be the shades of difference in such cases, by which they stand distinguished from wanton or malicious trespasses, yet the transgression may be always traced to some faulty dispositions, and are accompanied with some misconduct—and then, that it is a false and most pernicious maxim directly contrary to the fixed standard of things, good or evil, that evil may be done that good may follow.

Let us take the first of these rules into our consideration. The cavils which are often raised against the pattern of unalterable rectitude, are intricate and subtle: they have led some men to conclude that there is no other standard of what is right than sincerity alone; and where that is found, or where it is presumed, the sentence of acquittal is supposed to follow at the great tribunal.

They who urge this plea, are apt to overlook the requisite conditions which belong to it, and which alone can operate to give it any weight at all. They forget how many false

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steps may be made; how many duties may be violated; how indolent and careless men may be, where they should be vigilant and cautious; how deaf to others, and how hasty in their own inquiries or conclusions, before they come to act on mispersuasions. But their guilt, without all doubt, must be proportioned to all these previous acts of carelessness or folly; of arrogance or pride; of haste and inconsideration. The case of St. Paul himself, in a former period of his life, supplies a memorable proof of this, his penitent confessions testify that the stains of guilt, whatever be its measure or degree, may cleave to the delusions which subvert men's judgment and inspire them with false confidence, and lead them to mistake atrocious misdeeds for very laudable attempts.

St. Paul had persecuted and assaulted others in the same way in which he was now beset in this confederacy: but when he perceived his error, he confessed the guilt by which it was accompanied: he deplored it with the liveliest sorrow, and testified on this account the deepest tokens of contrition.

Impossible it is to think that men can commit gross crimes, and yet claim the praise of good deeds, and applaud themselves, except they have first departed from the fixed rules of righteousness, and the most acknowledged dictates of the will of God. Some false principle must be introduced to transport them beyond the settled boundaries and measures of their ordinary obligations, and the rules of righteous dealings: and the question will be how that misconception was first fostered or admitted.

Let us consider for a moment what those delusive and perverse conceptions often prove to be. By tracing some of these pernicious trains of error we may easily discover what the motives were which operated in the several examples now before us.

In St. Paul's case we know well what those false principles of conduct were. They sprang from Jewish prejudices; from that overweening zeal for which our Lord so often taxed the Pharisees; declaring that they compassed sea and land to make one proselyte, who became no better for the change, but by treading in the steps and imbibing the bad spirit of their guides, became as full of pride and malice as themselves; nay, worse; since the zeal of proselytes is commonly most ardent and excessive. When our Lord's disciples asked for fire from heaven to descend on the Samaritans, they received that significant and keen rebuke, "Ye know not what spirit ye are of:" they lost sight of the nature of religious homage in general, and of the special tender of the Gospel in particular, with its grants of mercy and salvation, and its strong inducements, grounded on those proffered blessings, to mutual kindness and good-will. They lost sight for a moment, till recalled by their Lord's admonition, of the great end of his coming; of his doctrines, precepts, and above all of his example and the whole tenor of his life and conduct.

We have touched one false principle, that of blind and headlong zeal, which is always coupled with the wish to raise a party and to win adherents among men. Another source of misconception and unreasonable zeal arises from reversing the just rules of comparison, and preferring things of less value to things of chief importance. Of this false mode of estimating things, the Pharisee was again the known example. He preferred the temple and its ceremonies, with his own ridiculous inventions and observances of washings and traditionary niceties, self-imposed, and fit only to engender pride and singularity, he preferred such things to peace and holiness, to clemency and justice, nay, to the message of salvation when it sounded in his ears,

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and was brought home even to his own door.

The delusion of those zealots who now assailed St. Paul was of this kind: and so, to say the truth, were the delusions which too soon crept into the Christian Church. Bitter strifes and persecutions were soon excited for things of far less moment than that peace and that good-will which were so often sacrificed to idle contests.

The first contention of this sort which was raised within the bosom of the Christian Church after some heresies had been suppressed by the word of the apostle and the testimony of the Sacred Scriptures, the first internal feud which took place so early in the Christian era, related to the time of celebrating the solemnities of the paschal feast. The whole Church was embroiled in this dispute for a season. Our own history presents a memorable instance of this kind. Thus when a solemn mission at a later period came from the Roman see into this realm of Britain, where the faith of Christ had been long since planted, instead of that affectionate concern to impart the best aids and advices, a claim was instantly set up by the Romish missionaries to dictate on a point of discipline and usage. They insisted that the British Churches should forego their custom in that same point of celebrating Easter. On their refusal to submit to foreign customs, urged thus with an assumed authority which was deemed to be subversive of their Christian liberty and independence, a bitter persecution followed, and much blood was spilt.

Conformable to this pattern has been the conduct of the Romish see, and those by whom its claims have been set forward and supported in succeeding ages. The same spirit was excited until they contrived to force a temporal dominion and a feigned authority by perpetual incroachments, upon states and empires, which owed them no subjection, and no deference but that of mutual love.

The statutes of our own realm in early times, and through whole periods of our history, prove to demonstration the resistance which was made against such claims in this land, and shew us plainly that the rights and privileges of our native Church were not tamely yielded. In fact, they gave way by slow degrees, as large portions of the western world resigned their liberty, and sunk under the portentous yoke.

With what joy then may we call to mind that the knowledge of the Gospel was welcomed at an early period in this land, long before the Roman mission could set foot in it —and that the call to reformation was as gladly and as readily received.

It is an ungrateful thing to turn the thoughts to themes of controversy and dispute. They are the thorny paths in which the fruits of bitterness have prevailed in much abundance. It would seem to be a trespass on the rule which was first put forward in this discourse, were I in this place of assembly to prefer disputed topics to those which relate to our common duty and our common hope. In all ordinary cases it would be sufficient for us to rejoice in our own freedom, vindicated and recovered, as it has been, by many an hard fought contest, and confirmed to us by the blood of martyrs in this land. The yoke is broken, and the fetters cast aside. We have to bless God for it, and to guard the privilege from new assaults.

I will add but a few words then on the controverted topics. Let any who would try the merits of the question without entering on a wide and boundless field of disputation, look only for a moment to the last synodical and public acts of that Church, by which the sentence and decrees of a Council called and managed by themselves, were bound upon the necks and consciences of

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all who adhere to their communion.

In that council held at Trent, twelve articles were added to the common and acknowledged Creeds or Symbols of the Christian Church: and a bold anathema was pronounced against all such as should dispute them.

Do but try if any one of those particulars can be compared in value with the necessary points of faith to which they were thus added. Consider too, if any one of them have the shadow of divine authority, or the slightest colour of support from Scripture.

These following, then, were the points determined:

1. They hold, that tradition is a necessary rule of faith. We judge the Word of God to be the single standard of belief, whatever uses may be made of traditionary evidence; and that two rules cannot possibly subsist with equal claims.

2. They hold the Fathers of the Church to be the received interpreters of Scripture, upon whose word also we must therefore build our faith. We respect their writings and their judgment, and use them gladly, and defer much to them; but we do not allow them an authority which they never claimed, and were never qualified to exercise. They made no claim to inspiration, and therefore could expect no deference but in conformity to the same standard which both they and we acknowledge. They who make superior claims at any time, must prove them as our Lord's apostles did, if they hope to be believed.

3. They hold that the number of the Christian Sacraments extends to seven. If they mean ordinances instituted by our Lord himself, and generally necessary to salvation, which are the essential characters of Baptism and the Supper of our Lord, they must shew that the five sacraments which they have added, do possess such marks. But this is impossible, unless it can be generally necessary to salvation to enter into holy orders; or that all men should contract a relation in life which these innovators chuse to forbid to men in holy orders, against the known examples of our Lord's apostles. If they extend the definition to things of a sacred character with significant or expressive ceremonies attached to them, they might enlarge the number of the Sacraments much further.

4. They hold that men are justified in some sort by pleas of merit. We restrain the only meritorious cause of our salvation and acceptance before God to the death and merits of one only righteous Saviour, who purchased both forgiveness and eternal glories by the satisfaction which he wrought, and by his entire submission to fulfil all righteousness, the benefits of which redound to such as will receive his word, repent, believe, and take him for their Lord and leader, according to the known terms of the covenant of grace.

5. They hold, that the consecrated elements in the Eucharist not only represent, convey, and seal to us the real influences and effects of Christ's body broken, and blood shed for us, but that they are changed into the very substance of that body and that blood, which is to destroy at once the nature of a Sacrament in which there is the sign which signifies, and the thing which is so signified: but in their notion (which contradicts the testimony of the senses, and the figurative import of our Lord's words and their spiritual meaning) there is the substance only or thing signified, but no sign. Our Lord, in a similar instance, where his words were as grossly misconceived, explained them to his followers, "it is the Spirit which profiteth; the flesh profiteth nothing:" and it is a known rule of the Fathers applied to this very case, that where a literal construction of the words of Scripture imply a meaning either horrid, or impossible in na-

ture, the figurative sense is certainly intended.

They hold also, that in this ordinance of Christ, there is not only the commemoration of his death, and the conveyance, and the pledges of its saving benefits, but the real sacrifice itself, renewed from time to time; against the known and decisive suffrage of the Scripture, that Christ's sufficient sacrifice and oblation of himself was offered once for all.

6. They hold that the cup in the Sacrament may be withheld; although Christ said "drink ye all of it:" and that this Sacrament which Christ ordained in both kinds, is entirely given and sufficiently administered in one. A bolder or more desperate infraction of our Lord's own ordinance and express direction, cannot be conceived; and yet this daring mutilation of the Sacrament has been obtruded with unrelenting perseverance on the Christian world.

7. They hold that there is a state of purgatory for those departed out of this life, and therefore a second course of discipline after this term of trial, in order to a better hope: although our Lord reminds us that we must work "whilst it is day," that is, whilst the loan of life endures, "for the night cometh" (the night of death) "when no man can work," and when that which is finished here must remain for future and inevitable judgment.

8. They hold that the Saints are to be worshipped and invoked in order that they may pray to God for us; although no one can possibly explain to us in what way they can be present every where to hear the supplications of their votaries; and although the Scriptures teach us so distinctly that there is but one mediator between God and man, and that his intercession is alone effectual and sufficient—the conceit that God reveals to the Saints, in some way, the prayers of their votaries, in order to receive their prayers for them, shews sufficiently what hard shifts men will make to defend what they impose on others.

They hold also that images may be used in religious worship; and honoured too with some sort of religious veneration: against the plain word of the commandment; against the known practice of the Church for ages, when the Christians would without all doubt, had they used such things, been subject to the retort of the Heathen, who made the same pleas which are now employed for the same practice. We have their dialogues, their answers to the early confessors, but not a word of any such cavil or reply. The nice distinctions invented to defend the use of images are so perilous that barely to repeat them, is sufficiently to show the danger. Thus it is pretended, that the worship is but paid before them, not to them, and is offered by their means to the real object. How manifest is the peril of trusting to distinctions of this sort! How sad the case of those who lose sight of such refinements for a moment, in their practice; and how great is the scandal to the unconverted heathen who are confirmed thus in their superstitions! But it is said too, that the commandment does not forbid the making or worshipping of images, but of idols; that is images of false gods, the creatures of imagination, or the representatives of what none should worship were they present. But (not to mention that there is not a word about idols in the commandment, but of images) what shall we make of the solemn charge of Moses, or what can we think was in his mind when he admonished Israel, that when God spake to them, they saw no manner of similitude, and must therefore make none, to bow down to it, or before it; to worship it; and surely we may add, to use it for this end as an intermediate object.

Although God permitted images in the ark and in the temple, certain it is they were not to be worshipped.

The chief of them were placed in a part of the temple not frequented for that purpose, and which was only entered once a year by the high priest alone, who never worshipped them, or produced them for that purpose. That the cherubim were not to be worshipped we may be quite sure, if we will but regard the answer given by the angel, when present, to St. John: "see thou do it not; for I am thy fellow servant."

9. They hold that the power of granting pardons and indulgences was left to the dispensation of the Church, to be purchased and bestowed at pleasure, a practice too gross to need a comment. The best comment was the Reformation, which was particularly stimulated and promoted by this mercenary traffic.

10. They hold that the Roman Church is the mother and mistress of all others: although the Churches of Antioch and Jerusalem took place of her, beyond all question, both in order and precedence; and although the Eastern Church was raised to equal honours by acts of council, when the empire was transferred there.

11. They hold that the Roman Pontiff is supreme as vicar and vicegerent of Christ Jesus: and all this because he sits in the chair where St. Peter sat, though not always nor exclusively. But that Apostle never exercised this supremacy, as is plain from what passed at Jerusalem in the case of the Gentiles; and from the temporary difference with St. Paul: nor has he ever been succeeded by men inspired of God as he was.

12. And lastly they hold that a general submission must be rendered to the canons and councils of the Church; authorities which we respect, but not as unerring or infallible. There was no such privilege for the Church of God in Israel, or to any Christian Churches of the Eastern or the Western world; though the truth of God shall never fail from off the earth, nor shall the gates of hell prevail against his Church. They claim implicit deference to the Council held at Trent, which had no just pretension to be accounted general, and which put the last hand to these disputed points, and bound them by a fixed and rigorous decree as points of faith and duty upon the consciences of men.

Such are the things distinctly stated and determined in those articles which have been added to the Christian Creed: and concerning such things have the fires of persecution been kindled through the world!

I have no wish to dwell longer on them. It is enough to recite them, and to leave them for their refutation to the word of Scripture, and the common reason of mankind.

That love of peace and good will, and that concern for many whose errors are the growth of early prejudice and education; in a word, that spirit of forbearance which we have before shewn to be so justly preferable to disputable and disputed matters of opinion, require us when the necessary work of caution against that violence which turns opinion into persecution, shall be satisfied, and when the debt of thankfulness for former rescue shall be rendered, to look for more profitable topics of reflection; observing only that some false principle must have roused that zeal which could plan the death of others, in so many cases, for the sake of such opinions, even if they had more truth in them, or more colour of it, than indeed they have.

And this leads us to that faulty principle which remains to be considered, that what is thought to be a good design will sanctify the worst means for attaining it. There is little time now to discuss this monstrous principle. Suffice it that St. Paul explodes it with the strongest marks of sorrow for any one approach which he made to it on his

own part, and brands it with the keenest censure that it never may be named without abhorrence.

Most gladly shall I turn now to such inferences as will serve best to guard us against all inclinations to that false zeal which gives birth to hatred and to cruelty. Alas! the evil disposition has not been confined to Rome: but wherever it subsists, it creates implacable resentments, and sets forward desperate designs.

And what then are the sure preventives, and the welcome remedies? They are these,—that we should adhere to the main rules of truth and righteousness, and think no advantage well obtained in matters civil or religious, which are purchased by the sacrifice of those sure principles which form the common basis of prosperity in Church and State; that we should weigh things according to their real worth, and give the preference to what is best. Our blessed Lord determined this, when he declared that mercy was better than sacrifice; and that a breach of charity was much worse than a breach of form. To which the apostle joins his suffrage, reminding us that "the wrath of man worketh not the righteousness of God."

But I hasten to the next main topic of consideration, for indeed there are two special subjects of religious thankfulness which demand our notice on this day.

We have to testify our gratitude not only for deliverance from the danger once so craftily contrived; but for securing to us the blessings of good government, established as it has been so happily in this land, after new attempts upon the faith and privileges, the civil and religious rights of its inhabitants. To a generous people the destruction of such privileges was a calamity of no less magnitude than the blow which was aimed at the chief persons in the State.

There are points of near resemblance which might well unite the offices appointed for their joint memorial on this day. We have to bless God for the double rescue. The good fruits have endured to this hour, and cannot be too vigilantly guarded. They rest upon the solid and perpetual principles of truth, equity, and public benefit.

Let us remember that whatever we hold dear in this life is protected by the government under which we live; that God requires obedience to it, as promoting those ends, not from fear only, but where a good conscience can be kept, for conscience sake.

Such is the sound discipline of equal laws and well poised and well regulated power, without which a great people may become as helpless as a feeble company of misguided and divided men; without which a multitude may be as an heap of sand, upon whose shifting surface no substantial fabric, civil or religious, can be built.

Let the common standard then of truth and justice, of mutual duties and of mutual good will, be the rule to which we look; illustrated in all points, as it has been, and enhanced by many special ties of faith and fellowship established in this land.

Let us so look to Him who is the source of truth and equity, of mercy and salvation, the common arbiter of men and nations, the sure protector of those who take his will for the rule of theirs, and his word for their stay.

To Him, to God the Father, Son, and Holy Ghost, be ascribed all honour and worship, all praise and thanksgiving, henceforth and for ever.

J. H. P.

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BIBLICAL ILLUSTRATIONS.

(*Continued.*)

Illustrations from Natural History.

FLYING SERPENTS.

Isaiah xxx. 6.

"The burden of the beasts of the South: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent." *Draco Volans. Lin. Flying Dragon Nat. Misc. I. pl.* 8. *Shaw, V. p.* 177.

THE very name of this genus conveys to the mass of mankind the idea of some formidable monster, and recals to the imagination the wild fiction of romance and poetry: but the animal distinguished by that title in modern natural history is a small harmless lizard, agreeing in the general form of its body with the rest of that tribe; but furnished with large, expansile, cutaneous processes, covered like the rest of the animal with small scales, and strengthened internally by several radii or ribs, extending to the extreme verge of the membrane, and giving the power of contraction and dilatation. As this is a circumstance which separates it from the rest of the lizard tribe, Linnæus was induced to institute for it a distinct genus under the title above mentioned, and which it seems more proper to retain, than to rank the animal, as some have done, under the genus Lacerta.

The dragon is an inhabitant of many parts of Asia and Africa, where, like most of the smaller lizards, it delights in wandering about trees; and from the peculiar mechanism of its lateral membranes, is enabled to spring from bough to bough, and to support itself in air for some short space, in the manner of a flying squirrel, or even of a bat. It feeds on insects, and is in every respect an animal of a harmless and inoffensive nature.

There is a place in Arabia, near the city Butos, which I visited for the purpose of obtaining information concerning the winged serpent. I saw here a prodigious quantity of serpents' bones, and ribs placed on heaps of different heights. They affirm that in the commencement of every spring, these winged serpents fly from Arabia towards Egypt, but that the Ibis here meets and destroys them.—*Herodot. Euturpe* 75. Vol. i. p. 302.

Il y a plusieurs autres serpens par Egypte dont navons point paré car les plus dangereux sont ceux qu' avons dit. Et pour ceque nous sommes trouvez a voir des corps embaumez et tous entiers, de certains serpens aillez et qui ont pieds, qu'on dit voler de la partie d'Arabie en Egypte, en avons cy devant mis le portrait.—*Observations de plusieur singularitez en Asie. P.* 297.

QUAILS.

Numb. xi. 31.

"And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp."

Actisanes bore his prosperity with great moderation; and carried himself kindly and obligingly to all his subjects. Against robbers he contrived a notable device, neither putting them that were guilty to death, nor wholly acquitting or discharging them from punishment. For he caused all that were guilty, to be brought together from all parts of the country; and after a just and strict enquiry, and certain knowledge of their guilt, he ordered all their noses to be cut off, and banished them into the utmost parts of the desart; and built a city for them, called from the cutting off of the noses of the inhabitants, Rhino-

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cururra, which is situated in the confines of Egypt and Syria, in a barren place, destitute of all manner of provision. All the country round about is full of salt and brackish ponds, and the wells within the walls afford but very little water, and that stinking and very bitter. And he sent them to this place on purpose that they might not for the future do any more hurt, nor lie lurking and unknown among other men. But being banished to such a barren place, void almost of all things necessary for the support of man's life (men naturally contriving all kind of arts to prevent starving) they wittily found out a way to supply their wants: for they cut up out of the neighbouring fields, reeds, and slit them in several pieces, and made long nets of them, and placed them several furlongs all along upon the shore, with which they *catch the quails (which came flying over sea in great flocks), and by that means sufficiently provided for themselves.* —*Diod. Siculus.* B. I. c. v. p. 31.

THE PLAGUE OF LICE.

Exod. viii. 16.

"And the Lord said unto Moses, say unto Aaron, stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt."

In Diodorus Siculus there is reference to the destructive effects produced by lice on the body. Talking of the Acridophages, he says, as the manner of their death is strange and wonderful, so it is sad and miserable. For when they grow old, winged lice breed in their flesh, not only of divers sorts but of horrid and ugly shapes. This plague begins first at the belly and breast, and in a little time eats and consumes the whole body. He that is seized with this distemper, first begins to itch a little, as if he had the scab, pleasure and trouble being united. But afterwards, when the lice begin to break out in the skin, abundance of putrid matter (accompanied with intolerable sharp pain) issues out with them. Hereupon the sick person so tears himself in pieces with his own nails, that he sighs and groans most lamentably; and while he is thus scratching himself, the lice come pouring out in such abundance, one after another, as out of a vessel full of holes, and thus they miserably close and end their days.—*Diod. Sic.* B. iii. c. 2.

Exodus, viii. 2.

"I will smite all thy borders with frogs."

The people called Autariats, were forced by frogs bred in the clouds, which poured down upon them instead of rain, to forsake their country and fly to those parts where now they are settled.—*Diod. Sic.* B. iii. c. 2.

WILD ASSES.

Job xxxix. 5, 6, 7.

"Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass.

"Whose house I have made the wilderness, and the barren land his dwellings.

"He scorneth the multitude of the city, neither regardeth he the crying of the driver."

In our journey from the Shekhawut frontier to Poogul, a distance of one hundred and eighty miles, was a perfect desart over hills and vallies of loose and heavy sand. Of wild animals in some parts we found antelopes, the desart rat in great abundance, and the Goorkhur, or wild ass. This animal is sometimes found alone, but oftener in herds. It resembles a mule rather than an ass, but is of the colour of the latter: it is remarkable for its shyness, and still more for its speed,—at a kind of shuffling trot peculiar to itself, it will leave the fleetest horse behind.—*Elphinstone's Journey from Delhi to Caubul*, p. 7.

The sun was just rising over the summits of the Eastern mountains, when my greyhound suddenly darted

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off in pursuit of an animal, which my Persians said, from the glimpse they had of it, was an antelope. I instantly put spurs to my horse and followed the chase. After an unrelaxed gallop of full three miles, we came up with the dog, who was then within a short stretch of the creature he pursued; and to my surprise, and at first vexation, I saw it to be an ass. But, on a moment's reflection, judging from its fleetness it must be a wild one, a species little known in Europe, but which the Persians prize above all other animals as an object of chase, I determined to approach as near to it as the very swift Arab I was on would carry me. But the single instant of checking my horse to consider, had given our game such a head of us, that, notwithstanding all our speed, we could not recover our ground on him. I however happened to be considerably before my companions; when, at a certain distance, the animal in its turn made a pause, and allowed me to approach within pistol shot of him. He then darted off again with the quickness of thought; capering, kicking, and sporting in his flight, as if he were not blown in the least, and the chase were his pastime. The prodigious swiftness and peculiar manner with which he fled across the plain, coincided exactly with the description that Xenophon gives of the same animal in Arabia (*vid Anabasis, b.*1). But above all, he reminded me of the striking portrait drawn by the author of the book of Job. I was informed by the Mehmander, who had been in the desert when making a pilgrimage to the shrine of Ali, that the wild ass of Irak Arabi differs in nothing from the one I had just seen. He had observed them often, for a short time, in the possession of the Arabs, who told him the creature was perfectly untameable. It is called Gour by the Persians, and is usually seen in herds, though often single, straying away, as the one I first saw, in the wantonness of liberty.—*Sir R. Ker Porter's Travels in Persia.*

HARE UNCLEAN.

Levit. xi. 6.

"And the hare because he cheweth the cud, but divideth not the hoof; he is unclean unto you."

Game abounds in the neighbourhood of Thebes, but they have a remarkable prejudice, which as it also characterized the antient inhabitants of Greece, and is still universal, ought to be mentioned. They will neither eat a hare nor touch it after it has been killed; and so powerful is their aversion from this animal, that no Albanian servant can be prevailed upon to take the skin from a hare, or even to remain in the house where it is dressed. *Clarke's Travels*, Part II. s. iii. p. 75.

SCRIPTURE CRITICISM.

MALABARIC NEW TESTAMENT.

To the Editor of the Remembrancer.

SIR,

PERHAPS the following notice of an edition of the New Testament in the Malabaric character, printed in the beginning of the last century, may not be uninteresting to some of your readers.

In the month of November, 1705, Bartholomew Ziegenbalgh, and Henry Plutschau, two young divines, educated at the University of Halle, in Germany, were sent forth by the king of Denmark on the laudable design of propagating the Gospel among the inhabitants of the Malabar and Coromandel coasts in the East Indies, and ar-

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rived at the town of Tranquebar, a Danish settlement, in July of the following year. Here having established themselves they proceeded to erect a church; founded two charity-schools, preached, catechized, and otherwise instructed the children of the natives: and Ziegenbalgh having gradually made himself master of the Tamul or Damulic language, turned his earnest attention to the task of translating the New Testament into that tongue. In January, 1710, he had almost finished the four Gospels; but as the art of printing was unknown in those parts, and the missionaries were not yet provided with a press, his translation could not be circulated among the natives as he desired.

Towards the end of the year 1712, a printing press, and a fount of Malabaric types were received from Germany, and in 1713 the press was set to work. A catechism and some small tracts were first printed by way of specimen, and in the next year the four Gospels and the Acts appeared in an handsome quarto volume, bearing the title, "Quatuor Evangelia et Acta Apostolorum ex Originali Textu in linguam Damulicam versa, in usum gentis Malabaricæ. Operâ et studio Barth. Ziegenbalg, et Jo. Ern. Grundler, serenissimi Daniæ Regis Friderici IV. ad Indos Orientales Missionariorum.—Tranquebaræ in littore Coromandelino, Typis Malabaricis impressit, G. Adler, 1714."

The title alone is in Latin, the rest of the volume in the Malabaric character.

In a letter addressed to the Society for Promoting Christian Knowledge, dated September 27, 1714, and printed in the third part of a work, entitled "The Propagation of the Gospel in the East," the missionaries observe, "The scarcity of paper has hindered us from pursuing the impression to the end of the Epistles. The Malabar types, which were sent from Germany, proved so very large, that they consumed abundance of paper: to remove this inconvenience our letter-founder has, about two months since, cast another type of a smaller size, wherewith we design to print the remaining part of the New Testament." P. 117.

This remaining part was in fact printed off soon afterwards with the new type, and in 1719 the whole appeared together, under the title, "Novum Jesu Christi Testamentum ex Originali Textu in usum gentis Malabaricæ in linguam Damulicam, vulgo Malabarica dictam, versum, operâ et studio Bartholomæi Ziegenbalg, et Joh. Ernesti Grundler, serenissimi Daniæ Regis Frederici IV. ad Indos Orientales Missionariorum. Tranquebariæ in littore Coromandelino, typis Damulicis Missionis Danicæ, 1719."

But the account given above, in the words of the missionaries themselves, is entirely silent regarding a very curious fact; namely, that the metal, from which these smaller types were cast, was furnished by *the leaden covers of some Cheshire cheeses*, sent over by the Society for Promoting Christian Knowledge; and thus, by the wonderful directions of Providence, a thing which had merely been intended for the service and luxury of the body, was made the means of communicating to thousands the most healthful nutriment of the soul.

As this anecdote seems to be scarcely known, and is not recorded by Chaufepié in his life of Ziegenbalgh, nor by La Croze in his "Histoire du Christianisme des Indes*," I have ventured to communicate it to your readers upon the authority of the following manuscript letter, addressed by the secretary of the Society for Promoting Christian Knowledge, to

* La Croze does indeed mention the variety of type, but appears to know nothing of the manner in which it was manufactured.—See his work, p. 559.

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Archbishop Wake, which letter is now preserved, within a copy of the Malabaric New Testament, formerly belonging to the Archbishop, in the library of Christ Church, Oxford.

"*Middle Temple, 29th Jany.* 172⅞.

"My Lord,

"I RECEIV'D yor Grace's letter for the Missionarie Mr. Schultze, which shall be forwarded in the Derby, Captn Fitzhugh, for Fort St. George.

"The Society desire yor Grace's acceptance of a compleat copy of the N. Test. in Malabarick as bound at Tranquebar with vellum that we send over to 'em: and I thank your Grace for letting me know that the former copy was imperfect.

"The character in wch the 4 Gospels, &c. were printed, was sent from hence being cast at Halle, but took up so much paper, that Mr. Adler a printer sent over by Professor Franck made a new letter at Tranquebar out of the covers of Cheshire cheeses sent over by the Society, to print the Epistles and book of the Revelation: Since this, the Society have furnish'd them with several hundred weight of lead and other materials for making a proper metal for as many types as they can want. And several Indians have been instructed by Mr. Adler to do the work so well, that though he be dead, the Missionaries seem not to lament the loss of him.

"I am, my Lord,

"Your Grace's

"Most obed. humble servant,

"HENRY NEWMAN."

"*My Lord Archbishop of Canterbury.*"

By inserting this account in the pages of the Christian Remembrancer, you will be the means of preserving the knowledge of the curious circumstance, should the original letter which discloses, it by any accident be defaced or lost.

H. COTTON.

Oxford, Sept. 10, 1822.

Remarks on the existence of ambiguous passages in the Sacred Writings; with an especial reference to certain principles advanced by Mr. Belsham in his New Translation of St. Paul's Epistles.

As the Holy Scriptures are designed to convey the tidings of salvation to every nation under heaven, their correct translation into the several languages of the world is next in importance to their original delivery. The composition of these Sacred Writings was superintended by the watchful Providence of God inspiring his chosen servants to record his will and endowing them with immunity from error; but the task of translation he has been pleased to leave to the study, diligence, and fidelity of ordinary men. No one any longer expects to see realized the fable of Aristeas concerning the seventy translators, nor does any Church, except that of Rome attribute infallibility to the authors of its established version. The principal liability to error in a translator of the New Testament, arises, as Bishop Watson justly remarks 'from the bias of preconceived opinions.' He sits down to his task impressed with a conviction that a certain system of opinions is *true;* that is may be deduced from those very words which he is preparing to interpret; and he naturally wishes that other men should find in them the sense which he is persuaded they convey. Without the slightest dishonesty of intention but with every wish to uphold and diffuse the truth, how liable is a translator, thus situated, to misrepresent his author's sentiments? The mis-

takes which ignorance may commit and credulity propagate are limited and unimportant, compared with those to which currency may be given by a translator competent to his task in every other respect but working at it by the light of his own peculiar opinions. It seems that his wisdom and honesty would best be shewn by a constant endeavour not to suffer the tinge of his own sentiments to be communicated to the original; and that to ensure fidelity in his version, he must endeavour as far as is possible to divest himself of every such bias as may pervert his impartiality, or interfere with his judgment. But this is a mode of proceeding unsuited to the disposition of the present age; it requires the exertion of calmness, patience, and dispassionate enquiry; qualities which have almost ceased to be considered as indispensible to a theologian. In the "Improved," or Unitarian "Version of the New Testament," an attempt was made, and in Mr. Belsham's recent "Translation of St. Paul's Epistles" the same attempt is renewed, to establish other laws of interpretation. "Being persuaded" says Mr. Belsham, "that the simple humanity of Jesus Christ is the clear and indisputable doctrine of the New Testament, the author makes no hesitation in avowing that he translates passages, which admit equally of two senses, in that which is most favourable to this plain and important doctrine." But upon what foundation can such a conviction in any individual rest, unless it be upon a perception of the *true* sense of Scripture derived either from our own acquaintance with the original, or from a correct translation executed by others who possess that acquaintance? It is surely taking things in an inverted order to assume a certain doctrine as "clear and indisputable," and then to practise upon all those passages which are adverse to it until they are made, if not to support, at least not to oppose the favourite tenet. Yet without the assumption of such a licence, the system of Mr. Belsham could not sustain itself for a single instant; and in spite of the confidence with which he employs it, there yet remain many intractable passages which in the commentary upon his New or Select Version he is compelled either to pass over in silence, or to offer very insufficient reasons for his innovation. In fact the introduction of the word "*equally*" into the passage just quoted, is a mere begging of the question. Religious truth unquestionably is not demonstrable like the theorems of physical science; and texts may be found which previous to the necessary enquiry allow room for hesitation as to their import. But since of all the senses which are attributed to them *one only* can be *true*, it is a critical question, to be decided by competent judges, upon fixed critical principles, which of them shall be preferred. This point it is as much within the province of criticism unbiassed by partiality to determine, as, in forming a genuine text, it is to decide upon a disputed reading; to weigh the evidence for each variety; and to fix upon that to which the laws of sacred criticism require the preference to be given. Concerning by far the greater number of those passages which the Unitarians seek to represent as of dubious construction we maintain that although by ingenuity and contrivance a sense has been attributed to them which the words by possibility and without relation to the context may be made to bear, yet that there are certain tests which may be applied, and which, without reference to disputed tenets, ought to be applied for the purpose of deciding to which side the balance of evidence inclines. If no such appeal is to be allowed, since every man will claim an equal right to exercise his own judgment in making the Scriptures conform to any hypothesis which he may assume, we shall never arrive at the natural limit of the system until

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each individual has his distinct and peculiar translation. The instance of Theodore Beza shews how dangerous it is for a translator to give way to such a bias. We see in him a man of unquestionably honest intentions and of profound skill in languages, yet from a conviction that partial election and indefectible grace are "the clear and indisputable doctrines of the New Testament," wresting words and sentences from their plain grammatical meaning to bring them, as he conceived, to a nearer conformity with the general sentiments of the Apostles. Beza most probably thought it "impossible" as Mr. Belsham does "that the Apostle should contradict himself," and was willing to lend a helping hand to preserve him from any danger of the kind; he believed that he also so well "understood his general scope and design," as to be in no danger of "giving a turn to the translation which the original did not warrant." Yet he would undoubtedly have succeeded in furnishing a more correct representation of the Word of God, if in forming his translation he had been contented to act as a critic and a grammarian instead of melting down the text into the mould of his own theological opinions. Mr. Belsham, it is true, admits that "translators are to be censured when through the bias of system they are induced to give a turn to the translation which the original does not warrant." But in spite of the seeming candour of this concession, the bias of system, it must still be maintained, acts most prejudicially upon the mind of a translator when it causes him to represent as ambiguous passages which in reality are not ambiguous; when it disables him from deciding impartially between the opposing arguments by which different versions of the same passage may be supported; when it leads him in short to invent a system of philology, which, if universally applied, would render language no longer a safe and intelligible medium of communication, but the source of endless error and misrepresentation.

To select but one or two instances from the work now under consideration, can Mr. Belsham seriously maintain that the passage (Heb. i. 2.) δι' οὐ και τους αιωνας εποιησεν, "admits equally of two senses?" In the remarks, which, with the Editor's permission I design hereafter to offer upon this passage, I shall shew how little support the principles of Greek composition afford him in attributing to δια with a genitive the sense of the impulsive cause, and in rendering this passage "with a view to whom he even constituted the *former* dispensations." But independently of this consideration we have a resource, an unexceptionable criterion for determining the point thus brought into dispute betwen us and the Unitarians; that is, the power of reference to other passages of similar import. If by a desperate perversion of language it should be sought to involve the Apostle's meaning in obscurity, a direct and immediate mode of clearing the sense suggests itself by appealing to John i. 10. where we read, ὁ κοσμος δι' αυτου εγινετο. Will the Unitarians maintain that here also we are to render δι' αυτου "with a view to him?" No; but to evade the force of this pinching passage a sense is assigned by them to the word εγινετο, which, it may without fear of contradiction be asserted, is no where else to be met with in the entire compass of Greek literature. By interpreting the words, "the world was *enlightened* by him," the connexion which we affirm to exist between these two passages is supposed to be effectually broken, and the *ambiguity* of the quotation from the Epistle to the Hebrews to be established beyond dispute. As a natural and necessary consequence it may then be translated just as

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the Unitarians please. But what is to be the limit of such a system? If every translator can thus determine what passages are of ambiguous import, if he is to be directed by no fixed principle but by his own will subjected to the guidance of an avowed bias in favour of a particular set of opinions, must not the Word of God be rendered fluctuating and uncertain? There must be some determinate rule for ascertaining the true sense of Scripture; otherwise it is but a delusion to say that all believers derive their faith from the same inspired volume; since under the operation of such a principle of translation, it is neither actually nor virtually the same. Ambiguity may fairly be said to exist when, all the resources of critical skill being exhausted in support of two different senses, the most accurate and impartial discernment cannot determine on which side the advantage lies. But surely no sophistry can induce a persuasion that a passage is ambiguous, while, on behalf of the one interpretation, the most solid and consistent reasons can be alleged, but upon the other hypothesis the words present only a forced construction, and a total irrelevancy to the argument of which they form a part? Ambiguity, even where it really exists, in the Scripture is the offspring only of our ignorance; dispel the latter, and the former vanishes at once. We cannot in fact without a direct violation of propriety speak of a passage as admitting *equally* two senses; since indisputably there is one fixed and determinate meaning, which *alone* the writer *meant* to express, and which would be instantly manifest to a person perfectly acquainted with the language of the original. It is therefore only the imperfection of our knowledge which makes us suppose the sentence to be equally capable of two meanings; and instead of resting contented in the conviction of its ambiguity, it is our business (especially if we aspire to the rank of critics and translators) to employ all the aids which learning and attention can supply; to meditate, to weigh, to compare, rejecting prejudice; and to admit that conclusion only which on true critical principles can be shewn to be preferable to the rest. How different is the process of the Unitarian! having, from a partial view of the Scriptures, determined that a particular system is, at all events, to be supported, he meets with a passage which he *must* translate in one certain manner, or acknowledge his peculiar tenet to be indefensible. There is one interpretation of *every* disputed passage bearing upon the question of our Lord's divinity, which he is not only shut out from admitting, but is absolutely disabled from duly and impartially considering; because that interpretation is irreconcilably at variance with an arbitrarily assumed first principle which is to be in every instance the test of the true sense and meaning of Scripture. Thus in the much disputed passage, Tit. ii. 13., it is scarcely possible that any Unitarian should impartially review *both* sides of the question and determine between the conflicting claims of each; for he cannot admit the possibility of Christ being called "Our Great God." But the Trinitarian is not thus fettered; he is at liberty to consider all the bearings of the argument, and to determine in favour of that translation which shall most satisfactorily recommend itself to his judgment. If he find it necessary to decide from critical reasoning that Christ *alone* is spoken of in this verse, and that the title of "Our Great God" is attributed *to Him*, the expression undoubtedly affords to the Trinitarian a *farther confirmation* of a doctrine advanced in numberless other passages. But he is under no bias to *compel* the text to exhibit this meaning. He feels

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no alarm in either alternative; for, the cardinal article of his faith, namely, Belief in the Holy Trinity, does not depend upon the issue. If, therefore, on the other hand he sees reason upon critical principles to believe that the Father is spoken of in the verse in conjunction with the Son (that is, if the words be rendered as in our public version, "looking for the glorious appearances of The Great God, and (of) Our Saviour Jesus Christ,") the result is, that we find one passage less than some have imagined testifying the Divinity of Christ, and that is all. But the Unitarian is aware that the very existence of his creed is involved in the dispute. Having laid it down according to Mr. Belsham that "the simple *humanity* of Jesus Christ is the doctrine of the New Testament," he is *obliged* to interpret this and similar passages conformably with that preconceived opinion. Whatever the rules of grammatical construction and the ordinary style of the Apostle from analogy may require, the Unitarian cannot yield to them *without ceasing to be an Unitarian.* "He is guided in his choice," Mr. Belsham says, (when in candour he ought to acknowledge that no *choice* is left) "by the analogy of the faith, or in other words, what he apprehends to be the genuine doctrine of the Apostles;" and therefore his ingenuity must be employed to devise some plausible support for the interpretation which *a priori* he has determined must be adopted. I have particularly alluded to this passage because it is brought into notice by a remark of Mr. Belsham, exhibiting much of that false candour and specious liberality which greatly influence unthinking minds, not capable of discerning that the tendency of such opinions is to leave no standard of divine truth except the fluctuating opinions and prejudices of man. "Who can blame a Trinitarian," he says, (p. xxi.) "for translating Tit. ii, 13. 'the glorious appearance of our Great God and Saviour Jesus Christ*?'" I answer,

* Mr. Belsham goes on to enquire "who ought to take offence at an Unitarian because he prefers 'the Church of *the Lord* (Acts xx. 28.) which he has purchased with his own blood,' a reading supported by all the best MSS. to 'the Church of *God*, which, &c.'"

Waiving the enquiry whether or no the reading approved by Mr. Belsham be so firmly established as he represents, I must observe that this is not a parallel case with the former, and is quite out of place in the present argument. The dispute in the former passage (Tit. iii. 13.) is concerning the mode of *translation*: but in the passage Acts xx. 28, it is concerning the *true reading*. If *this* were settled, no one could possibly doubt how the sentence ought to be rendered. Mr. Belsham however virtually gives up here the opinion he elsewhere expresses as to the manner in which ambiguous passages are to be translated; for if certain critical rules are to be applied for determining the *words* themselves, can there be any reason why a process similar in its nature should not be employed to determine also the *meaning* of the words? No one ever thought of taking offence at an Unitarian for preferring one *reading* to another, provided he were able to give sufficient reasons for such a preference; and the same degree of liberty we willingly allow him in the conduct of his translation, provided that here also he can assign solid grounds for adopting this or that version in preference to any other. But Mr. Belsham makes a distinction between the two cases, which I really think his own reason, if impartially exercised, would teach him does not exist, and ought not to be admitted. He does not pretend to say, and he would laugh at any one else who should maintain, that the passage, Acts xx., "admits *equally* of two *readings*;" but he prefers the one confessedly because it is supported, as he thinks, by superior authorities. Wherefore then may not the biblical translator as well as the textual critic apply to his authorities, and decide, by their aid, upon the respective merits and correctness of different *versions* of a passage, as he does upon a point of disputed *reading?* Farther I must observe, that if "the analogy of the faith," upon which Mr. Belsham so much relies as a guide to correctness of translation, is to be allowed equal weight in settling a genuine text, the issue, in this instance, will not be favourable to the

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if he so translate the passage merely because he *is* a Trinitarian, and without being able to give a satisfactory reason why he does so, every candid mind of every persuasion must blame him. That licence, however, which the Unitarian is so ready to allow in another, he will hardly deny to himself; and this concession of Mr. Belsham enables us, antecedently to any inspection of his work, to determine what degree of impartiality we are likely to meet with in his exposition of passages which interfere with his professed tenets. But though we are hereby rendered sensible of the state to which, in such hands, the Scripture will be reduced, it is still difficult to understand the principles upon which his praise and censure are distributed. He could not blame a Trinitarian for translating the passage (Tit. ii. 13) in a way which, if admitted, cuts up the Unitarian creed by the roots; and yet the imputation of "translating with a bias favourable to the Deity of Christ," he attempts to throw upon the authors of our Established Version, whose representation of the sense of this passage agrees, in the important point, with that which Mr. Belsham himself marks with his approbation. The forbearance and candour exhibited by our translators in their version of this passage, and of many others similar in kind, ought to have shielded them from a charge of rendering their great undertaking subservient to their own theological opinions. That these learned and venerated men entertained the strongest, conviction of our Blessed Lord's Divinity is happily a fact which cannot be disputed: but it is in the other monuments of their piety which remain to us, and not in their translation of the Scriptures, that the bias of their opinions is exhibited. They loved truth and the approbation of their own consciences too well to seek support for their creed by wresting any part of the Sacred Writings to a sense which it would not fairly and lawfully admit. With reference to the Trinitarian question indeed they shewed peculiar moderation; and far from imitating later translators, by extending or paring down the meaning of words till they had brought them to correspond with "the analogy of the faith," they forbore to translate many passages in a manner favourable to their own views, apparently because it was within the limits of possibility that the opposite interpretation *might* be true. They would not be thought to snatch at any unfair advantages, because they felt that the doctrine of The Trinity is too firmly rooted in the Scriptures to dread the force of any assailant, and needs not for its support the aid of any artifice whatever.

B.

October 8, 1822.

Unitarians; since the phrase "The Church of *God*" occurs, at the least, ten times in the writings of St. Paul, while the expression "The Church of the Lord" is no where else to be met with.

To the Editor of the Remembrancer.

SIR,

ON reading a letter, signed LAICUS, in your 43rd Number, Bishop Watson's remarks on 1 Cor. xv. 36, 37. in his Apology for the Bible, immediately occurred to my recollection as quite sufficiently explanatory of St. Paul's use of the word ἀποθάνῃ. I beg *it* may be understood by Laicus, that in replying to his question in the Bishop's words, I would by no means insinuate, that Laicus's enquiry was dictated at all in the spirit of the arch-infidel to whom the Bishop wrote.—So far otherwise, that I am rejoiced at finding a layman in the list of your correspondents, and had it been possible, without injury to Bishop

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Watson's reasoning, would have sent you the passage divested of its personal reflections. In the interpretation proposed by CLER. GLOC. as derived from Clemens Romanus, διάλυσις appears to me to be only a synonymous word for ἀποθάνῃ, and therefore inadequate to the solution of LAICUS's difficulty.

Bishop Watson.—Letter IX.

"Paul," you say, "affects to be a naturalist, and to prove (you might more properly have said illustrate) his system of resurrection from the principles of vegetation, —'Thou fool,' says he, 'that which thou sowest is not quickened except it die;' to which one might reply in his own language, and say, 'Thou fool, Paul, that which thou sowest is not quickened, except it die *not*.'"

It may be seen, I think, from this passage, who affects to be a naturalist, to be acquainted with the microscopical discoveries of modern times, which were probably neither known to Paul nor to the Corinthians, and which, had they been known to them both, would have been of little use in the illustration of the subject of the resurrection. Paul said, that which thou sowest is not quickened except it die: every husbandman in Corinth, though unable perhaps to define the term death, would understand the Apostle's phrase in a popular sense, and agree with him that a grain of wheat must become *rotten* in the ground before it could sprout: and that as God raised from a rotten grain of wheat the roots, the stem, the leaves, the ear of a new plant, he might also cause a new body to spring up from the rotten carcase in the grave.—Dr. Clarke observes, "In like manner as in every grain of corn there is contained a minute insensible seminal principle, which is itself the entire future blade and ear, and in due season, when all the rest of the grain is corrupted, evolves and unfolds itself visibly to the eye; so our present mortal and corruptible body may be but the *exuviæ*, as it were, of some hidden and at present insensible principle, (possibly the present seat of the soul,) which at the resurrection shall discover itself in its proper form."—I do not agree with this great man (for such I esteem him) in this philosophical conjecture, but the quotation may serve to shew you, that the germ does not evolve and unfold itself visibly to the eye, till all the rest of the grain is *corrupted*; that is, in the language and meaning of St. Paul, till it *dies*. Though the authority of Jesus may have as little weight with you as that of Paul, yet it may not be improper to quote to you our Saviour's expression, when he foretells the numerous disciples which his death would produce,—"Except a corn of wheat fall into the ground and *die*, it abideth alone, but if it die, it bringeth forth much fruit."—You perceive from this, that the Jews thought the death of the grain was necessary to its reproduction; hence every one may see what little reason you had to object to the Apostle's popular illustration of a resurrection. Had he known as much as any naturalist in Europe does, of the progress of an animal from one state to another, as from a worm to a butterfly, (which you think applies to the case) I am of opinion, he would not have used that illustration in preference to what he has used, which is obvious and satisfactory."

N. R. A.

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EXTRACTS FROM THE BISHOP OF CALCUTTA'S ADDRESS ON CONFIRMATION.

(*Continued from p.* 589.)

" 4. But under the head of your religious obligations, I must not, especially on such an occasion, overlook the Sacrament of the Lord's Supper, to which you are henceforth to be admitted. I need not, indeed, explain to those, who have been competently instructed in the Church Catechism, the nature of that solemn ordinance; the ends for which it was instituted, or the blessings which it dispenses. You know it to be for a perpetual remembrance of the death of Christ, whereby we obtain redemption, and that in the worthy participation of it the spiritual principle within us receives fresh supplies of strength. It combines, in fact, all that is sublime, and tender, and humble, and holy in the character of religious adoration; self-examination, the confession of sin, pious resolves, thankfulness for our Saviour's love to us, the complete surrender of ourselves, 'of our souls and bodies,' to his service, and an acknowledgement of our faith in his blood, all of them co-existing in our minds and hearts with brotherly love and charity.

" It is, however, a subject of deep regret, that so many are found to excuse themselves from the Table of their Redeemer. Some are unfit to appear there, as perhaps they themselves allege; and while they lay great stress upon the sin of receiving the Sacrament unworthily, forget that they are guilty of the greater sin of not renouncing the course of life, in which alone their unworthiness consists; while others seem to consider this Sacrament, as something which is left to their option, whether they will receive it or reject it: and yet our Church has pronounced, that both the Sacraments 'are generally necessary to salvation,' meaning, no doubt, where they may be had. Both, indeed, are intimately connected with the great object of the Gospel Dispensation, 'the remission of sins:' it was for this end, that St. Peter called upon the people to be baptized; (Acts ii. 38.) and our Saviour, when at the Institution of the other Sacrament, He gave the Cup to his Disciples, declared it to be His 'blood of the New Testament, shed for many, for the remission of sins:' (Matt. xxvi. 28.) and it is hardly possible to understand otherwise than in relation to the same Sacrament, though not then instituted, that most awful saying of our Saviour, 'Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.' (John vi. 53.) It must not, indeed, be taken to mean the *mere act* of eating and drinking the sacred elements, but the spiritual use and application of it; in which, however, the act is supposed. But independently of these considerations, it may be enough for you to know, that this Sacrament was ordained by Christ Himself, as a standing memorial of the One Great Sacrifice for sin: it cannot, therefore, be innocent, or even a matter of little moment, that any man shall deliberately refuse to bear testimony to the merits and the efficacy of that Sacrifice, in the manner prescribed; it is, in truth, however it may be meant, little less than a denial of the Lord, that bought him. (2 Pet. ii. 1.)

" 5. But among the topics of advice respecting your conduct in life, I must not be altogether silent on the subject of your Worldly Occupations. Religion, strictly so called, cannot engage all your thoughts; and the world has claims upon you in your several stations and callings: and yet even in your secular duties Religion will enter, if they be discharged in a Christian spirit, and in due subordination to the law

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of God; with diligence and fidelity and integrity, and without suffering them to encroach upon religious principle, or to interfere with those obligations, which have a distinct and immediate reference to the Almighty. This, however, is the great error, into which persons of industry and enterprise are liable to fall: they attach too much importance to their secular pursuits; because these are useful to the world, and probably much more, because they are profitable and lucrative, they would make attention to business a plea for the neglect of every thing else: they seem to ascribe to it a merit, which supersedes religious obligations, as if Religion were not enjoined on all men alike; as if it were required only from persons, who have abundant leisure, and who cannot otherwise occupy their time. Absurd as are all such pretences, they operate to a great extent: what is more common than the neglect of private and of Family prayer, and even the desecration of the day of holy rest, upon the plea of the urgent demands on time? There cannot, however, be a plainer confession, that of such men the world is really the idol, to which they pay the homage due to God alone; nor do they consider, that wealth, or reputation, or even secular usefulness will avail them nothing to the pardon of sin, or that they cannot thus acquire the habits, and sentiments, and desires, which alone will prepare them for Eternity.

It must not, however, be dissembled, that with a portion of our Christian population the disposition to excess in laborious employments is by no means prevalent: against bodily and manual labour, there is even a prejudice: it is thought disreputable, and to be resorted to only in the case of actual necessity. Here, then, is an error of an opposite character; and though it operates very differently from the former, its effects are not less injurious. Idleness is incompatible with Religion, as being the parent of vice and folly: and those pursuits are not favourable to it, which require but little active exertion: they produce a general listlessness and indifference, which relax the mind, and render it as unfit for the practice of Religion, as for every thing else, which demands resolution and firmness. It is true, that all cannot choose their occupations, and that all the offices of human life must be filled: but I would abate, if possible, the prejudice against manual employment: it is allied more nearly than some suspect, both to virtue and happiness: health and cheerfulness follow in its train; its habits are generally frugal and simple; the vigour of the body gives a tone to the mind; and its intervals of rest are periods of real enjoyment. Such a state is not ill adapted to the service of God: it is connected with humility and thankfulness for the measure of good vouchsafed, and with that teachable disposition, which is the proper soil to receive the seed of the Gospel.

"6. But let me not forget, that many of you are removed, by the gifts of Providence, from the necessity of actual toil; and even they, who will be most engaged, will have short intervals of time at their own disposal: in offering you advice, therefore, for the conduct of life, something should be said upon the proper use of Leisure. With respect, then, to those of you who may have much, I would earnestly recommend to you to consider it as a trust, for which you must account. It is a plea in frequent use, and sometimes it is truly urged, that men have not spare time to do much good to others, or to advance their own improvement, so far as they really wish; but where this plea cannot justly be used, there is a proportionate responsibility; and certainly they who are exempted from the *neces-*

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sity of close occupation, should consider that their privilege is rather in the *choice* of their employment, while others have their particular course of duty marked out for them, and absolutely enjoined. Our time, in fact, is our life; and it is not to be spent unprofitably, unless it can be supposed to be venial to live in vain. Consider, then, you, whom Providence has favoured, (I speak to persons of either sex) what opportunities are open to you for the exercise of benevolence; nor is this to be considered, as confining itself to almsgiving, but as exerted in a general solicitude about the miseries of mankind, in patient thought how they may most effectually be mitigated, and in ascertaining and establishing the merits of those, who have fallen into distress. Half the suffering in the world would be relieved, if the deserving could be distinguished from the worthless, and wretchedness could assert its claims, free from the suspicion of imposture.

"There is one use, however, of Leisure, whether it be much or little, on which I should earnestly insist: I allude to your advancement in Christian Knowledge: there cannot be a greater error, common as it is, than to suppose that religious studies may be allowed to terminate with the discipline of the school, or are dispensed with after Confirmation, or, at the utmost, need be prosecuted no further, than by listening to instruction from the Pulpit. With respect to the religious knowledge conveyed to us before the usual period of Confirmation, it is necessarily very limited; and with regard to the instruction delivered from the Pulpit, the improvement to be derived from it is much retarded by that scantiness of religious information, which unhappily prevails in most Christian assemblies. Where a multitude are to be addressed, consisting of persons of very different attainments, and all of them to be in some measure benefited and improved, a competent acquaintance with Scriptural subjects is requisite, even in the least informed.

"My counsel, then, to all of you is, that you cultivate religious knowledge, according to your opportunties, especially in the study of the Holy Scriptures, assisted by the valuable and various helps, which the Divines of our Church have provided: there is not, in fact, any doctrine or any duty taught by our Religion, which they have not powerfully enforced, or any difficulty, except it be such as eludes our finite understandings, which they have not satisfactorily explained. I feel it, therefore, to be a cause of thankfulness, that the *Tracts* and large *Treatises* of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, have of late years been abundantly supplied to every part of the Diocese. The means of improvement are thus within the reach of all, who really desire it, and whose wants shall be made known, as they easily may be, to any one of the members of the respective Committees. It is moreover the praise of that Ancient Society, as tending to enlarge the wide sphere of its usefulness, that it now adopts and disseminates Books of general information, adapted however, with the Divine blessing, to promote the glory of God. The age, indeed, in which we live, is remarkable for a prevailing disposition among almost all classes of people, to devote some part of their time to reading: it were, however, an error to suppose, that there is a proportionate advancement in Scriptural, or even in other knowledge; much of the time spent in this way is utterly lost, as to any valuable purpose: it serves only to amuse, while probably it perverts, the minds of those, who can find no rational employment. Still it is not my meaning that Scriptural reading, or what is closely con-

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nected with it, should alone engage your leisure, if it be abundant; but I should not fulfil my purpose in alluding to this subject, if I did not strongly urge the importance of your assigning the first place to that knowledge, which will make you 'wise unto Salvation;' and let me add, of abstaining from such reading, as is at least frivolous, and, if it does no other harm, will give you a distaste for higher and better things. You, however, whose lot is humble, and who can have little time to spare from worldly occupations, will do well to keep to the Bible, and to the best helps to the true understanding of it; blessing God, that He has afforded you a measure of education, whatever it may be, and seeking to advance both your knowledge and your love of the Scriptures by a holy and a Christian life.

"7. In the last place, let me not dismiss you without adverting to the circumstances of the Country, in which your lot is cast. Among the nations around you the God of Christians and the Saviour of the World are unknown. Few of you can be ignorant of the endeavours, which are made, to bring the Heathen to a knowledge of the Truth: but the Truth will never beam upon their minds in its genuine lustre, unless it be found to influence the lives of those who profess it. I cannot, indeed, repress the thought, how great the effect would be, if all, or even the greater part of those, who from time to time are the objects of these solemnities, would through life remember their sacred engagements; and would think of the day with holy awe, when they pledged themselves before God to fulfil their Baptismal vows. We should then see persons in various ranks of life, and in considerable numbers, going forth through these wide regions, not indeed actually to *preach* the doctrine of God their Saviour, but to *adorn* it; to exhibit in their lives and conversation the meekness, and the purity, and the charity of the Gospel, and to bear testimony to the truth of what is affirmed of them, that their hope of Salvation is in Christ. Let then, this idea, Beloved, be realized in *you:* consider yourselves to be severally responsible, so far as the example of each of you may extend, for the opinion, which the Heathen may form of the Religion of Jesus Christ, and for its consequent success in the world. To every one of you, various as your conditions in life will be, is assigned a part in the greatest work, which God has ever delegated to man; the bringing of the nations out of darkness and the shadow of death into the kingdom of the Blessed Redeemer. May the Holy Spirit keep these things in your remembrance, and 'stablish you in every good word and work!'"

ECCLESIASTICAL HISTORY.

Sketches of the Ecclesiastical History of Great Britain.

No. XI.

The Tenth Century.

THE dominions of Alfred descended entire to Edward, his eldest surviving son; but the talents of the great king were divided among his children; and while Edward and Elfrida were not inferior to their father in the arts of war, Ethelward who abstained from public life, and retired at an early age to a convent, was the only inheritor of his passion for literature and his care for religion. This

circumstance, coupled with the unsettled state of the kingdom, the tumultuary spirit of the naturalized Danes, and the constant wars with Northumbria and its allies, may prepare us for the rapid decline of the English nation, and explain the causes of that blank in the Ecclesiastical History which brings all that can be known of the Church of England in the tenth century within the compass of a few pages.

The first event to be noticed, is the consecration of seven Bishops in one day by Pleigmund, Archbishop of Canterbury. The date of the transaction is not accurately fixed, but it must have happened in or about the year 906, within five or six years of the death of king Alfred. The Romish writers assert, that this large addition to the English Episcopate was procured by the remonstrances of Pope Formosus, who laid the kingdom under an interdict, on account of the decay into which religion had fallen. This statement is borne out by documents and registers, but they are not quite free from suspicion. They pay no regard to the contemporary reigns of popes and kings, and they make pope Formosus indite a long epistle several years after his death. All therefore that can be relied upon as true, is, that the sees were left vacant for an undue length of time; and that the bishopricks ultimately filled up, in the manner above mentioned, were Winchester, Sherburn, Dorchester, Selsey, Wilts, Crediton, and St. Petroch's. The three last were new sees; and St. Petroch's, which was first placed at Bodmin in Cornwall, was transferred soon after to St. German's, and united subsequently to Crediton.

The chief, if not the only events of any importance, and certainly which happened in the reigns of Athelstan, Edmund, Edred, Edwy, and Edgar, are those which relate to the re-introduction of the Benedictine Monasteries, by Dunstan and his distinguished co-adjutors. In default of all other materials, these events are justly allowed to characterize the age in which they occurred; and the gross partiality and injustice with which they have been described by our more popular historians, render it desirable to take a short view of the whole.

Dunstan has been generally represented, and is generally considered as an arch-hypocrite and dissembler; pretending to false miracles; intent upon nothing but his own aggrandisement; persecuting and torturing the most innocent of human creatures, for no greater crime than their opposition to monks and monkery; and practising an unnatural and affected austerity for the sake of popularity and power. And these misrepresentations, which originated in an honest prejudice against the corruptions of popery, have been adopted, heightened, and adorned by the enemies of Christianity, who rejoice at the opportunity of decrying and ridiculing all religion, as the product of ignorance and fraud.

The simple fact is, that Dunstan, Odo, Oswald, Turketul, and others, who took the lead in the restoration of monkery, were sincere in the promotion of religion, although the darkness by which they were surrounded prevented them from seeing their way. Like most reformers, they were not satisfied with correcting real abuses, but undertook to produce an imaginary and unattainable perfection. They found the Church in a state of dilapidation, if not of ruin; but they could not devise any better expedient for its restoration, than the increase of monasteries, and the celibacy of the clergy.

That the state of the Church was thus deplorable, before the appearance of St. Dunstan, may be inferred without any risk of error, from the total silence of his adversaries. If it be said, that the writers of his life were partial, and have exaggerated his merits, it may be

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answered, that the very circumstance of all the writers being on his side proves the utter ignorance of the secular clergy. We can readily believe that they were not men of abandoned lives. In truth, the councils in which they were condemned and ejected, do not charge them with any serious crime, except that of having entered into the holy state of matrimony. But we cannot suppose that they resembled the parochial clergy of subsequent times, or that they were actually discharging the appropriate duties of the Christian priesthood. For on either of these suppositions their downfall could not have been so easily accomplished. Had they possessed popularity with the people, or influence with the court, had they been able to cope with their opponents in learning, talents, eloquence, or usefulness, some little resistance must undoubtedly have been offered, and some account of that resistance must have survived.

The violent enemies of Dunstan attribute his great power and reputation to affected austerity, and to pretended miracles—claims, they say, which are never lost upon the vulgar and ignorant. But Dunstan's success was not confined to the vulgar. He acted, except during the short reign of Edwy, under the immediate patronage of kings and princes; and his banishment by that monarch was repealed, not by the voice of the people, which was then seldom heard, but by the noblemen who deposed the unfortunate Edwy, and placed a more active prince upon his throne. In order then to explain the success of St. Dunstan, we must have recourse to something more than his modes of courting popularity. A fair opinion of his real merits and character may be formed from the histories of his life by *Eadmer* and *Osborn*, two monks, who wrote within a century of the time which they describe, and who profess to derive their materials from contemporary documents which are no longer to be found. The time which intervened between the composition of their narratives, and the events which they relate, is sufficient to account for the miracles, visions, and other marvels, with which the Lives are plentifully garnished; but it entitles us to believe that the historical facts are substantially if not accurately true.

Dunstan was born in the west of England, about the year 927. His family was equally eminent for piety, rank, and riches; and his boyhood was successfully devoted to religious exercises and study. His proficiency in all branches of education was surprising. The arts and sciences of those days were equally familiar to him; and his virtue was not inferior to his knowledge. His first patron was his uncle *Athelmus*, Archbishop of Canterbury, by whom Dunstan was recommended to the especial protection and confidence of Athelstan. At a very early age he was taken into the family of that king, and entrusted with the most important affairs. He was removed from this situation by the intrigues of the courtiers, who denounced him to King Athelstan as a magician and conjurer. Repairing to Winchester, he was exhorted by *Elphegus*, bishop of that diocese, to profess himself a monk; a recommendation with which he complied, after some delay. He immediately began to live according to the strict letter of his vows, and took up his abode in the cell which has become so famous in monastic history. The trials and the triumphs which he is said to have experienced in his seclusion, are too notorious and too absurd to require an enumeration or a commentary. They were cut short by the death of Athelstan, whose brother Edmund ascended the vacant throne, and immediately recalled Dunstan to court. He had succeeded during his seclusion to the large possessions of his parents,

and had not hesitated to devote the whole of his wealth to the erection and endowment of monasteries. King Edmund, at his instigation, pursued a similar course. Glastonbury, which had hitherto been a royal mansion, was converted into a large and splendid monastery. Dunstan himself was appointed abbot, and the other religious houses throughout the country were furnished with instructors and governors from this centre of learning, piety, and orthodoxy.

But the prosperity of Dunstan was still on the increase. Edmund died; and Edred, the next monarch, was even more warmly attached to the great abbot. The ecclesiastical and civil affairs of the kingdom were left entirely to his direction. He managed the revenue; he administered justice; he repaired, founded, and endowed churches; and all this, as his biographers affirm, with a most devoted and uncorrupt mind —giving the greatest satisfaction to the king, and obtaining the unbounded applause and admiration of the people. This state of things was interrupted by the accession of King Edwy, under whom Dunstan once more experienced the mutability of fortune, and to whom he is generally represented as behaving in the most brutal manner. The truth of such representations is an important question in his history.

Looking merely to the later monkish historians, some doubts may be raised respecting the character and conduct of Edwy. But if we attend to the earlier writers, from whom subsequent authors borrowed all that they did not invent, there can be no doubt that Edwy was cruel, vicious, and shameless. The biographers of Dunstan unanimously affirm, that the woman from whom King Edwy was separated on the day of his coronation was not his wife, but a well-known and avowed adulteress, whose daughter was at the same time another object of his love. The feeling of indignation and disgust which was excited by this conduct, is represented as universal: and the task of expressing it devolved upon Dunstan, on account of his well-known intrepidity and virtue. That he may have gladly seized the opportunity of humbling a prince by whom he was hated and feared, is but too probable. That his zeal against Edwy's profligacy was quickened by personal and professional dislike, may be acknowledged, and may be excused; but Dunstan's conduct upon other occasions fully justifies us in believing that the ruling motive in the present case was just and honourable, and his behaviour not repugnant to the moral feeling of the august assemblage, in whose name he acted. Centuries elapsed after the deaths of Dunstan and Edwy, without producing a single doubt respecting their relative merits. And may we not now condemn the ambition and bigotry of those ages, without passing sentence against the defenders of religion and decency?

It was not merely against weak and timid princes that Dunstan asserted the purity of his faith and the dignity of his order. Edgar, his greatest patron, felt the weight of his displeasure; and was compelled to do a long penance for the seduction of a nun, before Dunstan, whom he had raised to the Archbishoprick of Canterbury, would consent to take him by the hand. Similar conduct was observed by him upon other occasions. The nobles in many instances were rebuked and punished. And whatever fault might be committed in these acts of ecclesiastical authority, (some of them were unquestionably barbarous, bloody, and abominable,) it should be attributed in common candour to the savage manners of those ages, rather than the individual disposition of their authors. The cruelties of the priesthood in those uncivilized times, may easily be worked up into an affecting story; and the passions and prepossessions of our earliest days be

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set in opposition to the monsters who are depicted in such shocking colours; but we forget that the civil courts were even more sanguinary than the spiritual, and that the rigour of the Church, however excessive and enormous, was exerted in favour of morality.

From the accession of king Edgar to the death of Dunstan, in the year 988, the success and prosperity of the latter were unvaried. He was promoted first to the see of Worcester, and afterwards to the Archbishoprick of Canterbury; travelled to Rome to receive his pall from the Pope, and returned to exercise a power little less than absolute over the ecclesiastical affairs of England. The great features of his government were the institution of numerous monasteries under the Benedictine rule, and the reformation of those that had been established at an earlier date. Among the former the celebrated abbies of Glastonbury, Crowland, Ramsey, Abingdon, Thorney, and many others, trace up the origin of their real grandeur to the zeal of the archbishop and the devotion of the king. And there is no pretence for saying that these foundations were disgraced by the manners of their original tenants. The ascetic life appears to have revived in all its purity. Riches were not hoarded for the aggrandisement of one favourite house; but fresh monasteries were opened as the means of endowing them were procured; and before the commencement of the second series of Danish inroads, the bad effects of the first invasion were nearly effaced. This is the bright side of Dunstan's life; it represents him as busied, in spite of age and grandeur and retirement, in the promotion of that cause which he supposed to be the cause of God. We see him emerging, as occasion required, from the peaceful scenes which his old age preferred; and inspecting, instructing, or admonishing the colonies of holy men whom he had dispersed in so many various directions. Their strife was laid aside as soon as Dunstan appeared. Their difficulties vanished before the zeal and perseverance which his example excited; and the uncompromising and consistent severity of his character checked the abuses which are inseparable from monastic institutions, and produced, though it could not perpetuate, purity of life and conversation.

Unhappily Dunstan was not contented with introducing the Benedictine rule into new monasteries. His characteristic ardour and vehemence led him to reform the old establishments after his favourite model; and by so doing, he deprived the Church of England of the only chance which it possessed of obtaining a regular and respectable parochial clergy.

The foundations which had escaped the first devastation of the Danes, or had recovered from it by the care and piety of Alfred, were occupied until the middle of the tenth century by persons who had received holy orders, but had not taken the monastic vows. They resembled the canons of our modern cathedrals, living together in the discharge of a common duty, and the enjoyment of a common property; but neither residing upon their respective cures like parish priests, nor abstaining from marriage like the Benedictine monk. If these institutions were abused, as it is very probable that they were—if the clergy became more secularised than was consistent with their profession, and contrived to make their preferments descend regularly to their children—there might be good reason for changing or putting an end to the system, and the property by which it was supported might have been advantageously devoted to the endowment of parochial churches. But the archbishop had no idea of utility or excellence which did not emanate from the cell or the cloister: and with the

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assistance of King Edgar, he entered upon the unjust and cruel task of ejecting the married clergy from their possessions. They were desired to make their election between marriage and monkery; and numbers, to their great credit, refused to abandon their wives and children, and submitted to the penalties which were denounced against such a choice. The point was contested with great firmness and perseverance. Appeals were repeatedly made to kings, councils, and synods; but the Pope was too powerful to be overcome by such opponents; and his influence was finally augmented and confirmed by their entire discomfiture and defeat. The particular proceedings of the assemblies in which the Benedictines gained this triumph, are related by their historians with great affectation of accuracy. But the marvels by which the narrative is disfigured are a sufficient proof of the spirit in which it was drawn up, and forbid us to place the least reliance upon the details of which it consists.

With respect to the doctrine of Dunstan and his contemporaries, the account which has been already given of the Anglo-Saxon faith * is the only one to which we can trust. If any alteration had taken place, it was in the gradual introduction of transubstantiation. But it is not certain whether this tenet, and the practice of administering extreme unction, both of which are distinctly recognised by the biographers of Dunstan, were really known during his life; or whether they were imputed to him in after ages by the partiality of his encomiasts, who were anxious to do him honour, by ascribing more merit to him than he deserved. His penitentiaries and canons, or rather the works which pass under their names, contain nothing of importance which has not been already before the reader.

* No. XLV. p. 528.

MISCELLANEOUS.

To the Editor of the Remembrancer.

Sir,

At a time when every possible exertion should be made to promote Christianity and the well-being of our National Church, every attempt for that purpose, proceeding from sincerity and a hearty good-will, is sure to be received with candour by the readers of the Christian Remembrancer.

During a residence, of some years, on the continent, I have neglected no opportunity to discover whatever good belongs to the various religious and charitable institutions which have fallen under my notice, with a hope of discovering something which may be beneficially introduced into my native country.

I feel strongly, and lament deeply, the errors of Popery. I weep over the blindness of so many fellow-Christians; but I do not shut my eyes against scenes, on which the most enlightened Protestant may dwell with delight; nor refuse to conscientious and unwearied devotedness, the tribute of respect and gratitude.

On some future occasions, I may draw your attention to some other institutions worthy of our imitation; at present, I will confine my remarks to the "*Sisters of Charity*," whose indefatigable and useful services are so well known and appreciated in France.

In every part of this country are found numerous respectable females, who dedicate their whole time to religious and charitable offices. They are Nuns and Ro-

man Catholics, of various degrees. Some of them are wealthy, and devote their income to purposes of charity; others, though poor, are not less active in the work of benevolence.

No language of mine can do justice to the patient perseverance in well-doing, the unremitting attention, and the entire devotedness to their occupation, which is witnessed in these "Sisters of Charity." No dangers deter them from their duty; no diseases, however infectious, keep them from the bed of the sick and dying; there is no habitation of the most abject poverty into which they hesitate to enter; no prison, which these good "Sisters" do not visit. In all cases of sickness and poverty, of pain and sorrow, their consolations are ready to be bestowed; and I know no earthly scene more touching and sublime than the pure and active benevolence of these patient women.

I cannot conceive any objection to the institution of similar societies, under Protestant regulations, in Great Britain. Protestant females in England, as well as Roman Catholics in France, will be ready to do the good work, as soon as competent authority and protection shall be afforded them. Their offices may be the same, though not bound by the vow which Roman Catholic discipline requires. They might even be admitted to higher privileges, consistently with the practice of the primitive Church. In them we might see, with some modifications, the "*Deaconesses*" of former times; valuable auxiliaries to our Clergymen, particularly among the poor. They might form that link in the chain of society, which the habits and customs of modern times too often remove between the pastor and the more humble of his flock. They might preside over, or visit our National School; and be nursing mothers of the children, in a far higher degree than can be expected from the generality of teachers. They might visit our hospitals, our poor-houses, and our prisons; to instruct and comfort the sick and needy; to soothe the agonies of pain; and bring to penitence the hardened offender.

In all these cases, religion and benevolence would go hand in hand. It is proposed, that the instruction given should be founded upon the principles of our Established Church, and that the *Sisters of Charity* should be licensed by the Bishop, after examination by himself or deputy, and a recommendation from the minister of the parish.

I respectfully submit this to the notice of the higher authorities in our Church, who, I am sure, will not be deterred by the appearance of difficulty, if they can see any prospect of good in the furtherance of this object. I humbly conceive that it merits consideration. Perhaps the plan suggested may not be wholly practicable or expedient. At all events, I shall only have taken up a page in your miscellany, which, when my motive is considered, will, I am sure, be pardoned.

I remain, Sir, with respect,
Your obedient Servant,
AN ENGLISH CHURCHMAN.
Paris, Sept. 1822.

CALVINISM EX TEMPORE.

To the Editor of the Remembrancer.

SIR,

GOING into a church a few Sunday-evenings since, where there is a popular and much-followed preacher, I was surprized (not to use a stronger term) at hearing from the pulpit the following unqualified declaration, or something to the same import:—"That God was never angry with David, but only with sin in

David; and that as for the Elect, however they might be reproved and chastised for their offences, yet that God would never punish them!" When I looked on the congregation, with which I was surrounded, I could not help saying to myself, "What is become then of the wholesome restraint of hell and everlasting death. How many of these poor souls will be ready enough to fancy themselves of the number of the elect, and go on fearlessly sinning, under the flattering assurance that God will never be angry with them, and, that the utmost they have to dread, is a little gentle castigation and reproof."

Is this the way to diminish the frequency of crime in the country? Or is this the Gospel of Him, who, when referring to the judgment of the last day, declared, that "many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you; *depart from me, ye that work iniquity.*" And yet the words, or at least the substance of the words which I have quoted, came from the mouth of one of those who claim to themselves the exclusive title of being Gospel Preachers! Should these remarks fall under the observation of the person in question, I trust that they may make him reflect a little; or at least that they may open the eyes of others to the tendency of his doctrines. He may plead that the expressions dropped from him in the heat of extemporaneous delivery: then why have recourse to so unsafe a mode of preaching? Why not previously weigh, and digest, and write down, what he has to deliver, in his closet? A soul is not to be made the sport of every violent, and popular, and often ignorant, declaimer.

Your's, &c.

A Hearer.

London, Oct. 20.

SACRED POETRY.

REFLECTIONS ON THE LORD'S PRAYER.

God's sacred name with reverence profound
Should mentioned be, and trembling at the sound!
It was Jehovah! 'tis *Our Father* now:
So low to us does Heav'n vouchsafe to bow!
He brought it down, and taught us how to pray,
That did so dearly for our ransom pay.

His kingdom come. For this we pray in vain,
Unless he does in our affections reign.
Absurd it were to wish for such a King,
And not obedience to his sceptre bring.
Whose yoke is easy, and his burthen light;
His service freedom, and his judgments right.

His will be done. In fact 'tis always done;
But, *as in heav'n*, it must be made our own.
His will should all our inclinations sway,
Whom nature and the universe obey.

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Happy the man! whose wishes are confin'd
To what has been eternally design'd:
Referring all to His paternal care
To whom more dear, than to ourselves, we are.

It is not what our avarice hoards up:
'Tis He that feeds us, and that fills our cup:
Like new-born babes, depending on the breast,
From day to day we on his bounty feast.
Nor should the soul expect above a day,
To dwell in her frail tenement of clay.
The setting-sun should seem to bound our race,
And the new-day a gift of special grace.

That He should all *our trespasses forgive*,
While we in hatred with our neighbours live,
Tho' so to pray may seem an easy task,
We curse ourselves, when thus inclined we ask.
This pray'r to use, we ought with equal care
Our souls, as to the sacrament, prepare.
The noblest worship of the Pow'r above,
Is to extol and imitate his love.
Not to *forgive* our enemies alone,
But use our bounty that they may be *won*.

Guard us from all *temptations* of the foe,
And these we may in several stations know.
The rich and poor in slippery places stand:
Give us enough: but with a sparing hand!
Not all-persuading want, nor wanton wealth,
But what proportion'd is to life and health.

For not the dead, but living, sing Thy praise,
Exalt thy kingdom, and thy glory raise.

WALLER.

CHARITY.

A PARAPHRASE ON 1 COR. xiii.

Did sweeter sounds adorn my flowing tongue,
Than ever man pronounc'd or angel sung;
Had I all knowledge, human and divine,
That thought can reach, or science can define;
And had I pow'r to give that knowledge birth
In all the speeches of the babbling earth:
Did Shadrach's zeal my glowing breast inspire
To weary tortures, and rejoice in fire;
Or had I faith like that which Israel saw,
When Moses gave them miracles and law;—

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Yet, gracious Charity, indulgent guest!
Were not thy pow'r exerted in my breast,
Those speeches would send up unheeded pray'r:
That scorn of life would be but wild despair:
A cymbal's sound were better than my voice;
My faith were form: my eloquence were noise.

Charity, decent, modest, easy, kind,
Softens the high, and rears the abject mind:
Knows with just reins, and gentle hand to guide
Betwixt vile shame, and arbitrary pride.
Not soon provok'd, she easily forgives:
And much she suffers, as she much believes.
Soft peace she brings, wherever she arrives:
She builds our quiet, as she forms our lives;
Lays the rough paths of peevish nature ev'n,
And opens in each heart a little heav'n.

Each other gift, which God on man bestows,
Its proper bound, and due restriction knows.
To one fixt purpose dedicates its power,
And finishing its act, exists no more.
Thus in obedience to what Heav'n decrees,
Knowledge shall fail, and prophecy shall cease.
But lasting Charity's more ample sway,
Nor bound by time, nor subject to decay,
In happy triumph shall for ever live,
And endless good diffuse, and endless praise receive.

As through the Artist's intervening glass
Our eye observes the distant Planets pass:
A little we discover, but allow
That more remains unseen, than art can show:
So whilst our mind its knowledge would improve,
(Its feeble eye intent on things above)
High as we may, we lift our reason up,
By Faith directed, and confirm'd by Hope:
Yet are we able only to survey
Dawnings of beams, and promises of day.
Heav'n's fuller influence mocks our dazzled sight,
Too great its swiftness, and too strong its light.

But soon the mediate clouds shall be dispell'd,
The sun shall soon be face to face beheld,
In all his robes with all his glory on,
Seated sublime on his meridian throne.

Then constant Faith and holy Hope shall die,
One lost in certainty and one in joy:
Whilst Thou, more happy Pow'r, fair Charity,
Triumphant sister, greatest of the three,

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Thine office and thy nature still the same,
Lasting thy lamp, and unconsum'd thy flame,
Shalt still survive———
Shalt stand before the Host of Heav'n confest,
For ever blessing, and for ever blest.

PRIOR.

ON THE LAST JUDGMENT, AND THE HAPPINESS OF THE SAINTS IN HEAVEN.

(From the Latin of J. Gerhard.)

In that bless'd day, from ev'ry part, the Just
Rais'd from the liquid deep, or mould'ring dust,
The various products of time's fruitful womb,
All of past ages, present and to come,
In full assembly, shall at once resort,
And meet within high heav'n's capacious court:
There famous names rever'd in days of old,
Our great Forefathers there we shall behold,
From whom old stocks and ancestry began,
And worthily in long succession ran.
The reverend sires with pleasure shall we greet,
Attentive hear, while faithful they repeat,
Full many a virtuous deed, and many a noble feat.
There all those tender ties, which here below
Or kindred, or more sacred friendship know,
Firm, constant and unchangeable shall grow.
Refin'd from passion, and the dregs of sense,
A better, truer, dearer love from thence
Its everlasting being shall commence.
There, like their days, their joys shall ne'er be done,
No night shall rise to shade Heav'n's glorious sun,
But one eternal Holy-day go on.

ROWE.

REVIEW OF NEW PUBLICATIONS.

A Series of Sermons on the Nature and Effects of Repentance and Faith. By the Rev. James Carlile, Assistant Minister in the Scots Church, Mary's Abbey, Dublin. 298 pp. Longman. 1821.

WHEN Sir Roger de Coverley, in the days of his youth, was sent to St. Anne's Lane, and was under a necessity of inquiring the way, he met with various reproofs, corresponding with the different sentiments of the passengers, and adapted to the form in which he sought the required information. When at first he asked for *Saint* Anne's Lane, he was rebuked for his superstition, and angrily questioned, Who made her a saint? When afterwards, in deference to the authority of his censor, he asked for Anne's Lane, he was again rebuked for his presumption in desecrating the mother

of the Virgin. The latter rebuke would probably be addressed to any one, who in the metropolis of the land of saints, should make enquiry for Mary's Abbey, and who, unless he chanced to meet a member of the Scots Church, might expect to receive the same instructive reply, as the person who translating the Latin words with grammatical precision, should ask, with Saint Sepulchre's in his view, for the Church of the Holy Sepulchre. It is not always wisdom to depart from the popular nomenclature; and when Mr. Carlile is pleased to rob the Virgin of her sanctity, it would be consistent and worthy of the pure simplicity of the Church in which he ministers, to leave his own name without the attribute of Reverend.

This series of Sermons on the nature and effects of Repentance and Faith, delivered in Mary's Church, Dublin, may be naturally supposed to conform with the peculiar tenets of the Scots Church, by whose ministers, and to whose members they were originally addressed: and in fact, whatever of controversial matter may be found in this volume, is designed to expose the specious sophistry of Mr. Sandeman and his followers, especially as they were exhibited in the letters of Palemon. It is the author's ostensible purpose to lead the public mind from these visionary imaginations to the sound, manly, and scriptural principles of the Reformation; and he finds an occasion of unfeigned satisfaction in reflecting, that his inquiries correspond with the definitions of Faith and Repentance adopted by the Westminster Assembly of Divines, who it may be cursorily remarked did not assemble until a period long subsequent to the Reformation, and who far exceeded the moderation at least of the English Reformers. The acknowledgment of their authority will prepare the reader for some speculative doctrines, which still distinguish the Church of Scotland. These doctrines are not, however, obtrusively brought forward, but rather alluded to in a manner sufficient to indicate the bias of the preacher's mind, without injury to the important subjects of which he treats, or to the general candour and moderation with which he conducts the inquiry, and the appropriate earnestness with which he enforces the result.

The principal purpose of the inquiry is to explain, 1st. the nature of Repentance; 2d. the nature of Faith; and 3d. the connexion between Repentance and Faith. These subjects are discussed in fourteen Sermons.

Sermon I. II. On the nature of Repentance. The first discourse is occupied with some general observations on the nature of repentance as it means a change of mind, or, according to the definitions of the Westminster Assembly, "a saving grace, whereby a sinner out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turns from it unto God with full purpose and endeavour after new obedience." These observations are afterwards more particularly applied to the illustration of the nature of repentance, and are followed up by a detailed and rather prolix comparison of the distinctions between legal and evangelical repentance; the former addressed to the fear of punishment, the latter originating in principles of love and gratitude. The practical application, which is the proper and professed subject of the second discourse, is interrupted by an exposition of the doctrine, that repentance as it implies a change of views, is obviously and exclusively the gift of God and the work of the Spirit, but (as the doctrine is cautiously guarded from abuse) not independently or exclusively of the means by which the divine gifts are bestowed. The method of the Church of England is to pray for true repentance and the

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Holy Spirit, in the hope of present obedience and of final acceptance. Mr. Carlile, in the practical improvement of the doctrine, warns his hearers of the dangerous delusions of committing sin with the intention of repentance; of entertaining false views of repentance, and of trusting to the woeful hazards of a death bed repentance,—a repentance of which no opportunity may be allowed, of which the operation is most painful because the issue is most uncertain.

Sermon III. IV. On the Nature of Faith. The reader needs not to be reminded of the masterly discussion of Bishop Pearson on the words of the Creed, I believe. Mr. Carlile shews that faith generally consists in belief of facts, and in confidence in persons founded on that belief, which cannot however be elevated into a Christian virtue without a belief of the being and attributes of God, and of the truth and genuineness of the Christian revelation. Hence Mr. Carlile proceeds to the nature of belief in Christ, as it implies confidence in him as the only mediator, corresponding with the other offices which he executes, and especially as he is God over all: faith is also exercised in contemplating the fulfilment of his promises, as they have been gradually revealed, and are still the object of hope. It is also shewn, that faith in the same manner as repentance is the gift of God, and the work of his Spirit; that in all ages it has been the same unvarying, unaltered principle, and the great means of re-uniting the soul with God, and of renewing religious affections in the heart.

Sermon V. On the practical influence of Faith. True faith is seen in believing the veracity of God, and in acknowledging the doctrines which are revealed on the authority of that veracity, and which are of such a nature that they cannot be truly believed without enforcing a practical conformity. A true faith will also produce a corresponding confidence in the Lord Jesus Christ, and will be tried and proved in the earnest hope and expectation of the promises which he has delivered.

Sermon VI. Connexion between Faith and Repentance.

> "In entering on this part of the discussion, let me beg of you to mark particularly the *difference* between repentance and faith, else you will never understand clearly their connexion. Repentance towards God consists in a consciousness of some defect in our conduct or state of mind in respect to God, grief on account of it, with an ardent desire and honest endeavour to relinquish it, and adopt a more worthy conduct. All these ingredients enter into the very nature of repentance towards God, and when any of them is wanting, there is no true repentance. Consciousness of sin without grief on account of it is no repentance: genuine grief on account of sin, without a desire to relinquish it is impossible, and a real desire without an honest endeavour is equally impossible. Faith, on the other hand, consists in an acquaintance with Scripture doctrine and a belief of it; and founded on that belief a trust or reliance on Jesus Christ, corresponding to what is revealed concerning him." P. 114.

Faith and repentance, thus distinguished, are connected and united, as want of faith is itself sin, which it is the office of repentance to remove; as faith provides the means of repentance and return to God; suggests the prevailing motive, and illumines the path of duty. The transports which some profess to feel in the exercise of repentance and faith, and in the absence of which others are tempted to despondence and dismay, are no necessary effect of a consciousness of true repentance, which produces rather the settled calmness of peace than the momentary raptures of enthusiastic exultation. The justice of the following observations will not be disputed: and although they possess no claim to originality, are worthy of attention, and may contribute to abate the tumults and

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allay the apprehensions of many a spirit perplexed and troubled with fanatical illusions.

"There are some, who learning from Scripture, that glorying or rejoicing in the Lord is not only the privilege of believers but their duty; that they are exhorted to rejoice always, and that joy is mentioned expressly as one of the fruits of the Spirit; yet not experiencing any of those high extatic feelings, which they hear others describe, are disturbed, imagining that they do not possess proper evidence that they are in a state of grace. But if, instead of consulting the feelings of others, they would consult the Scripture, they would find that the joy described there and exhibited in the history of Christ and the Saints, is rather the sedate, calm satisfaction produced by a sense of the mercy and grace of God than any rapturous feelings; that this joy may be mingled with trembling; that it may be felt by one who is yet a man of sorrows and acquainted with grief; and that it is a joy which manifests itself rather by prayer, and expressions of gratitude to God, and hearty acquiescence in his will, as it did in Jesus when he rejoiced, than by any strong effect on the spirits. I do not intend to cast disrespect on the most rapturous and extatic feelings. I am sure there are communications made in the Scripture, that might well fill us with the most enthusiastic joy: all that I would say, is, that such raptures are not essential to the joy required in the word of God, and are not to be regarded as evidence of a state of grace.

"But further, some being dissatisfied with themselves for the want of that joy and rapture which they are hastily led to believe are the proper feelings of a Christian, endeavour to attain them by direct means, trying all schemes to work themselves up to a kind of enthusiasm, and fancy that they are not in a proper devotional frame, till a strong effect is produced on their animal spirits. Here again they err, not knowing the Scriptures. We find no such process recommended there. To attain to joy, the word of God directs us, to seek those things which are necessary to the production of it, such as evidence of an interest in Christ, a constant and conscientious obedience, a holy frame of spirit, a perfect confidence in the grace and promises of God, and well regulated affections: for without these attainments, and such as these, there can be no true joy; and where these things are and abound, holy and temperate joy will be the necessary result." P. 127.

There are other fond questions, incidental to the connexion between repentance and faith, as whether repentance has the precedence of faith, or faith of repentance, and in which does, the spiritual life originate, of which it is rightly pronounced, that they are such as there are neither means nor occasion to resolve.

Sermon VII. On the present imperfection of the knowledge of believers, when compared with what it shall be. The true occasion of surprize is, not that men have no perfect knowledge, but that they have any conception of the great truths of religion, of those truths which no reason can discover, of which the tumult of the passions prevents the adequate apprehension, which flesh and blood can neither inherit nor perceive. These spiritual truths are conveyed to us by means of sensible material objects, indicating to us something of the spiritual world, but indistinctly, not indeed *seen through* a glass of imperfect construction, as Mr. Carlile explains the text; but according to the exposition of Parkhurst, in a mirror, which was antiently made of metal, and liable to rust and spots, and in which the reflection of the image was often therefore imperfect. The great method of religious instruction is, however, through the revelation of the Scriptures, of which the difficulties and obscurities are necessary to the very nature of a communication addressed by God whose wisdom is infinite to man whose faculties are limited: and they are also consistent, as is shewn by Mr. Carlile, with our present probationary state, and requisite for the trial of our faith and submission to divine testimony, which implies on our parts a voluntary exertion. There are other things beside the mysteries of religion, which

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can now be seen only in part; and of which the imperfect knowledge excites no doubt or offence: such are especially the operations of providence; the divine dispensations to ourselves, and the effect of our conversation in the world.

"We are equally ignorant of the effects of our conduct on other persons. Our actions and our language frequently sink deeper into the breast of others than we are aware of. We know not, often, when a foolish act, which we have carelessly done, has become a lasting temptation in the bosom of some one who witnessed it, or when an unguarded expression has wounded the feelings of our brother, or has proved a snare or temptation to him, and continues, like a fiery dart, to rankle in his soul long after we have forgotten it. O my friends, it is a solemn and awful thought, that we have, perhaps, by our evil example, by the incautious expression of unscriptural sentiments, or by acts or words which have stirred up bad feelings and passions in the hearts of those who have been exposed to them, contributed more to the ruin of souls than the most spiritual, and diligent, and pains-taking among us have ever contributed to their salvation. Whenever we have violated the Law of God, in any respect, we have been shooting arrows in the dark, when we have wounded some and pierced the hearts of others, while we like madmen have been saying, 'Is it not in sport?'

"And, on the other hand, we know not what effect any, even imperfect endeavour to promote the glory of God, may through his blessing produce on others. We know not how a word dropped, it may be without definite intention or any expectation of its producing any striking effect, may take root in some heart, and spring up to everlasting life: nor how an example of faithfulness in duty may confirm and strengthen the faith of some, who were not in our thoughts when we exhibited it." P. 150.

The practical lesson to be learned from this imperfection of our present knowledge, is an earnest attention to the revelation of spiritual truth: a faithful acknowledgment of the importance of the divine care and protection; a willing and thankful submission to the dispensation of the divine providence, and an implicit and entire obedience to the divine instructions.

Sermon VIII. Effects of the perfect vision of God and spiritual things on the characters of the redeemed in heaven. The substance of this Sermon is thus briefly recapitulated:

"Such then is the nature of that image of God which the soul of man is capable of exhibiting—a resemblance of his intellectual attributes and of his moral affections, an imitation of whatever is inimitable in his character, and such an impression or effect resulting from his attributes and acts as is sufficient to afford some just conception of them to creatures acquainted with the feelings of the soul, sufficient also to impart to the soul inconceivable beauty and splendour." P. 173.

The impression which the contemplation of the divine perfections will produce in the mind, may in some degree be reflected upon others, upon children, and upon servants, who, while they are most indifferent to direct and positive instruction, are silently and jealously watching the character and conduct of those whom they suppose to be under the influence of the great truths of religion. The earnestness of Mr. Carlile on this topic is worthy of the deep and solemn interest of the occasion.

"Nor have we far to go to find creatures precisely in such circumstances—creatures that have immortal souls that may be saved or perish for ever; to whom it is therefore of the utmost consequence to obtain just conceptions of the great God with whom they have to do; who are incapable of forming such conceptions of him from his works or from his word, but who could learn much respecting him from the reflection of his character, or the character of those with whom they associate. Those to whom I allude are children. They have immortal spirits that must be saved or lost, and it is of the very last importance that they be trained up with just impressions of the character of the holy Lord God. It is not easy to impart to them proper conceptions of him by instruction. Much of the language in which such instructions must be conveyed is unintelligible to them. But they under-

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derstand the meaning of love and joy, and fear and reverence, when they see them in exercise; and if you exhibit before them the genuine expressions of those affections, and tell them that they are excited by the character of God, and by what he has done for you, they will better understand the excellency and dignity of his character, and the value of his benefits, than they probably would from all the instruction you could give them. So important to your children is this kind of image or reflection of God upon your spirit and conduct, that they will certainly take their views of God from that source, rather than from your instructions. If you treat the characters or laws of God with levity, you may discourse to them of his majesty, his goodness, and his power, or of heaven and hell, in vain; they will certainly treat him with levity also, unless they come under the teaching of another and better instructor; and, if you would train up your children with just conceptions of the majesty of God, always treat his name and his book, and every thing that is his, with reverence; if you would impress upon them a just sense of his authority, pay implicit deference to it yourselves; if you would convey to them some adequate conception of his ordinances, shew that you value them above every worldly thing; and, if you would teach them that there is a delight in communion with him, shew them that you delight in praying to him, and reading his word, and meditating on him. Thus your mind and character will become as a mirror, in which the infant mind will see reflected somewhat of the greatness and goodness of God." P. 170.

Sermon IX. On Justification by Faith. The corruption of Adam, and the guilt which he incurred, in the character and capacity of head or representative of mankind, and which devolves upon his remotest posterity, is shewn to be a doctrine not inconceivable in itself, nor involving any imputation on the justice of God; and this doctrine is afterwards applied to illustrate the nature of the redemption which is in Christ Jesus. The two doctrines, thus connected and combined, will always throw light upon each other, and humility will be prescribed, while consolation is imparted.

Sermon X. Justification by grace is of free Grace. This is a proposition which few men will dispute, and it would indeed be a solecism to maintain, that justification, in its proper sense of pardon of sin, acquittal of guilt, and admission to favour, is not an act of grace, to which the person justified can prefer no claim. This justification is always described to be by faith, and not by works, and to lay the person justified under new obligations of duty and responsibility. Divines of the highest eminence have distinguished between primary justification, which they ascribe on the part of man to faith only (agreeably to the divine institution commonly professed in baptism, when the person is regenerated) and final justification in the last judgment, of which works as well as faith are the condition, without which there is no admission to the heavenly glory. With what justice this distinction has been pronounced *unscriptural*, the reader will determine. This distinction is not noticed by Mr. Carlile, who directs his attention rather to the distinction between justification by grace, and justification by works, as if justification in both cases were the same, and admitted to the same state; and considering faith, the means of justification to be in its object, nature, effect, and origin, the work and gift of God, which under proper limitations no man will deny, he therefore ascribes to him alone the end to which it conduces. This view assigns to faith more than its proper office in the work of justification, and almost elevates it from a means and instrument to a cause and condition of that justification, which in the first instance is necessarily and in its very nature gratuitous. It appears also as it were to divide the one satisfaction offered upon the cross into many acts of justification, simultaneous with the acts of faith in the persons severally justified: and in accommodation to this representation, mention is made

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in this, and in other discourses, of the sovereign grace of God, and of Christ's dying for *his people*, thus superseding the purer and more scriptural expressions, which describe the grace of God as the gift of a Father, and the death of Christ as an atonement for *every man*, and for *all men*; for *the world*, and *for the whole world*.

Sermons XI. XII. On the provision made in the plan of redemption by the grace of God, through faith, to secure the interests of morality, and to promote holiness of life. It is a common insinuation of the Socinians, that the doctrine of the atonement weakens the foundation and principle of religious obedience, not considering that the finest exhortations in the Scripture are deductions from this indispensable doctrine. The Socinian objection is unhappily countenanced by the vain opinion of some, who professing to hold this sacred truth, consider themselves exempted from moral obligations and responsibility. It is in answer to these practical apostates from the truth and righteousness of the Gospel, that Mr. Carlile addresses an able argument, in which he shews that faith secures morality; 1. by the influence and operative efficacy of true belief: 2. by the calls of love and gratitude which it addresses to mankind; 3. by uniting the believer with Christ in new relations of the most powerful interest and effect; 4. by making love the principle of duty, a principle capable of preserving the standard unimpaired: 5. by making holiness the great object and test of faith, and by exhibiting in afflicting dispensations the corrective love of the heavenly Father. In this statement of the moral provisions of the Gospel, he justly exposes the inconsistency of those who, while they scruple not to ridicule and revile the affected precision and scrupulous righteousness of some of their brethren, nevertheless charge them with holding a faith of an immoral tendency. He also condemns the error and presumption of those, who profess to be offended when they hear of the superior holiness of those who rest their salvation on their duty, in comparison with that of those who seek only in their faith: and he argues against the complaint of some, who are averse from *the preaching of duty*; a complaint which is not peculiar to the Scots Church, and on which some in other places may listen to the voice of reproof.

"There is a feeling, sentimental objection, that is sometimes made to the urgent and frequent inculcation of duty from the pulpit, namely, that if ministers can persuade men to believe in the Lord Jesus Christ, and to love him, they will do their duty spontaneously; that without this principle of love they never will; and therefore, that instead of preaching duty, ministers ought to speak to their hearers chiefly of the love of Christ, that they may awaken in them love to him. Tell me, my friends, is the wife to have no steady principle and rule of duty? Is conscience to be entirely laid aside? And is she to depend upon the impulse of a romantic attachment to her husband, which will make her all assiduity and attention so long as she is under the influence of strong feeling, but which, when her spirits flag, will leave her without either motive to her activity, or direction for her employments? or shall her love to her husband induce her to adopt and conscientiously to adhere to some well arranged system of activity, which, whatever may be her occasional feelings, will maintain in her a regular consistent propriety of conduct? When a son is urged to do his father's will, and directions are offered to him for that purpose, shall he be permitted to say, 'Don't talk to me of duty, it produces a cold legal effect upon my mind; speak to me of the goodness of my father, and of what he has done for me, and perhaps you will succeed in warming and animating me to do what he requires?' Or shall his respect and love, and reverence for his father, induce him to study his directions, and to make conscience of abiding by them, whether his occasional feelings may be warm or cold?

"Let the ministers of Jesus Christ spurn from them an attempt to silence their remonstrances and warnings, and to paralyze the urgency of their exhortations;

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let them adhere closely to the example of their Lord and Master, and of those that were immediately taught by him; and whether they shall be, what in the cant language of the day is called acceptable, that is, popular preachers or not, they will at least enjoy the consolation of reflecting, that they have not been accessary to the breaking down of the embankments with which Christ has surrounded and fenced his Church, and letting in a tide of indolence and corruption, that, notwithstanding all the imposing splendour of our present achievements, I confess, seems to me to be ready to overwhelm us." P. 250.

Sermon XIII. The active exertion of man in working out his salvation harmonizes with the free grace of God, as being the sole author of it. The misapprehensions and the temptations to indolence on the one hand, and to presumption on the other, which arise from "the combination and co-operation of the free sovereign grace of God with their own active voluntary exertions," are ably counteracted in this discourse by examples principally taken from the history of the Israelites, whose redemption from Egyptian bondage and establishment in the land of Canaan were the work of God, in many instances through human instrumentality. Much of the language and sentiment of this discourse, and the main proposition which it is designed to establish, is worthy of the serious consideration of modern and moderate Calvinists in England, and of all who dispute or deny the *co-operation* of the grace of God with the active exertions of man.

Sermon XIV. On the privileges of a life of faith. The subject is illustrated by the choice of Moses, of which the wisdom and propriety are approved, and applied with much earnestness of exhortation.

If this series of Sermons on the nature and effects of Repentance and Faith is not always unexceptionable or exempt from such peculiarities of doctrine and phraseology as are natural to the congregation to which they were addressed; the matter is always important, the manner always plain, forcible, and impressive; the tone and temper free from the violence and littleness of a sectarian spirit; and the English reader will rejoice in the general purity and independence of sentiment with which the Gospel is preached in "the Scots Church, Mary's Abbey, Dublin."

A Defence of the Clergy of the Church of England: stating their Services, their Rights, and their Revenues, from the earliest Ages to the present Time; and shewing the Relation in which they stand to the Community, and to the Agriculturist. By the Rev. Francis Thackeray, A.M. 8vo. 211 pp. Rivingtons. 1822.

No fault can be found with the principles or object of this work: parts of it are suited to the circumstances of the day, and the author is a zealous defender of the rights of the Church; but we cannot say that on the whole his performance is able or satisfactory.

Mr. Thackeray aims too high:—a pamphlet containing two hundred pages, is divided into no less than eleven chapters; in each of which he professes to discuss an important question, or defend a valuable institution. The consequence has been that, with one or two exceptions, his disquisitions are perfunctory and superficial, and his conclusions unexpected and premature. The religious ordinances of the ancients, the necessity of an established religion, the advantages conferred on the community by the established Clergy, the inequality of rank and stipend among the Clergy, Episcopacy, the mode of remunerating the ministers of religion from the first ages of Christianity, the charters of the Clergy of England from A.D. 854 to A.D. 1066, an account

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of the Church from 1066 to the Reformation, and a similar account to the present time, form the contents of the first seven chapters; and it is no impeachment of Mr. Thackeray's abilities to say that he has not been able to handle such a variety of matters in so small a compass. On several of the subjects much may yet be said—The Church Charters for instance, which are alluded to, but not examined or classified, have been discussed with great minuteness in the old controversies respecting tithes; and an abridgment of the opinions of our great writers upon these and similar questions would form a useful chapter in a modern treatise. The whole subject of tithes is once more before the public:—their opponents come to the conflict with all the confidence of ignorance and innovation, and it may be as well for the Clergy to look back upon the unanswered arguments of their good and learned predecessors,—not for the purpose of bringing them forward in their old shape and dress, but of adapting them to that less solid fashion of reading and thinking which now prevails. Something of this kind might have been easily introduced into the little work before us; and substituted with advantage for the uninteresting truisms with which it now abounds. We feel this more strongly because the question of tithes is precisely that part of his subject which Mr. Thackeray treats the best, and his pamphlet might have been rendered of considerable importance, if he had prefaced this portion of it by information connected with the particular subject on which he was about to enlarge.

We consider the tenth chapter upon tithes as affecting agriculture, to be the best and most useful in the Treatise; and the following extract will suffice to exhibit the line of argument which Mr. Thackeray adopts, and his general method of dealing with it.

"It would exceed the limits, and indeed the nature and intention of this essay, were I to enter into a regular investigation of the effects produced by tithes upon the agriculture of the country. Before, however, I bring it to a conclusion, I cannot refrain from expressing my decided opinion that no subject has been more grossly misunderstood, nor more perversely misrepresented. Almost every obstacle, of however opposite a description, almost every variation in the price of produce, has, at one time or other, been ascribed to the operation of tithes *. That heterogeneous and disjointed production, 'The Annals of Agriculture' contains many of these vague and indefinable charges. Mistaking headlong assertion, for political courage, and hostility to one class, for friendship to the community, it long cried out against the hardships imposed upon the farmer by the payment of tithes. It went farther, and dared to say that the time was not distant, when the unanimous voice of England will refuse to discharge them. When that day arrives, is there, I ask, in the names of every thing sacred, venerable or lawful, is there any sort of property secure? What nobleman, what gentleman, what yeoman, shall be unassaulted by that species of logic, which would deprive him of his possessions under the plea of rendering them more advantageous to the community? If tithes occasion obstacles to the productions of the earth, or the increase of its inhabitants, are there not many other causes much more powerfully affecting both? Let me illustrate my meaning by a homely appeal to men in each gradation of society. Upon the same reasoning that tithes would be attacked, why may not the nobleman of great landed possessions be told, that if his estates were parcelled out into many minute divisions, a much greater quantity of corn might be raised,

* When the price of corn was at its height, the common cant mode of accounting for it was 'tithes." The present wonderful depreciation in corn, &c. has been referred by many farmers, to the same cause. This senseless jargon of the antithists, reminds one of the mutinous citizens in Shakspeare's Coriolanus, who will have it that his existence is the sole cause of the scarcity of bread.

1st. Citz. First you know, Caius Marcius is the chief enemy of the people.

All. We know it, we know it.

1st. Citz. Let us kill him, and we'll have corn at our own price. Is't a verdict?

All. No more talking on't, let it be done! Away! Away!

a much greater number of human beings enabled to subsist? That if he would but consent to reduce his establishment, and simplify his fare, he could afford to let his land at a very considerable abatement? The private country gentleman, with the same reason may be told, that if he would but consent to substitute for wine, the nutritious beverage ale, if he would but clothe himself in a coarser apparel, and adopt some other similar retrenchments, his tenants also might thrive. The yeoman might even be upbraided by his subtenant, with superfluity in his expenditure; might be told that the gloss of his Sunday hat was a reproach to him as a landlord, and that a saving in the vehicle which conveyed him to market, would enable him to repair the cottage of his tenant, and remit some portion of his rent. Every man, taken from the unsifted mass of the community, must now see the utter absurdity of such reasoning. They must see it, because the occurrences of each day teach them that human society and human nature would not admit of such a levelling application. Why then are the claims of the Clergy to be made an exception? Only because the selfish think they are more detached from the community than other classes, and therefore that they are to be assaulted with greater impunity. To me it has never appeared that the operation of tithes, has been any impediment to the interests of agriculture *. It may, perhaps, in some cases have checked the enclosure of waste lands, but the advantages arising from a very extended cultivation appear to be questionable. If it can with certainty be proved, that tithes have prevented the present quantity of land under cultivation, from receiving the necessary improvements of labour, manure, and general attention; if it also can be shewn that the stubborn avarice of the Clergy, in refusing a moderate compensation for a certain number of years, has been a serious impediment to the culture of wastes; and, above all, if it can be proved that the general interests of agriculture have within the last fifty years, receded, I will acknowledge that a parliamentary investigation is necessary, and that a general commutation of tithes may be expedient. But even allowing these facts to be proved, I would still exhort my ecclesiastical brethren, and all who value the dignity and stability of the profession, to pause most deliberately before they consent to alienate and exchange rights, the most ancient, the most universal, the most legitimate in the world. Let them, even then, pause before they consent to accept a degrading pensionary establishment, or lend themselves to any compromise of character or station, by receiving a substitute, which would reduce them to be mere tillers of the earth. But the case I have supposed, is imaginary. It is impossible to look around one, in any part of England, without being convinced, that so far from receding, the progress of agriculture has been prodigious. That so far from there having been any remissness or languor in the work of enclosure, the attempt has been extended with heedless ardour to soils almost incapable of improvement. That the farmers have been of the race of Antæus—giants, acquiring their strength from the elastic touch of the earth; and then (to continue the comparison) becoming wanton with success, have supposed that the Herculean power of the world was to confess their ascendancy. That agriculture has been most powerfully affected by recent occurrences, that the plough may, in consequence, partially stand still, must be allowed and lamented. But is a temporary, or even a permanent inconvenience to one class of men, to be the cause of injustice to another? Another, which for centuries, when the farmers of the country were considered scarcely superior to the clod they turned, or the cattle they drove, have been eminent and illustrious in almost every portion of the globe. Those who entered upon farms ten or twelve years ago, may be compared to merchants. Their venture was a great

* 'It is true estates are not as beneficial to the possessor, as if there were no tithes; so neither are farms as beneficial to tenants, as if there were no rents, and no right to turn them out. But as this is no reason why landlords should be deprived of their rents; so neither is it a reason why the Clergy should be deprived of their tithes.' Dr. Belward's Defence of the Right to Tithes, on Principles of Equity.

This reasoning is strictly applicable, and a reference to history will prove its truth. It is curious, indeed, to observe, how nearly the pretexts of hypocrisy and avarice may resemble each other. As the last would now attack tithes, so the first once objected to the payment of rents. Hume tells us that, during Cromwell's protectorate, the doctrine was pretty common, that it was unworthy of a Christian man, to pay rent to his fellow-creatures; and the landlords were obliged to use all the penalties of the law against those tenants whose consciences were scrupulous.—Hume, Note F. Vol. x.

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speculation; it succeeded for some time. But the causes of that success were unnaturally stretched, and the collapse has been most violent. They have suffered, and their sufferings are to be lamented. So likewise are those of the merchant, who, miscalculating the supply of any foreign or domestic market, is ruined by the incumbrance of his unsold cargoes. So likewise are those of the merchant who is deprived of half his vessels by the violence of the tempest. But these last are every day occurrences, and no one stops to bemoan them. The poor merchant is left to repair his 'rates quassas,' to embark again in speculation, or, 'pauperiem pati.' No one can be more thoroughly convinced than myself, of the importance of agriculture to the welfare of all classes of the English community. But the conviction of that importance may carry, and has carried men too far. The farmers supposing their individual interests identified with those of the country, have plunged into expences wholly beyond their means and utterly inconsistent with their occupation. They went on in a giddy sort of expenditure without appearing to think a change of condition possible; and now that change has taken place, they seem to consider themselves the only legitimate objects of public commiseration and assistance.

"I wish not to say any thing harsh, I wish not to involve the whole class of farmers in one sweeping condemnation, for numbers of most prudent, most industrious, and most honourable men are amongst them; but I must say, that the farming scheme has been carried so far during the last five and twenty years, that it appears to resemble, in many of its features, the notorious South Sea scheme of 100 years ago. I allude merely to the self-delusion which existed, to the disappointment and loss which has ensued; any farther comparison would be most inapplicable and unjust. That the farmers will, for years, severely feel the depression of the market prices of produce, is, I fear, too certain to be disputed. What then is to be the remedy? I know of none which will not demand a long, patient, and painful endurance. A degree of forbearance towards them, on the part of the community, and a great degree of exertion on their own, will, I trust, enable the present proprietors to retain their farms, and the present tenants to cultivate them. If not, however harsh the truth may sound, the lands must necessarily be transferred to others, who can, and will, afford to accommodate themselves to the expences and profits of cultivation. The higher orders of land proprietors must set the example, and the most rigid economy must be adopted." P. 172.

The Use and Abuse of Party-feeling in Matters of Religion, considered in Eight Sermons preached before the University of Oxford, in the Year 1822, *at the Lecture founded by the late Rev. John Bampton, M.A. Canon of Salisbury. By Richard Whately, M.A. Fellow of Oriel College.* 8vo. 304 pp. 7s. 6d. Rivingtons. 1822.

THE object of this volume is so amiable and excellent, the author's claims to attention so well founded and notorious, and the execution of his labours for the most part so successful, that the work must become the subject of very general regard. There are few persons in this age of party spirit and controversy, who do not require to be reminded of the danger of carrying them to excess. Mr. Whately warns us against errors to which all men are prone. He draws the limit with great skill and perspicuity, between feelings which are not always distinguished accurately from one another; and he furnishes tests to ascertain the true character of motives which are the source of so much good and so much evil, and with respect to which the heart is often ignorant of its own secrets.

The first point, therefore, to which we shall attend in this review, will be to put our readers in possession of Mr. Whately's sentiments, as far as they can be adequately conveyed by an analysis of his Lectures. The second will be to furnish specimens of his mode of reasoning and writing; and the third to explain the grounds upon which we venture to differ from some of the conclusions at which he arrives.

The first lecture contains an enquiry into the principle by which

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men are led to form parties; and although it may be doubted whether this is beginning at the right end, whether the nature of party-feeling should not have been deduced from the actual workings of party, rather than the workings of party drawn out from an abstract consideration of its source, yet at all events there is much ingenuity in the following passages, and much truth in the consequence which they are supposed to establish.

"One of the most important of these principles, and one which is not in general sufficiently attended to, is that which binds together the members of any community, class, or party, and renders the body to which they belong, considered *as* a body, a distinct object of attachment. Not indeed that this part of our constitution has been by any means overlooked altogether; but it is seldom, if ever, that a comprehensive view of it has been taken: some particular branches of it have been noticed fully, while the wide extent and variety of its operation has been disregarded: and its evil or beneficial effects have been viewed separately, without tracing them up to their source, as modifications of what may be reckoned one common, innate principle of the human heart.

"Thus, the soundest among the ancients, while they very wisely pronounced man to be by nature a social being, impelled to form communities, not by any consideration of the advantages thence accruing, but by a sort of instinctive tendency, yet confined their attention almost exclusively to the *political* union; which is only one among many which man has a tendency to form. And various writers have made just remarks on the extravagances of party-spirit, without however perceiving, or at least without pointing out, that these are only the abuses and perversions of a principle, which, being essential to our nature, exists, in a greater or less degree, in all mankind; which is in itself (like all our other propensities) neither virtuous nor vicious, but is calculated, under the control of reason, to lead to important benefits." P. 2.

"That principle then which I am now speaking of, that party-feeling, (if I may be allowed to give it such a name, in default of a more precise one,) may be described as a certain limitation of the general social principle which binds together the human species: it consists in the attachment and regard men are disposed to feel towards any class, body, or association they may belong to, in itself, and towards the fellow-members of the same, *as such*, over and above any personal regard they may have for them individually; and in a zeal for the prosperity of the society, and for the objects it peculiarly proposes, over and above what is felt for those objects in themselves, and what would be felt for them by each individual, supposing him singly to pursue them. It must be added, that men have a natural tendency to sympathize and unite with those who coincide with them in any point; and hence are led to *form* these communities or parties, as well as to feel towards those in which they may be placed, that attachment and zeal which have been just mentioned.

"Those who delight in analysing the complex principles of our nature, and referring them to their simplest elements, may perhaps without much difficulty trace up that of which we are now speaking, to our natural desire of sympathy, and disposition to afford it. We take a pleasure in meeting with persons with whose situations and sentiments we can sympathize; we are pleased likewise with the idea of their sympathy with us; from which consequently we derive additional ardour also in a common pursuit, and increased confidence in a common opinion; and hence arises a mutual attachment between those among whom this mutual sympathy exists. Whether however this, or any different theory be adopted; or whether the party-feeling we are speaking of is to be referred to any more simple principles of our nature, of which it is the necessary result, or is to be regarded as itself one of the primary elements, as it were, of the human mind, is a question of no consequence to our present object; only let its existence and universality be admitted, and its effects referred to it, as their immediate source; not to any calculations of reason upon views of expediency." P. 5.

"But moreover, even in those cases where a coalition of any kind is formed manifestly and distinctly for the sake of promoting some common purpose, still the zeal and the mutual attachment of the persons concerned, is not, even then, to be measured by the value, (*i. e.* the original value,) even in their own eyes, of the advantage proposed. Their being engaged in a common pursuit, is generally found to bind them to each other, and to increase their eagerness for the object pursued, to a degree which even they themselves would never have anticipated. What exertions and what sacrifices have been produced

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by patriotism (*i. e.* attachment to the *political* community we belong to) is well known: it has often led men to resign cheerfully all personal objects, and even life itself, for the sake of the community; and thus to forego all their own share of those common advantages, for whose sake alone, as some pretend, the community itself was formed. In this case indeed there is an obligation of duty; the force of which has often, no doubt, had great influence in producing such conduct; but we cannot pronounce a sense of duty to be in general the sole motive, nor, always, even a part of the motive, which leads to these results, if we consider both how little of a general sense of duty has apparently been felt by men who yet have plainly shewn themselves not destitute of patriotism,—how little many of them have been disposed, in any other case, to sacrifice their own to their neighbour's good;—what flagitious actions, in violation of duty, some have perpetrated, with a view to the benefit of their country;—and lastly, how much of the same zeal and attachment is daily shewn by the members of such factions, sects, or parties, as have *not* that claim upon the conscience. In fact, human conduct altogether would be an inexplicable riddle to any one who should deny or overlook the existence of party-feeling as a distinct, and powerful, and general principle of our nature. Every page of history might teach us, if the experience of what daily passes before our eyes, were not sufficient, how slight an attraction is enough to combine men in parties, for any object, or for no object at all,—how slender a tie will suffice to hold them together,—whether a community of interests, or of situations, or of opinions, (or even the colour of an ornament, as in the celebrated case of the rival parties in the Byzantine circus;) and with what eagerness, often what disproportionate eagerness, men engage in the cause of the party they have espoused. Even when they unite for the sake of some object which they previously had much at heart, what an accession of ardour do they receive from their union! like kindled brands, which, if left to themselves, separately, would be soon extinct, but when thrown together, burst into a blaze.

"Now if to the considerations which have been thus briefly touched upon, we add this circumstance, that the principle we are speaking of is not only a source of union, but also of division;—of discord, no less than of concord, (since it implies in its very nature, hostility to every thing that opposes the interests and objects of the party adopted; a jealous aversion to every rival party, and a tendency to subdivide, and separate into fresh parties, upon any point in which a certain number coincide with each other, and differ from the rest) and that thence it has a principal share in producing and keeping up almost all the contests that have ever existed, from the most gigantic wars between nations, down to the most obscure local controversies; and has even given rise probably to more dissensions between individuals than were ever produced by merely personal feelings:—if, I say, we consider all this, we cannot but admit that of all the principles which actuate the human mind, this is one of the most remarkable, and in its effects most momentous." P. 8.

In the theory thus developed, we are unable to believe; and it is fortunate that the subsequent lectures do not necessarily involve a supposition of its truth. The existence and power of party feeling may be admitted and acted upon, by those who cannot perceive that it originates in sympathy. And we should dismiss this part of the subject without any other remark, did we not apprehend that Mr. Whately is guilty of an oversight which cripples his subsequent operations, when he omits to place self-love among the causes of party spirit.

That there is an intimate connection between sympathy and party-spirit we admit. A man who is intent upon some favourite subject, feels disposed to like or to sympathise with those who re-echo his sentiments and support his undertakings; and friendships as well as enmities arise every day from this general if not universal disposition. But how does this unite men in a party? It seems to prove (what is often notoriously the case) that individual attachments are produced by party feelings, rather than party feelings by individual attachments. And it fails to exhibit any intelligible connection between the cause and the effect. We have the assertion of the theorist for the accuracy of his theory, and we have nothing more. It is true that there is a

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principle in human nature which leads men to act more vehemently when they act in concert and company. Social study is more intense, social pleasure more animated. The hopes, and the fears, and the kindness, and the cruelty of a multitude, are encreased by mutual excitement. Their sentiments, whether good or bad, are proverbially catching; and much that is important in society, has been effected by a proper use of this circumstance. We presume that Mr. Whately would attribute this, as he may very well do, to sympathy; and we suspect that it is this very circumstance which has led to his hypothesis. When men are united accidentally or intentionally, sympathy will heighten any passion which finds its way into their breasts. Among the rest, it will heighten party spirit; but it cannot be said therefore to produce it.

Could we agree with Mr. Whately in his account of the origin of society, we should not despair of coming to an understanding upon the subject of party; for we acquiesce in his opinion respecting the similarity and near relationship of social and party union. But in attributing social union to an instinctive love of sympathy, has not Mr. Whately fallen into the common error of speculative philosophers, and assigned a single cause to that which is the joint result of many? The children of the first families found themselves in one company, obeying one parent, and possessing one common interest; and wisely left it to a more refined age to determine whether they were brought together by expediency or instinct. In the same way the first party was formed by two or more persons being disposed to pursue the same object, and uniting for the purpose of its accomplishment. But whether the motive for this union was experience, or reason, or sympathy, we believe they could not tell, and we are not aware that their successors have been able to discover.

These, however, are neither important or practical inquiries; and if we conceive that Mr. Whately is unsuccessful in conducting them, we attribute his failure to the unattainable nature of his pursuit. The simplicity of which he is enamoured does not exist in human nature; and he errs by taking a part for the whole. A more important error is committed when he confounds the principle of party feeling with the cause of party union. After men have united in a party or a sect, they feel a strong and often an excessive attachment to the body with which they are connected; and this attachment, according to Mr. Whately, is also produced by sympathy. Now we are born members of a party—that is to say, of this or that family, in a particular village of a particular district. And we have attachments one within another corresponding to each of these relations. A peasant wishes his children to be more active, handsome, and successful, than any others in the parish, not merely because he loves them, but because they are his own. Villagers desire and enjoy the triumph of their cudgellers or cricket-players over the inhabitants of an adjoining hamlet, because the prowess and the glory are in some respects their own. And if we ascend to the more important parties which divide countries and churches, we shall still find that self-love is at the bottom of *esprit de corps*.

Nor is there any difficulty, upon these principles, in discovering the use and abuse of party. Its great advantage is co-operation, subordination, and other kindred benefits. And the point to be gained is to make men work under this controul with the same activity, self-devotion, perseverance, and effect, as if they were in pursuit of individual benefits. Sympathy, or patriotism, or duty, under any title, would not

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suffice for the purpose; and therefore human nature is wisely constituted in a manner which leads most men to identify themselves with their party. We are furnished at once with the necessary impulse, and the no less necessary controul. Self becomes subordinate to society—private exertions are directed by public discretion—and the only danger is, lest we should make too complete a transfer of the individual to the party, and serve the one with the same immoderate zeal with which we are prone to serve the other; lest the aggrandizement of a party should be pursued without sufficient reflection and restraint; lest the injuries of our sect should be resented with the same intemperate anger, and its merits exaggerated with the same undistinguishing vanity which are called into action when we are personally concerned. Without enlarging further upon this subject at present, we may express our complete conviction that all the phenomena attending the *esprit de corps* may be satisfactorily accounted for upon this obvious principle. The occasional sacrifice of self-interest at the shrine of party is no valid objection to our hypothesis: nor can we admit that such sacrifices occur so frequently as Mr. Whately imagines. For one who is a zealot in the cause of his country or his sect, there are a thousand active men who devote their whole lives to the pursuit of their individual ends. But it happens that the exception is more noticed than the rule; because a party-man who bustles about, and endeavours to support or oppose us, cannot fail of attracting our observation, while the quiet follower of his own lawful calling, sits at home and is forgotten.

It is time, however, to return to the body of Mr. Whately's work. The first Lecture concludes by shewing that Christianity plainly recognises the proper use of party-feeling; and the second gives an admirable description of party-spirit. The second and third Lectures appear to us to be the most successful portion of the work; and we confidently anticipate the thanks of our readers, for furnishing them with such passages as the following.

"Besides the faults already mentioned, as, properly speaking, excesses of party-feeling itself, there are many other propensities also, which have an especial tendency to mix themselves with this feeling,—to call it into action,—and to aggravate its mischiefs. Such are VANITY and AMBITION; fondness for NOVELTY; love of DISPUTATION, in those who are, or believe themselves, skilful disputants; and lastly, that PROUD SPIRIT, which delights in humbling, mortifying, and insulting others, and triumphs in taking vengeance for any opposition or affront.

"Both the love of power and the love of fame, are so effectually gratified by a man's being one of the leaders or principal supporters of a party, that he has hence an obvious temptation to *form* or to cherish a party, in order to increase his own influence, and shew his importance; especially if (as is often the case) no other avenues to power and distinction appear to lie open to him. And many, doubtless, who have been influenced by these or other corrupt motives, have been themselves by no means aware of the bias under which they were acting: but have effectually deceived their own consciences, by exaggerating, to themselves, as well as to others, the importance of the cause they were engaged in*.

"Again, the love of novelty,—the pleasure men have in the idea of being original-thinkers, or, at least, of being able to shake off established prejudices,—to judge for themselves, and to despise the notions of the vulgar,—these have a strong tendency to induce men to broach new doctrines or schemes of their own, or to adopt those proposed by another; and thus to create and strengthen parties†.

Controversial ability also, real or supposed, contributes powerfully to generate, and keep up, and inflame party-spirit, by

* Wesley seems to have been, in a most remarkable degree, unconscious of the ambitious feelings by which he was so much influenced.

† Priestley, and many other Unitarian writers, afford some of the most striking instances of the operation of this principle.

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creating in the able disputant a fondness for controversy *; in the same manner as the possession of military skill, and the command of warlike troops, is apt to encourage a delight in war. Every one naturally feels a pleasure in doing that which he is conscious of doing well, especially if it be what has long been his accustomed employment. And though no one probably ever *acknowledged*, even to himself, a feeling of mortification at the abolition of a party, and the dropping of a controversy, which might have employed the eloquence of his tongue and pen, or a regret that his sword should rust in inglorious peace, yet no one who is acquainted with human nature, can doubt the existence of such feelings.

"Now controversy being almost always either the offspring or the parent of party, it is not wonderful that a love of disputation should almost always either give occasion to, or exasperate, party-spirit. And that the most trifling subject (if no more important one be at hand) will furnish, to those who are so disposed, matter for furious debate, division into factions, and narrow-minded bigotry, is remarkably exemplified in the celebrated dispute between the Realists and Nominalists, which so long and so vehemently agitated the public mind, till the reformation quelled it, by diverting the attention of the disputants to a more interesting subject: a sufficient proof that Religion was not the *cause* of these acrimonious contests, but only furnished the matter of them;—it was the field on which the combatants engaged, but did not excite them to the battle.

"Lastly, all the proud, insolent, and resentful feelings of mankind, and the delight they take in triumphing over an opponent, have a powerful influence (when men are once engaged) in keeping up and embittering the spirit of party. Their zeal and animosity, however small at first, are inflamed by opposition; and they become attached to the party in whose ranks they have *fought*. If there be not, as some have supposed, a love of contention for its own sake, inherent in some men, it is certain that a haughty resentment of every provocation, and a delight in humbling, mortifying, and triumphing over an adversary, are dispositions but too general. Now the breaking down of party distinctions, and the silencing of controversy, destroys the hope of such triumphs; and every kind of compromise and concession is most revolting to a proud, angry, and jealous spirit. These haughty and insolent passions therefore, as well as those above mentioned, contribute greatly to call forth, and to cherish party-spirit, which, in turn, fosters and inflames *them*. Intemperate violence and bitterness of hostility has indeed been above reckoned as itself one of the excesses of party-feeling: and in fact, the influence of the malevolent passions and of party-spirit on each other being mutual, men are sometimes, by their attachment to a party, led to indulge in a malignant triumph, and sometimes, by their delight in such a triumph, become attached to a party.

"A long catalogue of other feelings might be added, which under particular circumstances, and in particular individuals, tend to promote party-spirit, and to aggravate its mischiefs; but these which have been mentioned are not such as are *occasionally* and *accidentally* connected with it, but are its natural forerunners or concomitants, whatever be the nature of the party, of the cause, or of the contests it leads to." P. 45.

"1. The most remarkable characteristic of party-spirit—the disposition to prefer the means to the end,—the party itself, and whatever tends to maintain it,—to the object it originally proposed, has been formerly described, and its ill effects pointed out. We must guard against it by keeping steadily in view what are the ends proposed, and what, merely the institutions that preserve the society, and the marks that distinguish and hold it together: not that we are to neglect these; but to value and pursue them *as* means, and in proportion as they conduce to the original object. To relinquish that very object for the sake of them, or to regard it with comparative indifference,—or to uphold the party, when that object no longer appears desirable, is not only a glaring inconsistency, but is also productive of various evil consequences.

"How ready many have been to abandon the points originally regarded as the fundamental principles of their sect or church,—or how indifferent in maintaining them,—though they remain as firmly attached as ever to the same party, is well known. Few Presbyterians probably of the present day would attach much importance to most of the scruples respecting our liturgy, and church-government, which originally operated so strongly in producing the schism. But a breach once made is not easily closed; and the lapse of time, though it may have worn away the original causes of the separation, renders a re-union

* Many examples might be found among the metaphysical theologians who have written on the Calvinistic questions.

more difficult than ever. The scion which has long been severed from the parent stock, cannot easily be reingrafted.

"Among the members, however, of the Romish communion, an instance may be found which is much more remarkable, from the circumstance that, that Church claiming infallible authority, whoever admits her doctrines or practice to be in any point erroneous, has virtually denied that claim, and thereby convicted her (in his own judgment) of a false and impious assumption of the power of the most High: yet notwithstanding this, it is well known that there are many Papists who (though not unbelievers in the Christian revelation) do not scruple, privately, to avow their rejection of several of the most fundamentally erroneous tenets of their Church, and their disapprobation of many of its ordinances; who are even ready to ridicule many of the superstitions it has sanctioned, and would even be sorry to have it supposed that they really made a full confession to their priests;—yet would shudder at the very mention of openly renouncing that Church; and would be even proud of their adherence to it, as to the only true and catholic church, and the only one possessing decisive and infallible authority.

"It is indeed a common remark, that the *name* is in general the last thing men will consent to part with; and that a sect will often be brought insensibly to explain away or abandon most of their primary and fundamental tenets, while they would shrink from the proposal of breaking up the sect itself. Now in the case of those who see good reason for giving up those points of distinction, and renouncing those objects, which originally formed their party, it is clear that the prohibition of causeless divisions enjoins the dissolution of the party itself; and that it is only a vicious party-spirit that can still hold it together as a distinct body. But may not a similar spirit operate on the members of a society whose object ought *not* to be abandoned, and whose fundamental principles are *not* erroneous? They also may surely be guilty of preferring the means to the end; the party itself, and whatever tends to support it, to the original purpose of it; and as the former class are right in abandoning their original principles, but blameable in still maintaining their party, so these last are right in adhering to the body they belong to, but highly culpable in forgetting or neglecting its main object. But such is human nature, that without continual watchfulness, this tendency to prefer the means to the end will continually shew itself; and men will be less zealous for those objects which are pursued because desirable, than for one which appears to them desirable, only because they have been accustomed to pursue it. And since this infirmity is inherent in human nature, we must not rashly flatter ourselves that the orthodoxy of our cause will preserve us from it. If in our contests with Papists, or with sectarians, we ever find cause to censure their obstinate adherence to a party whose errors they are convinced of, let us be careful that we on our part fail not to shew as much sincere and practical attachment to our faith as to the outposts and bulwarks that defend it; that we appear not, warmly interested for the reformation, while we are indifferent to the religion itself that is reformed, or more zealous for the mitre than the cross,—for the Church, than for the Gospel. Our Lord stands eminently distinguished from the teachers of false religions, by his never allowing respect for himself, and zeal for the propagation of his religion, to stand as a substitute for the essential points of conformity to his commands, and personal holiness: 'Why,' says He, 'call ye me Lord, Lord, and do not the things which I say?' and He declares that even those who have wrought miracles in his name, will, if found workers of iniquity, be rejected by him.

"Since then the just boast of *our* Church is its conformity to the institutions of the Apostles, and its tendency to promote the religion they taught, it should be regarded as a kind of treason against that Church to profess zeal for its form, while we are careless of its spirit; and to maintain its institutions, while we are forgetful of the ends it proposes." P. 86.

On the fourth, fifth, sixth, and seventh Lectures, which treat of allowable differences among Christians, Christian conduct towards opponents, foolish and unlearned questions and conduct with respect to dissenters, we are unable to bestow the space and consideration which they deserve. If they have any fault, it is that they are extended to a greater length than the subject matter requires. Its importance, generally speaking, is much greater than its novelty; and though there is no part of these Discourses which may not be advantageously listened to by a common congregation, or reflected upon

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by a private individual, a little more compression, or a little more illustration, would not have been unsuited to the dignity of an University Pulpit. The eighth Lecture upon Divisions within the Church, requires a more particular notice. From 1 Cor. i. 12, 13, Mr. Whately takes occasion to observe—

"The Apostle's admonitions to the church of Corinth, both in this passage and in several others of the same Epistle, are of the highest importance to Christians of every age and country. But in order to appreciate them rightly, and apply them profitably to ourselves, we must keep in mind two circumstances which are very often, practically at least, overlooked: *viz.* first that the Apostle is not here accusing his converts of holding any *erroneous doctrines*, but of divisions, party-spirit, and contentions: secondly, that he does not seem to be alluding to any open schism as having taken place among them, but merely to intestine discord;—not, in short, to any separation *from* the Church, but to disunion *within* the Church.

"These circumstances, I say, ought constantly to be remembered, in our application of St. Paul's precepts; not, of course, with any view of depreciating the importance of a right faith, and extenuating the evil of heresy; nor of implying that the sinfulness of schism is diminished by an avowed secession from the Church; but to guard against the mistake, (by no means unfrequent,) of too hastily setting our conscience at rest by the plea of being neither heretics nor dissenters. For it is not uncommon to hear men appeal to the soundness of their doctrine, and their strict conformity to the Church, when they would clear themselves from any imputation of being promoters of division; though perhaps there is, notwithstanding, so much of the spirit of party in their proceedings, that they are introducing, or preparing the way for, all that train of evils which have been formerly described. If, like the Corinthians, who said, 'I am of Paul, and I of Apollos,' they range themselves under distinct leaders, and distinct denominations, welcoming as brethren those who adopt a certain fixed phraseology, and regarding with bigoted aversion or jealousy, all others, they may, without forsaking either the Church or its doctrines, be guilty of fostering discord, and of manifesting that carnal spirit which St. Paul so strongly reprobates." P. 237.

We are then told that the advantages derived from combination are not a sufficient excuse for a party in *our* Church, because they are already secured by the union which that Church has effected; and that she furnishes a sufficient check upon the errors of her ministers, by compelling them to subscribe and use her Liturgy and Articles, and making them responsible for any gross deviation from their spirit.

"As far as human means can be effectual, it seems scarcely possible that better provisions than these could be made against the suppression or perversion of Gospel truth; or at least against the necessity of having recourse, for the sake of opposing such evils, to the formation of subordinate associations, and party-distinctions within the Church. And when any such has arisen, there seems no sufficient reason for raising an opposite party to counteract the evil, while the Church itself thus furnishes a sufficient bond of union, and acknowledged common authority. The risk thus incurred (if it be not something more than a risk) of widening the breach,—of strengthening instead of weakening the party we oppose,—of plunging, in the heat of a contest, into the contrary extreme from theirs,—of diminishing Christian charity,—and of drawing off men's attention from the essentials of religion to controversial bickerings,—is not in this case counterbalanced by any adequate benefit.

"Sometimes however we find it urged by men who profess to admit these principles, that they themselves seek not to form any separate party within the Church; not pretend to more than to be genuine Churchmen; but that those whom they combine to oppose, are disguised sectaries, and covert heretics; outwardly professing indeed an attachment to the Church, but in reality holding sentiments hostile to the spirit of her doctrines and institutions. But it should be remembered, that, on the one hand, if any thing be taught or practised which can be proved contrary to the doctrine and discipline of the Church, this evil can be checked in a regular way, according to the constitution of that Church, without any need of forming a party for the purpose; and that on the other hand, if nothing of this kind can be proved, we are neither honouring nor serving the Church by combining against any such concealed

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hostility. We are not honouring her, because we are in fact implying that her Articles and Liturgy are so defective as to permit those who conform to them to be nevertheless fundamentally erroneous: nor are we effectually serving her, because we are setting a dangerous example of presumption, which an opposite party may easily follow. *They* may as easily contend on *their* side, that, of all who profess conformity, they alone are the genuine Churchmen; and that *their* interpretation of the language of the Articles and Liturgy,—their judgment as to the true spirit of them,—are alone to be received as correct." P. 243.

That we may not be at any loss to determine the Lecturer's precise meaning, he concludes an inquiry into the faults of the two parties in the Church, by an explicit recommendation to keep ourselves separated from both.

"The faults however which have now been adverted to, as the most prevalent in the two opposite parties respectively, not only are less the appropriate subject of our present consideration, than the party-spirit which is common to both; but are so far of less practical importance, that they may be expected to diminish in proportion as that spirit itself is subdued, which contributes, above all other causes, to foster them. It should therefore be our first and most constant care, earnestly to protest against *this;* and to maintain a steady opposition to both parties, *as parties;* while we study, at the same time, to preserve the most friendly union possible with the members of both, considered *as individuals;* doing full justice to the merits of each, and carefully selecting and adopting whatever is right in their sentiments and practice. And if those who are disposed, either by their own temper, or from the result of their experience, to reckon every one among the adherents of one party or another,—find themselves perplexed and at a loss in which class to place us*, we may regard this circumstance with self-congratulation, as a presumption that we have been successful in steering a middle course between opposite extremes, in keeping ourselves untainted with the spirit of party, and in preserving unbroken, as far as possible, the bond of charity with all men." P. 269.

It is hardly necessary to say that these are not our opinions. But the quarter from which they come entitle them to a respectful consideration; and the present article cannot be more appropriately concluded than by pointing out the objections to which they are liable.

Mr. Whately admits that the Church of England may avail herself of the advantages of party-feeling in the contests which she is obliged to carry on with dissenters. The heretic and the schismatic may be opposed with a legitimate and well-regulated *esprit de corps.* But no sect or subdivision within the pale of the Church is to be encountered with the same weapons,—because if we understand Mr. Whately aright, St. Paul has condemned divisions and parties *as such*, even when they were not deformed by irregular practices or corrupt doctrine. If this be valid reasoning, how can Mr. Whately defend his concession respecting the mode in which we are to resist dissenters? How can he answer those latitudinarian champions, who comprise every professing Christian within the limits of the Church; and contend that St. Paul's prohibition applies to them all? Will he not be told, that the Bible is the great rule of faith and morals, and that we are bound to give the right hand of fellowship to all who embrace its tenets? And what reply can he make to such questions and arguments, except that it is possible to acknowledge the Bible with the lip, while its spirit is explained away and neglected. The same is true of the Liturgy and Articles of the Church. Excellent as they are, some men have always been found to profess them and subscribe to them, and to act at the same time diametrically

* "It is observed by Aristotle, (Pol. b. 2.) that the constitution of Sparta had its elements so nicely blended, as to leave men in doubt to what class to refer it; some calling it a Royalty, some, an Oligarchy, others reckoning it Aristocratical, and others again as rather Democratical: a strong indication, as he observes, of its being so judiciously tempered, as to keep clear of the faults of each of the simple forms of government."

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opposite to their injunctions. And when such men coalesce, govern themselves with the regularity, and caution, and zeal of a sect, increase in numbers, and increase in power, they must be systematically resisted, or their triumph will be certain. St. Paul has forbidden us "to be puffed up for one against another," *i. e.* to form ourselves into parties from attachment to different leaders, —and this is the main object of his admonitions to the Corinthians. But how does this prove that they who believe the interests of Christianity to be endangered by a party within the Church, are not at liberty to unite in their opposition to it? Must they sit still and see their flocks led astray, their doctrines decried, and their religion itself brought into deadly peril, for fear they should hurt the unity of the Church? If so, they ought to surrender the Act of Uniformity and the Test Act—and refuse to exclude one conscientious believer from their truly Catholic Communion. But this course Mr. Whately will neither adopt nor recommend, and to be consistent with himself his present system also should be abandoned.

Whatever might have been the case in a preceding age, whether the parties by which we are now distracted might have been prevented, or were inevitable; they are now formed and in active operation, and few men can profess to abstain from them with safety. Here and there an individual may be found whose temper, rank, or talents may enable him to remain neuter without danger. But an immense majority do and must take a part, and they had better say so at once. If they run the risque of becoming violent partizans, they escape the dangers of indifference, equivocation, and *trimming*. If they are infected in a slight degree by party failings, they escape the temptation of forming a third party for themselves, to which neutrals are more prone than Mr. Whately imagines. If they are sincerely desirous of peace, they may promote it in a party much more effectually than out of one. Feuds are seldom extinguished, or even abated by neutrals; and whenever the peace of the Church of England is re-established, that blessing will be obtained by the moderation of party leaders, rather than by the mediation of self-elected umpires. The mutual respect of open opponents, their mutual concession of unimportant points, and the rigid correction of their respective errors, may yet prevent a declared and lasting schism. Violence on either side will precipitate its arrival; indecision will not suffice to arrest its progress. The Church was overturned in 1640 by the ill-timed moderation of Usher and Hall, quite as much as by the intemperance of Charles and Laud. If the puritans of the seventeenth century had been withstood calmly and systematically by all who disapproved of their principles, the horrors of the grand rebellion in all probability might have been escaped. Should the clergy of the present day tread in the steps of their forefathers, the final success of puritanism may be looked upon as certain; and those whom it will involve in well-merited destruction will be convinced too late of the folly, the criminal folly and presumption of refusing to profit by experience.

By distinguishing party feeling from party spirit, and shewing that the one is as necessary and advantageous as the other is hurtful, Mr. Whately enables us to escape from many of the difficulties in which Christians are now involved. Why should he confine his reasoning to separate communions, or desert his own system the moment that it brings him to the goal? Let him apply all his observations upon the excess and abuses of party to the division which unhappily exists among Churchmen. Let him warn us against those feelings which are

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too apt to spring up in all our hearts, and to make us forget that we are the disciples of one common master. But let him not endeavour to produce a nominal unanimity, where there is a real and conscientious difference; let him not unintentionally substitute the finesse of apparent moderation, for the open opposition of an honourable contest. Such a system can only lead to one of two effects, the submission of the two existing parties to a third, which shall affect to reconcile and unite them; or the subversion of one of the present parties by the other; and that other not the purest, the wisest, or the best, but the most united, the most persevering, and the most artful.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Lewes Deanery Committee.

This Committee held its Anniversary Meeting on the 3d inst. at the Depository in Brighthelmstone. It was numerously attended by the friends of the two Societies, the Right Hon. the Earl of Chichester, President, in the chair. The Annual Report, read by the Rev. Dr. Holland, one of the secretaries, contained the substance of all the last year's proceedings, and was most gratifying. Although shops have been opened in different parts of the district for the sale of the Society's books to non-subscribers, which might have been supposed to lessen the demands on the committee's depositories, the secretaries had issued within the year 337 Bibles and New Testaments, 1,343 Books of Common Prayer, and 4,205 Books and Tracts.

Among the gratuitous issues of books and tracts, it was stated, that 150 Books of Common Prayer had been given to the Very Rev. the Vicar, and the Rev. the Chaplains, of the two Chapels of Ease, for distribution among the poor of their respective congregations, who most regularly attend public worship. The committee had also given to various national and parochial schools 33 Bibles and New Testaments, 102 Prayer Books, and 1,114 Religious Books or Tracts. A set of the Lewes Lending Library, in 30 volumes, has been appropriated to the use of the poor in the new workhouse, and a suitable grant of Bibles and Prayer Books made to the patients in the infirmary, and to every person who may be admitted into the Brighton Female Penitentiary, which has been just established.

The secretaries congratulated the meeting that the applications, which shew the nature of the spiritual wants of the district, had not been for those books which contain the evidences of Christianity, and for those special tracts which have been lately published to counteract the influence of infidel and blasphemous writings, which have not gained admittance in any numbers into this district, but for those books principally which contain illustrations of the Bible, and the ordinances of the Church; and, above all, for the Scriptures themselves, and for their best companion, the Book of Common Prayer. Of the latter, it appears, an unprecedented number has been issued, to more than double the amount of any former year.

To make the Book of Common Prayer, thus extensively dispersed, more available in the hands of the poor for the purposes of family prayer, the committee have made a selection of morning and evening prayers in the Liturgy for family worship, and affix the list within the cover of every Prayer Book and Psalter which they distribute.

The Report went on to congratulate the meeting on his Majesty's pious regard for the spiritual welfare of the people, evinced by his having, in addition to the third service which the King had commanded to be performed at his Majesty's own charge, appropriated 400 seats in the Palace Chapel, which was consecrated in the beginning of the year, to the inhabitants and visitors of Brighthelmstone; and it was gratifying to hear how highly his Majesty appreciates the exertions of the committee in furtherance of true religion,

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as professed by the Established Church, by the very gracious manner in which his Majesty received from the Very Rev. the Vicar, a book respectfully submitted to his Majesty, containing the Address to the Lewes Deanery, the Regulations and Rules of the Committee, and its Annual Reports, now forming an interesting volume, and by the satisfaction which his Majesty was pleased to express on the occasion.

In consequence of the late reduction in the price of books by the Parent Society, the committee have still further reduced the charge to their subscribers—offering nonpareil Bibles at 1s. 10d. brevier New Testaments at 8d. and nonpareil Prayer Books, without the metrical version, at 5d. each.

After giving an epitome of the proceedings of the Society for Promoting Christian Knowledge, during the past year, the secretaries made an interesting report of the enlarged labours and increased expenditure of the Incorporated Society for the Propagation of the Gospel in Foreign Parts—in the three principal provinces in America, which are dependent upon England, as also the Cape of Good Hope, and in the East Indies—particularly noticing the translation of the Liturgy of the Church of England, and of many of the Society's tracts, into the native languages of the East, under the auspices and assistance of the Lord Bishop of Calcutta.

The committee has lost some subscribers by death, and some by their removal into other districts, but new subscribers have supplied their place. The officers were all re-elected. Sir Richard Borough, bart. was added to the list of vice-presidents, and the Rev. Dr. Pierson elected an auditor, in the room of the Rev. Trefusis Lovell, who had left the district.

The schools flourish through the deanery. One new national school had been formed at Preston; and though parochial returns were not made this year, it is conjectured, on good grounds, that the numbers educated in these schools, which are supplied with books from the Society for Promoting Christian Knowledge, considerably exceed five thousand, which was last year's return.

Society for the Propagation of the Gospel in Foreign Parts.

Extracts from last Report concluded.

"CANADA.

"The Bishop of Quebec, during the preceding year, completed his Visitation, and held a Confirmation, at every place in which a Missionary was established. He was much gratified at the pleasing appearance of many Churches begun, and some handsomely finished. In January, his Lordship ordained Mr. Taylor for the Mission of Eaton; and in the following month he held a Confirmation at that place, when many persons of a mature age, who before where Lutherans, having united themselves to the Church, presented themselves to receive the benefit of that rite. Two Churches were building at Eaton, one of which was in great forwardness. At the same time that the Bishop ordained Mr. Taylor, he ordained also Mr. Myers, who, like Mr. Taylor, was a Lutheran Minister, and appointed him to Matilda, in Upper Canada, where he is now officiating. The people at Riviere du Loup, who are exerting themselves to build a Church and a Parsonage-house, have earnestly petitioned the Bishop for a resident Minister; and Mr. Knagg, with whom they are much pleased, has undertaken that duty, until the wishes of the Society are made known.

"The Bishop has advanced to the several Churches hereafter named, 100l. currency each, out of the fund placed at his disposal by the Society—St. Andrew's, Riviere du Loup, Point Levi, and Hull, Lower Canada; Chippewa, Queen's Town, and Ancaster, Upper Canada. Encouragement has been given to the people of Gaspé, and to Mr. Pollard, at Sandwich, for the use of Churches in that neighbourhood, the erection of which that gentleman is promoting with great zeal and industry.

"The Rev. Romaine Rolph, Missionary at Amherstburg, reports, that the number of communicants had greatly increased, which he considers as the beneficial progress and influence of Divine grace. When Mr. Pollard administered the Sacrament, thirty communicants attended, being an increase of fourteen during a very short period. The Church at Colchester will be finished in the Spring. The people are naturally anxious to obtain the benefits of a regular resident Minister, as it is not in his power to visit them oftener than once in the month, without a neglect of his own more immediate duties. In obedience to the directions of the Society, he has offered himself as a candidate for the Holy Order of Priest, to enable him to perform without assistance, the whole duty of his Mission, and to relieve Mr. Pollard from his attendance at Amherstburg to administer the Sacrament; an arrangement which has necessarily occa-

sioned, for a certain period, an omission of his own more immediate duties at Sandwich.

"The Rev. Joseph Thompson, Missionary at Cavan, preaches on the four Sundays in the month, and four different places, and occasionally visits other Settlements, when invited. On the 30th of September, he proposed to visit Emily township, which is settling rapidly. He had at times been there before, to pray with the sick, and administer the Sacrament. The people are very industrious and respectable, and the land is excellent. It is a high gratification to see occasionally English, Scotch, Welsh, Irish, Germans, and American Loyalists, all unite in the same congregation.

"The Rev. William Leeming, Missionary at Chippewa, reports, that the people are preparing to build a Church; and they assure him that it will be finished at the close of the year. The subscription, together with 100l. from the fund placed at the disposal of the Bishop by the Society, will enable them to erect a very substantial building. He himself has subscribed 200 dollars. The principal inhabitants are Presbyterians, yet they have subscribed to the church. It was at first objected to its being exclusively Episcopalian; but they are now reconciled to it. He has every reason to be satisfied with the treatment he has received, and with the disposition manifested towards the Church. The township of Stamford, in which Chippewa is situated, contains about 1200 souls,—630 males, and 556 females. The congregation has increased considerably since his residence, and he is in hopes will become more numerous. He has distributed many Prayer Books, and Religious Tracts, the good effects of which are very visible.

"The inhabitants of Fort Erie and its vicinity, comprising a variety of denominations of Christians, have lately erected a Church, which was intended to be equally free to the Preachers of the different sects to which they belong. This association has lately been dissolved, and many of the subscribers are very desirous to secure the building to the Church, an object which will be much facilitated by the grant of some assistance. He proposes to preach there as often as circumstances will allow. The distance is about eighteen miles. His services have hitherto been confined to his own parish, which is extensive, and he has regularly preached to two separate congregations.

"The Rev. Salter Mountain, Missionary at Cornwall, reports, that the great and increasing want of money has again delayed the painting and repairs of the Church. Arrears of pew rents were due to him last year more than sufficient for the purpose, and he proposed to appropriate it to that object, but the plan has failed. No progress has yet been made towards the erection of a Church at Milles Roches, and he has only to repeat his hope that a more favourable state of things will prevent its being ultimately abandoned.

"The Rev. William Sampson, Missionary at Grimsby, writes, that the Bishop, in the course of his visitation, confirmed twenty-nine persons, some of them adults, out of his township, which, considering the limited number of the population, and the variety of sects therein, fully equalled his expectation. The congregation comprehends many more than actually communicate with the Church, perhaps to an extent of one-third of the whole number.

"The Rev. G. O. Stewart, Missionary at Kingston, writes, that in consequence of the great increase of the inhabitants, it is in contemplation to build a new Church before the termination of the year, the present building not being sufficiently large to accommodate the congregation. Several Churches are now building in the province, which, with the late increase of Missionaries, gives an animating aspect to the exertions of the Society. The Lord Bishop of Quebec held a visitation at York, where the Clergy of the Province assembled to hear a charge delivered by the Bishop; the increased number of Missionaries, and the excellent charge delivered by his Lordship, made the scene interesting and impressive. On his Lordship's return to Quebec, forty-six persons were confirmed, from the congregation at Kingston. Mr. Stewart has succeeded in establishing a District Committee, in aid of the Society for the Propagation of Christian Knowledge; it is intended to connect the Committee with the Parent Society, and also with the Diocesan Committee at Quebec. His Excellency the Lieutenant Governor is Patron, and the Bishop President; since his last he has occasionally visited the Mohawks. The School-master and Catechist are attentive to their duties.

"The Rev. Robert Addison, Missionary at Niagara, avails himself of the opportunity afforded him by the Military Chaplain, who officiates every Sunday in the Church, to visit the neighbouring settlements, where he meets with numerous and attentive congregations, and baptizes the children. Mr. Norton has finished the

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translation of St. Matthew, and proposes to continue his labours till the Indians are furnished with all the Gospels in their native language. Aaron Hill, the reader and interpreter to Mr. Leeming, is able to give him much assistance. It would be desirable to establish three or four Schools in the district.

" The Rev. Michael Harris, Missionary at Perth, writes, that the erection of the Church had been delayed from the nec s-sity of waiting for a reply from Lord Bathurst, previously to the issue of 200*l.* promised by his Excellency the Governor. As a favourable answer has now been received, he is confident that in his next letter he will be able to report considerable progress in this very desirable work. The present place of Public Worship is so small, that half his congregation are deterred from coming. The roads are not sufficiently good to allow of the people from the back settlements attending Divine Service at the School-house ; but he frequently visits them, and is enabled to speak most favourably of their dispositions.

" The Rev. Richard Pollard, Missionary at Sandwich, writes, that he had just returned from Amherstburg, where he had the satisfaction of administering the Sacrament to thirty-two communicants : he opened the Church upon the River Thames, distant fifty-five miles, in October, where they were enabled to finish the inside, by a donation of 25*l.* from the fund raised in England by Dr. Stewart. The stone Church at Lake Erie is covered in, but not finished in the inside ; it has already cost 1500 dollars ; that at Sandwich 2000 dollars, but there still remains a debt of 400 dollars. Mr. Pollard gave 40 dollars to procure a stove, without which the Church would have been useless during the Winter.

" The Rev. William Weagant, Missionary at Williamsburgh, reports, that the congregation has annually increased since his first residence : when he was first appointed to the Mission, there were no members of the Church of England, since that period, the Bishop has held three confirmations, at the first eight were confirmed ; at the second forty-eight ; at the third fifty-three.

" LOWER CANADA.

" The Rev. Micaiah Townshend, Missionary at Caldwell and Christie Manor, reports, that the Church at the latter place is at length completed with the exception of painting, and was dedicated to Almighty God on the 3d of September, in the presence of a numerous and devout congregation. The Church at Caldwell Manor has also been repaired. Divine Service is performed at both Churches every Sunday, from May 1st, to November 1st, and during the other part of the year on alternate Sundays.

" The Rev. Edward Parkin, Missionary at Chambly, writes, that he has reason to believe that the advantages afforded his congregation have not been bestowed in vain. Considering the number of the Protestant part of the population, the attendance at Church is very satisfactory. His Excellency the Governor gave them 200l. towards the completion of the building, which, with some exertion on the part of the people, may be sufficient for the substantial work. A bell will still be wanting, which is absolutely necessary to secure punctuality in attendance ; as well as a communion service, a fence round the Church-yard, and a Parsonage-house, which is not yet contemplated. The communicants do not exceed twenty, which is a small proportion of the congregation. These principally consist of Scotch Presbyterians, and though they have no difficulty in attending the service of the Church, yet they hesitate to participate in the Holy Sacrament, considering that ordinance as the badge of their peculiar profession.

" The Rev. Charles Cotton, Missionary at Dunham, reports, that with the assistance of the liberal bounty of the Society, there is every prospect that the Church will be so far finished as to admit of the performance of Divine Service in it in the course of the summer. The supply of Bibles and Religious Tracts has been of infinite use both in the School and in private houses. Many persons who still adhere to the Methodist connection, communicate in the Church ; and although their continuance is in some degree uncertain, yet it proves the diminution of enthusiasm.

" The Rev. Louis Charles Jenkins, who was appointed in the preceding year Assistant Missionary at Quebec, was prevented by many untoward accidents from reaching his destination, and he was compelled to winter in Prince Edward's Island. On the breaking up of the ice, he availed himself of the first opportunity to proceed to Quebec, but he was again, after persevering for eighteen days, at the imminent risk of his life in his attempts to proceed up the St. Lawrence, compelled to return to the place where he had passed the winter ; he proposed to make a further

attempt in the course of a short time. During his residence on the island, he visited the greater part of it, and found many persons attached to the Church of England, and anxious for an opportunity of joining in its worship.

"The Rev. J. Reid, Missionary at St. Armand, writes, that at length the people have been enabled to complete a neat and substantial stone Church, capable of containing, when finished, from four to five hundred persons. At present they have no funds for erecting a pulpit, desks, pews, &c. &c. but they expect to accomplish this object in a short time. The congregation is numerous, attentive, and well disposed towards the Church, though many of them have been brought up in the Presbyterian principles. He is not without hopes that important benefits have already resulted to the people from the establishment of a Mission among them: such at least is their opinion. There certainly is a considerable alteration for the better in the general feeling of the people on religious subjects, and in several individual cases a visible improvement in their outward conduct and deportment.

"The Hon. and Rev. Dr. Stewart, the Visiting Missionary, returned to Canada late in the summer, in company with Mr. Whitwell, who was adopted by the Society as a Missionary in the course of last year. He reports that the Bishop had placed Mr. Whitwell in Shefford, with the charge of two Churches in that township. He himself remained at Hatley till the snow roads became passable. On the 11th of December he proceeded to Ascot; afterwards passing through the village of Sherbrooke, he went to Shipton, in which township he performed divine service both morning and evening. The next day he pursued his course to Drummondville, where he visited Mr. Wood, a diligent and excellent Missionary. On his return through Kinsey, he enquired into the probability of building a Church there, but the population was found to be unequal to such an undertaking. In Shipton, the people are much engaged in making roads, but ere long they propose to build a Church.

"At Milbourne and Sherbrooke, which places he had visited, the frames of Churches are built. The Church at Ascot will be finished in the summer, when it is intended to commence the erection of a Parsonage-house. The Churches at Eaton are also far advanced. In the course of a week he proposes to leave Hatley again, and proceed, viâ Stanstead, Shefford, St. Armand, to Montreal and Hull, and from thence to Upper Canada."

COMMISSIONERS FOR BUILDING NEW CHURCHES.

THE second Report of the Commissioners for Building New Churches, was printed in our last Number, but we omitted the tables which were subjoined. They state the number of Churches completed, building, approved, and under consideration, and the style of architecture adopted in each case. As an extraordinary mis-statement upon this subject has been admitted into the last number of the Quarterly Review, we now publish an abstract of the different schedules. The reviewer asserts, that since the completion of the new church at Chelsea, the Commissioners have determined to build no more Gothic Churches. The fact is, that forty-eight out of seventy-one will be in the Gothic style.

		STYLE OF BUILDING.					
		Gothic.	Doric.	Ionic.	Grec.	Rom.	
Schedule A.	Churches completed	10	7	2	1	—	—
——— B.	——— building	27	17	7	2	—	1
——— C.	——— approved	10	6	1	1	1	1
——— D.	——— under consideration	24	18	—	—	4	2
		71	48	10	4	5	4

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New Church at Manchester.

"THE pious ceremony of laying the foundation of this Church was commenced by the Choir belonging to the Collegiate Church, accompanied by a Band of Music, and assisted in chorus by the children of the National Schools, singing the old hundredth Psalm. The Clergy, Gentry, and People admitted, also joined, and the effect was grand. Afterwards a glass-case, containing a variety of coins and medals, the former of the present King's coinage, and the latter commemorative of his reign, were delivered to the Bishop, who deposited the whole in a cavity, cut for the purpose in the stone. The Rev. Wm. Johnson then read the inscription on the metal plate with which the case was to be covered. The inscription was:—

The first stone
of
THIS CHURCH,
Erected at the *sole* expense of the Fund under the
management of his Majesty's Commissioners for the Building
of additional Churches, and intended to be dedicated to
SAINT MATTHEW,
was laid by
The Right Reverend George Henry Law, D.D.
Lord Bishop of Chester,
On Monday the 12th of August, 1822.
Being the sixtieth anniversary of the birth of his Most Gracious
Majesty GEORGE IV.
of the United Kingdom of Great Britain and Ireland,
King, Defender of the Faith,
and in the third year of his reign.
Charles Barry, architect.

ECCLESIASTICAL PREFERMENTS.

Archer, S. *M.A.* to the vicarage of *Lewanwick, Cornwall*; patron, THE KING.

Bartlett, W. O. *M.A.* of *Merton college, Oxford*, to the vicarage of *Worth Matravers*, in the *Isle of Purbeck, Dorsetshire*; patron, the rev. T. O. BARTLETT, rector of *Swanage*.

Belli, A. C. to the rectory of *Paglesham, Essex*; patron, the BISHOP OF LONDON.

Benson, C. M. A. to the vicarage of *Ledsham*, near *Leeds*.

Coates, John, jun. to be minister of *St. Mark's Chapel, Longwood, Yorkshire*; patron, the rev. J. COATES, *vicar* of *Huddersfield*.

Cockburn, William, *M.A.* to the deanery of *York*; patron, THE KING.

Colson, I. M. *LL.B.*, late of *Jesus college, Cambridge*, to the rectory of *St. Peter, Dorchester*; patron, THE KING.

Curtis, ——, vicar of *Leominster*, to the rectory of *Sudbury, Suffolk*; patron, the BISHOP OF LONDON.

Dickenson, R. *M.A.* rector of *Headly, Hants*, to the perpetual curacy of *Milton*, in the *New Forest*; patron, the rev. C. THOMPSON, D.D.

Gretton, G. H. L. *M.A.* to the livings of *Allensmore* and *Cleonger*; patron, the DEAN OF HEREFORD.

Exton, Richard, to the rectory of *Othelington, Suffolk*; patron, THE KING.

Holme, T. to the head-mastership of the free grammar school of *Kirby, Ravensworth, Yorkshire*.

Kipling, G. to the rectory of *Colston, Leicestershire*; patron, THE KING.

Martin, W. to the vicarage of *Gwennap, Cornwall*.

Moody, Henry Riddell, *M.A.* of *Oriel college, Oxford*, to the rectory of *Chartham, Kent*; patron, the ARCHBISHOP OF CANTERBURY.

Moore, J. to the vicarage of *Otterton, Devonshire*.

Nolan, Frederick, curate of *St. Bene't Fink, London*, to the vicarage of *Pritlewell, Essex*; patron, the BISHOP OF LONDON.

Pearson, G. to be a minor canon of *Chester Cathedral*.

Pedder, Wm. *M.A.* curate of *Andover*, to the rectory of *Weeley, Essex*; patron, the BISHOP OF LONDON.

Pritchard, W. *M.A.* of *St. John's college, Cambridge*, chaplain to His Royal Highness the DUKE of SUSSEX, to the vicarage of *Great Wakering, Essex*, with the rectory of *Great Yeldham*, in that county by dispensation.

Randolph, John, *M.A.* to the prebend of *Ealdland*, in the cathedral church of *St. Paul*; patron, the BISHOP OF LONDON.

Shuttleworth, Philip Nicholas, *M.A. fellow of New college, Oxford*, to be Warden of that society in the room of *Dr. Gauntlett*, deceased.

Southcomb, E. to the rectory of *Rose Ash, Devon.*

Tredcroft, R. *M.A.* rector of *Combes*, to the prebend of *Hampstead* in *Chichester cathedral*, vacant by the resignation of the rev. *W. Kinlesides*; patron, the BISHOP.

Vaux, W. *M.A.* of *Baliol college, Oxford*, domestic chaplain to the *Archbishop* of *Canterbury*, to the rectory of *Patching* with *Tarring, Sussex.*

Wells, G. rector of *Weston, Sussex*, to the prebend of *Exceit*, in *Chichester cathedral*; patron, the BISHOP.

Whitelock, W. *M.A. fellow of Queen's college, Oxford*, to the united rectories of *Sulhamstead Abbots* and *Sulhamstead Banister, Berks*, vacant by the death of the rev. *J. Waller*; patrons, the PROVOST AND FELLOWS OF THAT SOCIETY.

UNIVERSITY OF OXFORD.

Degrees conferred, October 10.

MASTERS OF ARTS. — G. Gregorie, *Christ church, grand compounder*; E. Wanstall, *Queen's college*; J. Broadhurst, *Wadham college*; W. S. Cole, *Worcester college*; E. Greswell, *Corpus Christi college*; C. L. Swainson, *St. John's college.*

BACHELORS OF ARTS.—J. Farr, *Wadham college*; S. H. Duntze and J. Wright, *Brazenose college.*

October 11.

DOCTOR IN CIVIL LAW.—C. Mayo, *St. John's college.*

MASTER OF ARTS.—C. E. Smith, *Oriel college.*

October 19.

BACHELORS OF DIVINITY.—P. N. Shuttleworth, *Warden of New College, grand compounder*; and B. Cheese, *Baliol College.*

October 22.

BACHELOR IN DIVINITY.—E. Bellamy, *St. John's college.*

BACHELOR IN CIVIL LAW.—Hon. A. Barrington, *All Souls college.*

MASTERS OF ARTS.—G. Broderick, *Christ church, grand compounder*; J. Grey, *Queen's college*; W. J. Walker, *Brazenose college*; W. King, *Oriel college*; and R. Harvey, *St. John's college.*

BACHELORS OF ARTS.—Hon. P. H. Abbot, R. Wrottesley, and W. H. Butler, *Christ church.*

October 7.

The rev. G. W. Hall, D.D. master *of Pembroke college*, having been previously nominated by the right hon. Lord Grenville, chancellor of the University, was admitted vice-chancellor for the ensuing year in a full convocation: after which the vice-chancellor nominated his pro-vice-chancellors, viz.—

T. Lee, D.D. president of *Trinity college*; R. Jenkyns, D.D. master of *Baliol college*; J. C. Jones, D.D. rector of *Exeter college*; G. Rowley, D.D. master of *University college.*

Oct. 10.

The rev. J. Norris, and W. W. Phelps, masters of arts, were admitted *fellows of Corpus Christi college.*

October 14.

Mr. C. Cotes, was admitted *scholar of Wadham college.*

October 16.

The rev. E. T. Richards, *M.A.* was admitted *fellow of Corpus Christi college.*

October 19.

Mr. J. Cunningham, was admitted *fellow of New college*, in the room of the rev. P. N. Shuttleworth, *B.D.* the present warden.

October 24.

C. G. B. Daubeny, *M.D. fellow of Magdalen college*, was unanimously elected in full convocation, *Professor of chemistry* on the foundation of Dr. G. Aldrich, in the room of Dr. Kidd.

October 25.

The rev. C. J. Ridley, *M.A. fellow of University College*, was unanimously elected *Anglo-Saxon Professor*, founded by Dr. R. Rawlinson, in the room of the rev. Dr. Silver.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred, October, 10.

BACHELORS OF ARTS.—A. Boyd, *Trinity college*; W. St. John Mildmay; T. E. Pipon, M. Anderson, and J. Brownlow, *St. John's college*; and W. B. Kempson, *Sidney Sussex college.*

October 16.

HONORARY MASTER OF ARTS.—Sir Thomas Maryon Wilson, bart. *St. John's college.*

October 10.

This being the first day of Michaelmas term, the following gentlemen were elected University Officers for the year ensuing:—

Proctors.—G. Macfarlane, *M.A. Trinity college*; and L. C. Powys, *M.A. Corpus Christi college.*

Pro-Proctors. — James Scholefield, *M.A. of Trinity college*; and Chas. Smith, *M.A. of St. Peter's college.*

Taxors.—S. B. Vince, *M.A. King's college*; and E. T. Bidwell, *M.A. Clare hall.*

Scrutators.—J. G. Whaley, *M.A. St. Peter's college*; and J. Croft, *M.A. Christ college.*

Moderators.—J. P. Higman, *M.A. Trinity college*; and J. Hinde, *M.A. Sidney Sussex college.*

T. Worsley, *B.A.* scholar of *Trinity college*, was elected a travelling bachelor on the foundation of Mr. Worts.

October 12.

The following gentlemen were appointed the Caput for the year ensuing:

The vice-chancellor.

Christopher Wordsworth, *D.D. Trinity college*—Divinity.

James Wm. Geldart, *L.L.D. Trinity hall*—Law.

John Thomas Woodhouse, *M.D. Caius college*—Physic.

Thomas Dickes, *M.A. Jesus college*—Senior non-regent.

Joshua King, *M.A. Queen's college*, Senior regent.

October 23.

At a congregation this day, the Right Hon. Lord Stowell, *L.L.D.* of *University college, Oxford*, was admitted *ad eundem* of this University.

At the same congregation, the rev. T. Shelford, *M.A. fellow of Corpus Christi college*, was appointed *Deputy Registrary* for the year ensuing.

ORDINATIONS.

Oct. 29. The following persons were ordained by the Lord Bishop of Chester, at the cathedral of that city.

Deacons.—R. Bullock, *B.A. St. John's college, Cambridge*; N. Germon, *B.A. Oriel college, Oxford*; J. M. Kirby, *Queen's college, Cambridge*; N. D. Sturt, *Christ's college, Cambridge*; R. B. Pidcock, *B.A. St. John's college, Cambridge*; R. R. Mendham, *B.A. Wadham college, Oxford*; A. A. Barker, *B.A. St. Peter's college, Cambridge*; W. J. James, *B.A. St. Peter's college, Cambridge*; J. Hargreaves, *B.A. St. John's college, Cambridge*; J. S. Master, *B.A. Baliol college, Oxford*; W. A. C. B. Cave, *B.A. Brazenose college, Oxford*, R. Baty, E. T. Parsons, C. B. Dunn.

Priests. R. Myddelton, *M.A. Clare hall, Cambridge*; J. Leigh, *M. A. Brazenose college, Oxford*; P. Horden, *B.A. Brazenose college*; W. Armstead, *B.A. Brazenose college, Oxford*; J. H. Johnson, *B.A. Lincoln college, Oxford*; O. Fielder, *M.A. Brazenose college, Oxford*; A. Browne, *B.A. St. John's college, Cambridge*; G. Salt, *B.A. Christ Church, Oxford*; T. H. White, *B.A. University college, Oxford*; W. T. Birds, *B.A. Queen's college, Cambridge*; J. Turner, *B.A. Christ Church, Oxford*; J. Grisdale, J. Todd, C. S. Coxwell, J. Clay, J. A. Wedgwood, J. Clarke.

MISCELLANEOUS INTELLIGENCE.

BERKSHIRE.

Married.—The rev. W. S. P. Wilder, eldest son of Lieutenant-General Sir. F. Wilder, of *Binfield Manor-house*, to Augusta Louisa, youngest daughter of the late Lieutenant-General Sir H. Cosby.

CAMBRIDGESHIRE.

Died.—Aged 66, the rev. J. Bullen, of *Barnwell*, and formerly of *Emanuel college*, *B.A.* 1777, *M.A.* 1780.

CHESHIRE.

Married.—The rev. F. Parry, to Jane, second daughter of Mr. Ward, secretary to the Bishop of *Chester*.

DEVONSHIRE.

Married.—The rev. J. Sparway of *Barnstaple*, to Miss E. Hole.

Married.—At Tavistock, the rev. Edward Atkyns Bray, *B.D. F.A.S.* vicar of that place, to Anna Eliza, widow of C. A. Stothard, Esq., and daughter of John Kemp, Esq. of *New Kent-road.*

Died.—Aged 71, the rev. S. C. Collins, *rector of St. John's, Exeter.*

DURHAM.

Died.—At *Grindon*, the rev. T. Edmonson, *vicar* of that place, and *master* of the *free-school, Fremington.*

GLOUCESTERSHIRE.

Married.—The rev. J. Newport of *Mitcheldean*, to Miss F. Read.

Died.—At *Toddenham* rectory, the rev. W. Elliott, *curate* of *Welford, Warwickshire.*

Died.—At *Cheltenham*, the rev. W. S. Willes, of *Astrop House, Northamptonshire*, prebendary of *York*, and *rector* of *Preston.*

HEREFORDSHIRE.

Died.—In the 86th year of his age, the rev. R. Hodges, *rector of Knill.*

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HUNTINGDONSHIRE.

Died.—At *Sawtry*, after a long illness, much respected, the rev. J. Saunders, *rector* of that parish, *vicar* of *Great Giddingan*, and an active magistrate for the county.

KENT.

Married.—The rev. G. Konrick, of *Maidstone*, to Miss M. Bowring.

Died.—The rev. sir John Fagg, bart. of *Mystole*.

Died.—At *Ramsgate*, the rev. John Owen, *rector of Paglesham, Essex*.

LANCASHIRE.

Married.—The rev. J. Fallowfield, *minister* of *Oldham*, to Miss Gordon, grand-daughter of the late John Clegg, Esq. of the same place.

Married.—At *Liverpool*, the rev. T. Clayton, *B.D.* rector of *Cottingham, Northants*, to Mary, youngest daughter of the late Rev. G. Hodson, rector of *Liverpool*.

LINCOLNSHIRE.

Married.—At *Louth*, the rev. J. M. Holt, to Mary, eldest daughter of the late Mr. Francis Bond.

MIDDLESEX.

Married.—At *Whitchurch*, the rev. J. Alington, *rector of Little Barford, Bedfordshire*, to Eliza Frances, second daughter of the Right Honourable Sir T. Plumer, Master of the Rolls.

Died.—At *Kilburne*, in his 33rd year, the rev. T. S. Woodman.

Died.—The rev. H. Porter, *B.* D. vicar of *Enfield, Middlesex*, and rector of *Springfield, Essex*. He was formerly fellow and tutor of *Trinity college*, in whose patronage the living of *Enfield* is vested.

NORTHAMPTONSHIRE.

Married.—The rev. W. Crawley, son of the late Sir T. C. Boevy, Bart. to Charlotte, daughter of the rev. C. Crawley, *rector of Stow*, with the nine churches.

Died.—At *Northampton*, the rev. R. Thornton, *M.A. vicar of Cold Ashby*, and of *Weedon Beck*, both in that county.

NOTTINGHAMSHIRE.

Died.—At *North Wingfield*, near *Mansfield*, the rev. H. Hankey, *M A.*

NORFOLK.

Married.—At *Dickleburgh*, the rev. T. F. Green, *rector of Gravely, Herts*, to Mary, fourth daughter; and on the same day, the rev. W. Barlee, of *Barham*, to Margaret, the ninth daughter, of George Lee, of *Dickleburgh*, Esq.

Died.—The rev. H. Bell, *rector of Thorpland*.

OXFORDSHIRE.

Married.—The rev. E. W. Stillingfleet, *B.D.* of *Lincoln College, Oxford*, to Miss D. C. Ewbank.

SHROPSHIRE.

Married.—At *Wellington*, the rev. J. Bartlett, *M.A.* to Miss Reynolds, of *Bankhouse, Salop*.

SOMERSETSHIRE.

Married.—The rev. J. Barker, of *South Petherton*, to Miss Trenchard, of *Taunton*.

Married.—The rev. W. S. Bradley, *prebendary of Wells*, and *vicar of Timberscombe*, to Miss F. M. Barker.

STAFFORDSHIRE.

Married. — At *Weston-under-Lizard*, the rev. E. A. Bagot, to Miss E. J. Bridgman.

SUFFOLK.

Married.—At *Barton*, the rev. C. Jones, of *Pakenham*, to Miss Quayle, daughter of T. Quayle, Esq. of *Barton Mere*.

Married.—The rev. G. S. Crisp, of *Lowestoft*, to Miss A. Wells, of *Dennington*.

WORCESTERSHIRE.

Married.—The rev. J. Lynes, *rector* of *Elmsley Lovett*, to Caroline Sobieski, daughter of J. Wynne, Esq. of *Garthmeillo, Denbighshire*.

YORKSHIRE.

Died.—The rev. W. Robinson, *B.A. perpetual curate of Longwood*, in the parish of *Huddersfield*.

WALES.

At the late Confirmation in *Cardiganshire*, the number of persons confirmed at *Llanbadarn-fawr* was greater than at any former period. The progressive increase since the year 1809 deserves to be known for the credit of the Vicar, and the neighbouring Clergy. In 1809, the number was 225; in 1812, 252; in 1815, 354; in 1818, 482; in 1822, 702.

SCOTLAND.

Died.—The rev. William Crawford, *D.D. professor of moral philosophy* in the *University of St. Andrew's*.

Died.—At *Scone*, the seat of the Earl of Mansfield, the very rev. George Markham, *D.D. dean of York*, and *rector of Stokesley, Yorkshire*. The Dean died in the arms of his sister the Countess of Mansfield. He was the second son of the late most rev. Dr. William Markham, Archbishop of *York*, who died in 1807. The deceased was appointed to the deanery in April, 1802, on the death of Dean Fountayne.

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MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Sermon, preached before Henry John Dickens, Esq. Official, and the Clergy of the East Riding of Yorkshire, at the Archidiaconal Visitation, held at Beverley, on Wednesday, July 5th, 1822. By the Rev. Joseph Coltman, M.A. 8vo. 1s. 6d.

Key to Scripture Chronology, made by comparing Sacred History, with Prophecy, and rendering the Bible consistent with itself; illustrated with New Tables of Chronology, and various Notes. By James Andrew, LL.D. F.R.S. 8vo. 1s. 6d.

The Rights of the English Clergy Asserted, and the probable Amount of their Incomes estimated, in a Letter to the Author of "Remarks on the Consumption of Public Wealth, by the Clergy of Every Christian Nation." By Augustus Campbell, A.M. Rector of Wallasey. 8vo. 2s.

An Attempt to illustrate the Book of Ecclesiastes. By the Rev. George Holden, M.A. 8vo. 10s. 6d.

The Constitution of the Character of Jesus Christ. In Two Parts. Part I. The Constitution of the Character of Jesus Christ shown to differ from the Opinions of Sociniams, Arians, Trinitarians, and Swedenborgians. Part II. On the Moral Character of Jesus, the Office of Christ, and the Holy Spirit. 8vo. 10s.

Thoughts on Female Preachers, addressed to the Inhabitants of Saffron Walden and its Neighbourhood. 8vo. 3d.

The Second Advent, or the Glorious Epiphany of our Lord Jesus Christ; being an Attempt to elucidate, in Chronological Order, the Prophecies both of the Old and New Testaments, &c. &c. By the Rev. J. Fry, B.A. Rector of Desford, Leicestershire. 2 Vols. 8vo. 1l. 8s.

Tracts and Essays, Moral and Theological, including a Defence of the Doctrine and Divinity of Christ, and of the Doctrine of the Atonement; with Obituaries, &c. By the late W. Hey, Esq. F.R.S. Member of the Royal College of Surgeons, &c. &c. 8vo. 16s.

Euthanasia, or the State of Man after Death. By the Rev. L. Booker, LL.D. Vicar of Dudley. 12mo. 4s. 6d.

MEDICAL.

A Treatise on Dislocations, and on Fractures of the Joints. By Sir Astley Cooper, Bart. F.R.S. Surgeon to the King, &c. &c. 4to. 1l. 11s. 6d.

BIOGRAPHY.

A Memoir of the Life and Character of Walter Venning, Esq. a Member of the Committee of the London Society for the Improvement of Prison Discipline, who died at St. Petersburgh, Jan. 10, 1821, from a Fever contracted in visiting one of the Gaols of that City. By Richard Knill. 8vo. 7s. 6d.

CLASSICS.

Æschyli Prometheus Vinctus: to which is subjoined a Greek Ordo, a Prose Translation, and Notes, &c. 8vo. 6s. 6d.

Euripidis Electra. Adoptimarum Editionem a fidem emendavit et annotationibus in usum juventutis instruxit. Hastings Robinson, M.A. of St. John's College, Cambridge. 8vo. 5s. 6d.

MISCELLANIES.

A New Geographical, Historical, and Religious Chart; shewing at one View the Principal Places in the Known World; the prevailing Religion, Form of Government, Degrees of Civilization, and Population; together with the Missionary Stations in each Country. By the Rev. T. Clark.

Letters between Thomas Steady and his Son, an Apprentice Boy, on Various Subjects; first printed in the Cottager's Monthly Visitor. 12mo.

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LITERARY INTELLIGENCE.

A Volume of Sermons, by the Rev. John Hayden, of Londonderry, in Ireland, will soon appear, in One Volume, Octavo.

The Life and Remains of the late Rev. Dr. E. D. Clarke, are in the Press.

"Some Remarks on Mr. Southey's Life of Wesley," will soon appear.

Blossoms, by Robert Millhouse, with prefatory Remarks on his Genius and Situation, by the Rev. Luke Booker, LL.D. will speedily be published.

Letters and Conversations on Public Preaching, including Rules for the Preparation of Sermons, is nearly ready for Publication.

The Rev. Thomas H. Horne, M.A. has in the Press a third Edition of his "Introduction to the Critical Study and Knowledge of the Holy Scriptures," in Four Volumes, Octavo, corrected and illustrated with numerous Maps and Facsimiles of Biblical Manuscripts.

Times Telescope, for the year 1823, will appear in November.

An Essay on the Proof of the Inspiration of the Scriptures, deduced from the Completion of its Prophecies, by the Rev. Thomas Wilkinson, B.D. Rector of Bulvan, Essex.

Mr. John Rutter will speedily publish, A History and Description of Fonthill Abbey, illustrated by Engravings.

Mr. D. Johnson, Surgeon to the Hon. East India Company, is preparing for publication, "Sketches of Wild Sports," as followed by the Natives of India, with Observations on the Animals.

Memoirs of the French Court, by the late Madame de Campan, First Lady of the Bedchamber to the late Queen, Maria Antoinette, and Directress of the Establishment of Econen under Bonaparte, will shortly be published.

Mr. James Malcolm proposes publishing, by Subscription, in Two Volumes Octavo, The Past and Present State of the Agriculture of the County of Surrey.

POLITICAL RETROSPECT.

THE amount of the revenue for the last quarter is a proof that, in spite of agricultural distress, the nation is still in the enjoyment of substantial prosperity. The landed interest is subject to severe privations—rendered severer by a long course of increasing wealth, and by the belief that property which depended upon the product of the soil was exempt from those fluctuations to which every thing else is exposed. The commercial interest hear no more of those immense and rapid profits which were realized during the war, when the whole world paid tribute to the courage and skill of the English marine, and to the capital and enterprize of the English merchant. But these circumstances, grievous as they are, can by no means be interpreted into symptoms of national decay. They have no dependence upon the peculiar situation of Great Britain—upon its debt, its taxation, or its currency. They result from much more extensive and general causes, and they

extend to countries which are neither indebted nor taxed. The root of the whole matter is, the diminution of consumption throughout the world. This country does not want, and therefore does not buy the wheat of Europe and America, the timber of Russia and Norway, or the salt-petre of Asia; and the consequence is, that the people of these various lands are unable to purchase our manufactures. They paid us heretofore in their own produce —our demand for their produce has ceased, and they have nothing else to offer in exchange. While these causes are affecting the whole community, and diminishing profits and value and labour, the farmer is subjected to the additional mortification of perceiving that he has the greatest quantity of corn to sell at the very moment when it is least in demand. The remedy, and the only one, is to throw much of the newly inclosed land out of tillage, to withdraw a part of the vast capital which has been expended upon the soil, and has rendered it more productive than profitable, and patiently to bear the heavy losses which such a transfer inevitably occasions. They have been aggravated by the alteration which has taken place in the currency—and they do not hitherto appear to have been diminished by the reduction of taxes. We trust that they will derive a more sensible relief from the gradual improvement which is taking place in the manufacturing districts, from the gradual increase of consumption, which cheapness will produce, and from an improved administration of the poor laws.

That our expectations upon the subject are not over sanguine, we infer from the extraordinary effect which has already been produced by the reduced price of the necessaries of life. For, year after year, nothing has been heard in our streets but complaints of the rapid growth of crime, and of the utter inefficiency of our criminal code. After ingenuity has exhausted itself in shewing the connection between our laws and our vices, and when the determined resistance of our practical men was on the point of giving way before the rage for alteration, a year of cheapness intervenes, and empties the prisons faster than starvation and suffering had filled them. What will be said upon the occasion by the patrons of a new criminal code, we are somewhat curious to hear. They will not be able to deny the fact—their sophistry will hardly suffice to explain it away. We recommend them to acknowledge honestly that they have been under a mistake, and that the chancellors and judges, and magistrates of Great Britain, were more accurately acquainted with the real situation of the country, than the amateur ameliorators of criminal law.

NOTICE TO CORRESPONDENTS.

J. P.; *R. L.*; *F. Palæologus*; and *Justus* have been received.

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THE

CHRISTIAN REMEMBRANCER.

No. 48.] *DECEMBER*, 1822. [VOL. IV.

RELIGION AND MORALS.

SERMON FOR THE END OF THE YEAR.

GEN. xlvii. 9.

"Few and evil have the days of the years of my life been."

THIS declaration was a part of Jacob's answer to Pharaoh, when Joseph brought his father and his brethren, and set them before the king. *And Jacob blessed Pharaoh, And Pharaoh said unto Jacob, how old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years. Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers. And Jacob blessed Pharaoh, and went out from before him.* The scene is well calculated to excite our attention. The actors in it are a wise and powerful king, and a venerable and favoured servant of God. They meet with feelings of mutual admiration and good will. Pharaoh, rejoicing in the opportunity of doing honour to the parent of his favourite Joseph; Jacob, grateful for the kindness with which that favourite had been treated, and for the refuge now afforded to his father and his brethren. The grandeur of an absolute monarch is laid aside. Age and sanctity are treated with the deference that is due to them. The patriarch bestows his advice and his blessing, and the king receives them both with affectionate humility. The whole forms one of those simple and touching pictures, which the inspired writers love to paint. It acquaints us with the primitive manners of those ancient times. It assures us that piety and virtue were esteemed even by the idolater. It enables us to ascertain the exact meaning of Jacob's well known words.

For the situation in which the patriarch stood, and the action by which his answer was accompanied, prove that he did not speak under the pressure of affliction, that he was not influenced by the querulous disposition of old age, that he did not utter the dictates of misanthropy or superstition. *Joseph his son was yet alive, and he had come down to see him before he died.* He had found him flourishing in power, reputation, and happiness, and exhibiting in his exalted station a bright pattern of filial piety. He had been honourably treated by the great king, and admitted into his presence with every token of regard. He felt and expressed a proper sense of these favours, and blessed the monarch by whose instrumentality they had been received. There was no room in his heart for disappointment, and his conduct did not savour of peevishness, but of satisfaction. His speech, therefore, is to be considered not as the view of life which is taken by the captive in his dun-

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geon, or the mourner in his weeds, by the young who are cut off in the commencement of their career, or by the old, who survive their nearest and dearest connections, but as the mature and solemn judgment of wisdom, prosperity, and religion, as a declaration of the real length and nature of this life, a warning not to be engrossed by the days that *are few and evil. Few,* because whatever may be their extent, they can never satisfy that appetite for life, that love and that hope of a permanent existence, which is natural to man. *Evil,* because they are chequered with faults and sufferings, because they are never exempted from injury and calamities, because they are often protracted amidst want and misery, and always exposed to the apprehension of danger.

This is an adequate summary and explanation of the patriarch's words, and in making them the subject of the present discourse, I shall compress my remarks upon the first head within a very short compass. If you have yet to learn that your days are few, you are ignorant not merely of the lessons of Scripture, but of the first and plainest lessons of common sense. The shortness, the uncertainty of human life is notorious, proverbial, self-evident. One day telleth another, and one year certifieth another, *that in the morning man is green as the grass, and in the evening he is cut down, dried up, and withered. His days are swifter than a weaver's shuttle. He says to corruption, thou art my father; and to the worm, thou art my mother and my sister.* And if there be a season in which these truths are incontestible, that season is present to us now. Another year is about to be added to those that cannot return. Another stage in the great journey of life has been reached, and will soon be passed. Another winter has arrived with clouds and darkness, and we look forward to another spring of hope and promise, to another pleasant summer, and another fruitful autumn. While the sun and the seasons are thus continually changing, is man permanent and stable? Is he to be found to-morrow where he is found to-day—fixed, immoveable, and enduring? Or has the Church rightly instructed us to say, "Man that is born of a woman hath but a short time to live, and is full of vanity. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay." Which of these is an accurate description of our state? Whether your life has been protracted, like Jacob's, to extreme old age, or whether you are in the full strength and confidence of manhood, or whether you are escaping from the fetters of weakness and childhood, in every imaginable case you must acknowledge that your days are few, and that there is no pretence and no excuse for misemploying them. Few as they are they are not all your own. Infancy and youth are the mere seasons of preparation; most important, most invaluable; but still not that which the irreligious and the worldly term life. And if they are followed by a brief space of gratification and self-indulgence, that space is succeeded but too certainly and too quickly by the complicated diseases of old age.

Without exaggerating the description with which it is so important to become acquainted, look to the fact. Let those who live as if this world were an abiding city, simply make a calculation of the years which they may expect to pass here. Let them, if they please, put all accidents and casualties out of the account. Let them take it for granted that they shall live to the full age of man. And even then how short is the season which they can pass in sin! how few are the days which they can dedicate to worldly joy! In childhood man is necessarily subject to the will and direction of others.

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His declining years are beset by pain and weakness; and all that can in any sense be called his own, is a space which is literally but a span long, and even that may be annihilated in an instant. These truths may be forgotten, but they can neither be denied nor doubted. They are impressed upon our minds by the circumstances of our present situation. The lamps of heaven, that have been set for signs and seasons, are about to accomplish their annual revolution. They warn us that we likewise have an appointed course, and that its completion is not far off. Shall we be deaf to their voices and live on in carelessness, or shall we endeavour so to pass through things temporal, that finally we lose not the things eternal? To this plain question each of you should be prepared to make a distinct answer, and it is probable that your answer will be influenced by the second division of my subject, by remembering that life is not more happy than it is lasting, and that your days are evil as well as few.

It is not my intention to deny the existence of much comfort and of many blessings upon earth. Life is the gift of the Father of mercies, and we are bound to thank him for our creation and preservation. But the question is, ought we to be engrossed by present enjoyments and gratifications, and to lose sight of better and more enduring bliss? The negative answer which religion directs us to return, is strengthened by reflecting upon the real nature of our present state, and that state is admirably described by the wise Son of Sirach. *Great travail is prepared for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things. Their imagination of things to come, and the day of death trouble their thoughts, and cause fear of heart. From him that sitteth on a throne of glory unto him that is humbled in earth and ashes, from him that weareth purple and a crown, unto him that is clothed with a linen frock.—All things are full of labour; man cannot utter it. The eye is not satisfied with seeing, nor the ear with hearing.* So said King Solomon in the days of his most perfect wisdom, when he had made trial of every thing under the sun. So said and so felt the upright and the patient Job, when his prosperity was turned into sorrow, and his mirth into sickness. His grief was embittered by the happiness from which he had fallen, and his suffering would have been less acute if he could have blotted out the recollection of his joy. *O that I were as in months past; when the Almighty was yet with me, when my children were about me!* The result of so much happiness, was an undue feeling of security. *I said I shall die in my nest, and I shall multiply my days as the sand.* It was in order to correct this presumptuous expectation, that God suffered Job to be tempted. And when the Lord answered his servant out of the whirlwind, the purport of his sublime discourse, was to prove that we ought to submit to the calamities which may be inflicted upon us, and ought not to deny or question the wisdom of the Almighty. God shewed that all his works were the works of goodness and strength. And, therefore, if he thinks fit to bring the righteous into trouble, there is every reason to conclude that such an appointment is for the best. It humbles the confidence of the human heart. It awakens the torpid, and restrains the giddy. It recalls our thoughts to the Ruler and Preserver of the world, and keeps up a perpetual sense of our dependence upon his will. Therefore God has ordained, that our days shall be evil as well as few, and so accurately and universally is his plan performed, that each of us may join in the decla-

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ration of Jacob, and may trace up our misfortunes to that plentiful source which sprinkled his life with tears.

His first and longest and most painful sufferings were produced by vice and frailty. He was guilty of a gross and aggravated falsehood, and the result was, that he fled from the wrath of his injured brother, renounced the rich inheritance which he had sinned to secure, passed over Jordan with no other possession than his staff, and endured twenty years of severe labour and pain, under the orders of a cruel master. *Thus*, said he, *I was, in the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes.* These privations and calamities were the effects of his own wickedness, and other misfortunes were accumulated upon him by the wickedness of his fellow-creatures. His children afflicted him by their folly and misconduct. Simeon and Levi troubled him by their savage slaughter of the Shechemites. And the still more inexcusable treatment of Joseph by his brethren, threw a gloom over a considerable portion of their father's days, and nearly *brought down his gray hairs with sorrow to the grave.* Another cause of the evil which he declared himself to have experienced, is to be found in the scarcity with which God afflicted Egypt and Canaan. *The famine was sore in the land*, and he was forced to send his sons on a long and dangerous journey, *to go and buy a little food in Egypt, that they might live and not die, he and they and their little ones.*

Such were the three principal sources of that uneasiness and trouble, which made the days of Jacob evil: his own and his fellow-creatures' faults, and the calamities which nature brings upon us all. And have these sources failed? Or are they still as productive as in the days of old, still wearying our spirits, and breaking our repose, still preventing our enjoyment of any unmixed good, and *warning us to seek a better country, where the wicked cease from troubling, and the weary are at rest?* The case of the notoriously wicked is not at present under consideration; though every thing that we say might be applied with greater force to them. But confining our attention to such as, in the main, are devout and virtuous, and to such portion of the devout and virtuous as may be said to enjoy a prosperous life, are not they perpetually disturbed by their own and others' faults, and by the ordinary occurrences of the world? Tempted by some agreeable prospect, they forget the pure and perfect law, deviate, like Jacob, from the line of truth and duty, and involve themselves in all the danger, trepidation, and disgrace, to which such actions lead. How continually do we hear of the sins of a man's youth, perhaps even his forsaken and repented sins, rising up against him when his hairs are gray, and embittering the last hours of his life! How perpetually are we doomed to suffer acute and lasting pain from the behaviour of our nearest connections. Some Laban defrauds us by *changing our wages ten times*, and leaving us at last in penury. Some profane and angry Esau endangers our lives by his violence, and our peace by his threats. Children, that should unite to become the support and honour of your declining years, hate and envy each other, until their fury knows no limit, and the most promising is undone and lost.

Lastly, the inevitable decrees of Providence will frequently afflict us in as sensible a manner. The hardly earned, and the best beloved are taken away from us, as Rachel was taken away from Jacob. Poverty and hunger torment and overwhelm us, and the famine is sore in the land. Every expedient is resorted to for diminishing our distress, and

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they serve but to plunge us deeper in ruin. We exclaim with the patriarch, in the most pathetic of his lamentations, *Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me.* They were against the venerable old man, and rendered his few days evil. They are also in different proportions against every one of you, and they make life so unsatisfactory, so delusive, so painful, that the grossest folly of which we are guilty in our temporal affairs, is prudence and foresight, and wisdom and discretion, when compared with that perverseness which turns the face from God, and makes us act as if here only we had hope. There is nothing in these calamities which God cannot or will not enable us to endure. *All the days of our appointed time* are we bound *to wait, until our change cometh.* But there is enough to wean us from the world. There is enough to make us look forward to a happier state; there is enough to satisfy us that our days are evil, and that the longest and fullest enjoyment of them which is attained by man, is a poor and paltry object of ambition, unworthy of a rational being, unable to gratify the longing of an immortal soul.

If the words and the experience of Jacob induce you to reflect upon this fact, survey it in its whole extent and consequences; and then the example of the patriarch will enable you to feel that faith and trust in God is the remedy for the evil with which your days are full. In all the afflictions of the great Father of the Israelites, God was his stay. As he fled from the provoked and cruel Esau, God shewed him the mystical ladder which reached from earth to heaven, and promised to be with him and keep him whithersoever he went. And Jacob vowed a vow and said, *If God will be with me and keep me, so that I come again unto my father's house in peace, then shall the Lord be my God.* This was a promise made in sorrow, and in the hour of gladness it was not forgotten. While he was in servitude with Laban he trusted in the God of Bethel, and all that God had promised was performed. When he was about to encounter Esau, and was afraid of his anger and strength, he prayed earnestly and humbly to God. *I am not worthy of the least of all the mercies, and all the truth, which thou hast shewed unto thy servant, for with my staff I passed over this Jordan, and now I am become two bands.* When an angel met him and wrestled with him, he refused to let him go, until he prevailed and obtained the blessing. And when his dangers and fears were over, and he returned to Bethel in peace, *he made there an altar unto the God that answered him in the day of his distress, and was with him in the way which he went.* Lastly, when the time drew near that Israel must die, his first request to his beloved Joseph was, *bury me not in Egypt, but I will lie with my fathers in their burying-place. God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold I will make thee fruitful and multiply thee, and make of thee a great multitude of people; and will give this land to thy seed after thee for an everlasting possession.* Here was humble trust and faith, in a tried and powerful defender. Fear, toil, danger, famine, had all been endured and escaped by the assistance of the Lord. With the same never-failing aid, death was cheerfully undergone, and the promises of God became a plentiful source of consolation. The whole is worthy of our strictest imitation, and there can be no better opportunity of exhorting you to observe it, than the conclusion of a discourse, in which we have endeavoured to prove that few and evil are your days.

The ladder that Jacob saw indis-

tinctly in a dream, has been set up openly in the sight of believers in Jesus Christ, and enables them to reach unto heaven. All the families of the earth have been blessed in the seed of Jacob, and the faithful come again to their fathers' house in peace. Labour and pain they are destined to undergo, but throughout the whole of their probation God is with them and strengthens them; the intercession of the Redeemer is continually vouchsafed to them, and the Holy Spirit sanctifies and renews their souls. By these means they are enabled to set up an altar in their hearts to the God that has answered them in the day of their distress, and been with them in the way which they went; an altar not made like that of Jacob, with clay and stones, but with purity, holiness, and faith. And when their appointed days are numbered, they are authorised to exclaim with Job, *Though he slay me, yet will I trust in him.* God Almighty has appeared unto us, reconciling the world to himself. He hath given us better promises than any temporal kingdom, and the believer appeals to them even upon the bed of death. As Jacob and Joseph were confident that their children would not be left in Egypt, so are we confident that our souls will not be left in the grave. *God will surely visit the whole race of Adam;* and bring out the pious, the faithful, and the contrite into a happy and everlasting abode. The days which are then to come will neither be *few* nor *evil. Violence,* says the prophet, *shall no more be heard in thy land; but thou shalt call thy walls, Salvation, and thy gates, Praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.*

M. C.

BIBLICAL ILLUSTRATIONS.

Illustrations from Natural History.

DOVE'S DUNG.

2 Kings vi. 26.

"And there was a great famine in Samaria; and, behold, they besieged it; and the fourth part of a cab of dove's dung was sold for five pieces of silver."

The study of Botany has afforded many illustrations of Holy Writ, amongst others of the above passage. What this article might be, had long puzzled the commentators, when the Father of Botany suggested that it was probably the root of Ornithogalum or Bethlehem Star, which affords to this day a pleasant and nutritious aliment to the lower orders in Judea. Its English name was given on account of its prevalence in Palestine, and its ancient one literally signifies birds' milk. When to this we add that its blossoms, of a greenish-white, resemble at a little distance the dung of birds, the conjecture of Linnæus becomes still more probable, and a curious elucidation appears to be afforded of an obscure passage of Scripture. —*New Monthly Mag. No. X.* p. 368.

DUNG OF PIGEONS.

The dung of pigeons is the dearest manure that the Persians use; and as they apply it almost entirely for the rearing of melons, it is probably, on that account, that the

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melons of Ispahan are so much finer than those of other cities. The revenue of a pigeon-house is about 100 tomauns per ann., and the great value of this dung, which rears a fruit that is indispensable to the existence of the natives, during the great heats of summer, will probably throw some light upon the above passage in Scripture, relating to the famine in Samaria. *Morier's Persia*, p. 141.

SPIKENARD.

Matt. xxvi. 7.

"There came unto him a woman, having an alabaster box of very precious ointment, and poured it on his head as he sat at meat."

The Oil of Behen, Balsamum Aaronis; Rhamnus Spina Christi, the Egyptian Buckthorn; Œnoplia Spinosao Caspar Bauhin, 477. Mabea Paliurus Athenæi, Alpin Ægypt, 16. 19. The oil of Behen, which emits no scent or smell at all, is very proper for preparing odoriferous ointments and balsams. On this account it is much used by the inhabitants of the East, who lay flowers of Jessamine, Narcissus, &c. in this oil, and thus make an odoriferous ointment, which those who love perfumes apply to the head, nose, and beard. — *Hasselquist's Travels*, p. 288.

Among other interesting articles in the Flora Nepalensis, a full and correct botanical description of the plant which yielded the spikenard of the ancients, may be expected. This plant is the Valeriana Iatamansi. It is remarkable that although Sir W. Jones was the first who determined this point, he has by mistake described and figured another species of Valerian, in place of the Iatamansi, viz. Val. Hardwickii; or at least he has confounded this species with the true one, for he describes the radical leaves as being cordate, while the leaves of Val. Iatamansi are lanceolate. In Mr. Lambert's rich collection are specimens of the Iatamansi with fibrous roots; these agree exactly with what was formerly sold in the shops, and answer well the description given by ancient authors as to the root resembling the tail of an ermine.—*New Monthly Mag. No. X. p.* 504.

LILIES OF THE FIELD.

Matt. vi. 28, 29.

"And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin;
"And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

Our Saviour's words acquire additional force and peculiar beauty, when we remember that they were suggested by the sight of the splendid Amaryllis Lutea, a species of lily which abounds in Palestine. Who does not feel their emphasis, when he imagines our blessed Lord standing on the Mount, from whence his divine sermon was delivered, surrounded by an attentive and wondering throng, whom he is urging to lay aside unnecessary cares, and trust in the bounty of their heavenly Father; and then see him pointing towards those glorious lilies which decked the surrounding plain, and deducing from their beauty, exceeding the pomp of king's attire, lessons of simplicity in dress, freedom from vain or excessive cares, and dependence on Almighty protection.—*New Monthly Mag. No. X. p.* 368.

WHALES. MAMMALIA CLASS.

Lamentations iv. 3.

"Even the sea monsters draw out the breast, they give suck to their young ones."

This affords a curious proof of the accuracy of the sacred writers.

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The original word, Taanim, meaning Whales, and the Cetæ in general; which order of animals, it is necessary to inform such of our readers as are not conversant with natural history, is of the class Mammalia, or that which suckles its young.

SWINE UNCLEAN.

Leviticus xi. 7.

"The swine is unclean to you."

Molpadia (called Hemithea) was in great honour and esteem among all the Chersonesians. In the celebration of her mysteries, they offer drink offerings of water and honey mixed together, and he that has touched a swine, or eaten of swine's flesh, is not permitted to enter her temple. *Diod. Sic.* B. v. c. 3.

The Egyptians regard the hog as an unclean animal, and if they casually touch one, they immediately plunge themselves, clothes and all, into water. This prejudice operates to the exclusion of all swineherds, although natives of Egypt, from the temples; with people of this descripiton a connection by marriage is studiously avoided, and they are reduced to the necessity of intermarriage among those of their own profession. *Herod. Euterpe.* c. 47.

(Note to Ditto.) Plutarch pretends that the ceremonies and feasts of the Jews were the same as those practised in Greece, with respect to Bacchus. Bacchus and Adonis are the same divinities, and the Jews abstain from swine's flesh, because Adonis was slain by a boar. It is no less remarkable, that Plutarch explains the derivation of Levites from Lysios, Λυσιος, a name of Bacchus.

SCRIPTURE CRITICISM.

To the Editor of the Remembrancer.

SIR,

PERHAPS some of your correspondents may be good enough to throw a little light upon the following difficulty.

In Heb. ix. 10. at the end, is the word ἐπικείμενα—as it stands, I do not think it grammatical. If it refer to δῶρα, why is not δυναμενα found in the preceding verse?—if to δικαιωμασι it is obviously inaccurate.

May we not suppose an *iota* obliterated, and make it επικειμεναι?

Your insertion of this will greatly oblige,

Sir,

Your most obedient servant,

F. PALÆOLOGUS.

St. Paul's, Bristol, Oct. 11, 1822.

Explanation of Exodus x xiii. 19.

"WHEN God," saith Isaac Abrabanel, as quoted by Dr. Cudworth, "had spoken of the Jews appearing thrice before him every year, viz. at the Feast of the Passover or of Unleavened Bread, the Feast of Weeks or Pentecost, the Feast of Tabernacles or In-gathering, he subjoins immediately some rule concerning every one of these feasts in particular. First, for the Passover in those words—

"Thou shalt not offer the blood of my sacrifice with leaven, neither shall the sacrifice of the feast of the passover be left until the morning."

Secondly, for the Feast of Pentecost in those—

"The first of the firs'-fruits of

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the land thou shalt bring into the house of the Lord thy God."

Thirdly, for the Feast of Tabernacles or In-gathering—

"*Thou shalt not seethe a kid in his mother's milk.*"

Which words, continnes Dr. Cudworth, for want of this light of the context, were never yet sufficiently explained by any of our interpreters. And the thread of this coherence alone led Abrabanel very near the true meaning of them, ere he was aware. But, because he doth not tell his tale so handsomely as he should, I will help him out a little from an ancient Karraite, whose comment I have seen upon the Pentateuch MSS. (for the monyments of these Karraite Jews were never yet printed, and are very rarely seen in these European parts). And it is thus—

"It was a custom of the ancient Heathens, when they had gathered in all their fruits, to take a kid and boil it in the dam's *milk*, and then in a magical way to go about and besprinkle with it all their trees, and fields, and gardens, and orchards; thinking by these means they should make them fructify, and bring forth fruit again more abundantly the following year."

Wherefore God forbad his people, the Jews, at the time of their in-gathering, to use any snch superstitious or idolatrous rite.

A Discourse concerning the True Notion of the Lord's Supper, by R. Cudworth, D.D. p. 35-7.

LORD STOWELL ON MARRIAGE.

THE extract which we lately made from Dr. Balguy's Letter to an unmarried lady, has been so favourably received, that we venture to print the following remarks upon the same subject. They are taken from a judgment of Lord Stowell, in the Consistory Court of London; in the case of *Evans* v. *Evans*, which was an application for a divorce on the part of the wife, on account of the alleged cruelty of the husband.

"The humanity of the Court has been loudly and repeatedly invoked. Humanity is the second virtue of courts, but undoubtedly the first is justice. If it were a question of humanity simply, and of humanity which confined its views merely to the happiness of the present parties, it would be a question easily decided upon first impressions. Every body must feel a wish to sever those who wish to live separate from each other; who cannot live together with any degree of harmony, and consequently with any degree of happiness; but my situation does not allow me to indulge the feelings, much less the *first* feelings of an individual. The law has said, that married persons shall not be *legally* separated upon the mere disinclination of one or both to cohabit together. The disinclination must be founded upon reasons which the law approves; and it is my duty to see whether those reasons exist in the present case.

"To vindicate the policy of the law is no necessary part of the office of a judge; but if it were, it would not be difficult to shew that the law, in this respect, has acted with its usual wisdom and humanity; with that true wisdom, that real humanity, that regards the general interests of mankind. For though in particular cases the repugnance of the law, to dissolve the obligations of matrimonial cohabitations, may operate with great severity upon individuals; yet it must be carefully remembered, that the general happiness of the married life is secured by its indissolubility.

"When people understand that they *must* live together, except for

a very few reasons known to the law, they learn to soften, by mutual accommodation, that yoke which they know they cannot shake off; they become good husbands and good wives, from the necessity of remaining husbands and wives; for necessity is a powerful master in teaching the duties which it imposes.

"If it were once understood that, upon mutual disgust, married persons might legally be separated; many couples who now pass through the world with mutual comfort, with attention to their common offspring, and to the moral order of civil society, might have been at this moment in a state of mutual unkindness, in a state of estrangement from their common offspring, and in a state of the most licentious and unreserved immorality. In this case, as in many others, the happiness of some individuals must be sacrificed to the greater and more general good.

"That the duty of cohabitation is released by the cruelty of one of the parties is admitted; but the question occurs, *what is cruelty?* In the present case, it is hardly necessary for me to define it, because the facts here complained of are such, as fall within the most restricted definition of cruelty, they affect not only the comforts, but they affect the health, nay, even the life of the party. I shall, therefore, decline the task of laying down a more direct definition.

"This, however, must be understood, that it is the duty of courts, and consequently the inclination of courts, to keep the rule extremely strict.

"The causes must be grave and weighty, and such as shew an absolute impossibility, that the duties of the married life can be discharged.

"In a state of personal danger no duties can be discharged; for the duties of self-preservation must take place before the duties of marriage, which are secondary both in commencement and in obligation; but what falls short of this is with great caution to be admitted. The rule of "*per quod consortium admittitur*," is but an inadequate test; for it still remains to be inquired, what conduct ought to produce that effect; whether the *consortium* is reasonably lost? and whether the party quitting has not too hastily abandoned the *consortium?*

"What merely wounds the mental feelings is in few cases to be admitted, where they are not accompanied with bodily injury, either actual or menaced. Mere austerity of temper, petulance of manners, rudeness of language, or want of civil attention and accommodation, even occasional sallies of passion, if they do not threaten bodily harm, do not amount to legal cruelty: they are high moral offences in the marriage state undoubtedly, not innocent surely in any state of life; but still they are not that cruelty against which the law can relieve. Under such misconduct of either of the parties, for it may exist on the one side as well as on the other, the suffering party must bear in some degree the consequence of an injudicious connection; must subdue by decent resistance or by prudent conciliation; and if this cannot be done, both must suffer in silence. And if it be complained that, by this inactivity of the courts, much injustice may be suffered and much misery produced; the answer is, that Courts of Justice do not pretend to furnish cures for the miseries of human life. They redress or punish gross violations of duty, but they go no farther; they cannot make men virtuous: and as the happiness of the world depends upon its virtue, there may be much unhappiness in it which human laws cannot undertake to remove.

"Still less is it cruelty, where it wounds not the natural feelings, but the acquired feelings arising from particular rank and situation; for the court has no scale of sensibilities, by which it can guage the

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quantum of injury done or felt; and therefore, though the court will not absolutely exclude considerations of that sort, where they are stated merely as matter of aggravation, yet they cannot constitute cruelty where it would not otherwise have existed; and of course, the denial of little indulgences and particular accommodations, which the delicacy of the world is apt to number amongst its necessaries, is not cruelty. It may, to be sure, be a harsh thing to refuse the use of a carriage, or the use of a servant; it may in many cases be extremely unhandsome, extremely disgraceful to the character of the husband; but the Ecclesiastical Court does not look to such matters: the great ends of marriage may very well be carried on without them, and if people will quarrel about such matters, and which they certainly may do in many cases with a great deal of acrimony, and sometimes with much reason, they yet must decide such matters as well as they can in their own domestic forum.

" These are negative descriptions of cruelty; they shew only what is *not* cruelty, and are yet, perhaps, the safest definitions which can be given under the infinite variety of possible cases that may come before the court. But if it were at all necessary to lay down an affirmative rule, I take it that the rule cited by Dr. Bever from Clarke, and the other books of practice, is a good general outline of the canon law, the law of this country, upon this subject. In the older cases of this sort, which I have had an opportunity of looking into, I have observed that the danger of life, limb, or health, is usually inserted as the ground upon which the court has proceeded to a separation. This doctrine has been repeatedly applied by the court, in the cases that have been cited. The court has never been driven off this ground. It has been always jealous of the inconvenience of departing from it; and I have heard no one case cited, in which the court has granted a divorce, without proof given of a *reasonable apprehension* of bodily hurt. I say an *apprehension*, because, assuredly, the court is not to wait till the hurt is actually done; but the apprehension must be *reasonable*; it must not be an apprehension arising merely from an exquisite and diseased sensibility of mind. Petty vexations, applied to such a constitution of mind, may certainly in time wear out the animal machine; but still they are not cases of legal relief; people must relieve themselves, as well as they can, by prudent resistance, by calling in the succours of religion and the consolation of friends; but the aid of courts is not to be resorted to in such cases with any effect.—"

" Marriage is the most solemn engagement which one human being can contract with another. It is a contract formed with a view not only to the benefit of the parties themselves, but to the benefit of third parties, to the benefit of their common offspring, and to the moral order of civil society. To this contract is superadded the sanctity of a religious vow. Mr. Evans must be told, that the obligations of this contract are not to be relaxed at the pleasure of one party. I may go farther; they are not to be lightly relaxed at the pleasure of both. For, if two persons have pledged themselves at the Altar of God, to spend their lives together, for purposes that reach much beyond themselves; it is a doctrine to which the morality of the law gives no countenance, that they may, by private contract, dissolve the bands of this solemn tie, and throw themselves upon society, in the undefined and dangerous characters of a wife without a husband, and a husband without a wife.—"

" The truth of the case, according to the impression which the whole of it makes upon my mind, is this: —Two persons marry together;

both of good moral characters, but with something of warmth and sensibility, in each of their tempers; the husband is occasionally inattensive; the wife has a vivacity that sometimes offends, and sometimes is offended; something like unkindness is produced, and is then easily inflamed; the lady broods over petty resentments, which are anxiously fed by the busy whispers of humble confidants; her complaints, aggravated by their reports, are carried to her relations, and meet, perhaps, with a facility of reception from their honest but well-intentioned minds. A state of mutual irritation increases; something like incivility is continually practising, and where it is not practised, it is continually suspected; every word, every act, every look has a meaning attached to it; it becomes a contest of spirit, in form between two persons eager to take, and not absolutely backward to give, mutual offence; at last the husband breaks up the family connection, and breaks it up with circumstances sufficiently expressive of disgust: treaties are attempted, and they miscarry, as they might be expected to do, in the hands of persons strongly disaffected to each other; and then, for the very first time, as Dr. Arnold has observed, a suit of cruelty is thought of; a libel is given in, black with criminating matter; recrimination comes from the other side; accusations rain heavy and thick on all sides, till all is involved in gloom, and the parties lose sight of each other's real character, and of the truth of every one fact which is involved in the cause.

"Out of this state of darkness and error, it will not be easy for them to find their way. It were much to be wished, that they could find it back again to domestic peace and happiness. Mr. Evans has received a complete vindication of his character. Standing upon that ground, I trust he will act prudently and generously; for generosity is prudence in such circumstances. He will do well to remember, that the person he contends with, is one over whom victory is painful; that she is one to whom he is bound by every tie that can fasten the heart of one human being to another; she is the partner of his bed!—the mother of his offspring! And if mistakes have been committed, and grievous mistakes have been committed, most certainly, in this suit, she is still that person whose mistakes he is bound to cover, not only from his own notice, but, as far as he can, from that of every other person in the world.

"Mrs. Evans has likewise something to forget; mistakes have been made to her disadvantage too in this business: she, I say, has something to forget. And I hope she has not to learn, that the dignity of a wife, cannot be violated by submission to a husband.

"It would be happy indeed, if, by a mutual sacrifice of resentments, peace could possibly be restored. It requires, indeed, great efforts of generosity, great exertions of prudence on their part, and on the part of those connected with them. If this cannot be done; if the breach is too far widened ever to be closed, Mrs. Evans must find her way to relief; for she must not continue upon her present footing, no, not for a moment; she must call in the intervention of prudent and respectable friends; and if that is ineffectual, she must apply to the court, under the guidance of her counsel, or other persons by whom the matrimonial law of this kingdom is understood."

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ECCLESIASTICAL HISTORY.

Sketches of the Ecclesiastical History of Great Britain.

No. XII.

FROM the death of Dunstan to the Norman Conquest, England was the scene of a rapid succession of revolutions which engrossed the attention of all parties, and left little or no leisure for religious improvement. Accordingly the Church of England was found at the Conquest, in a state closely resembling that which it had attained at the end of the tenth century. And the events upon which we are now to comment must be considered rather as an illustration or an effect of what went before, than as constituting a distinct portion of our Ecclesiastical History.

The Danes renewed their descents upon Britain in the year 981, and the imbecility of King Ethelred together with the feuds of his principal nobility, opened for them an easy access into the heart of the country. The zeal of Protestant writers has induced them to ascribe the miseries which now ensued to the Monastic system, and to St. Dunstan. The only ground for such an accusation is a passage in *Ingulphus*, who relates that Queen Elfrida and a large body of the Nobility took part with the Secular Clergy and assisted them in dispossessing the Mercian Monks, and especially those of Evesham. After which, with the connivance and consent of the Canons, the property of the Abbey was divided among the nobility. It is curious, that the same cause which so materially promoted the reformation, should have been in action six hundred years before that event took place—and it is possible that the dissensions which were fomented by the love of Church property may have materially weakened the state. But there is no sufficient ground for attributing the ruin of the nation to this single cause. The personal characters of the British and Danish leaders, the treacheries of a disaffected nobility on one side, and the courage of a hardy and victorious army on the other, are sufficient to account for the second subjection of England to the Danish yoke. And so far were the Monastic Clergy from favouring the invaders, that the resistance, as upon former occasions, was most resolute and protracted, precisely where the Monks were most powerful.

The siege and destruction of Canterbury, and the martyrdom of Archbishop *Elphegius*, are events which occupy a principal place in the history of the age. The venerable Prelate was obnoxious to the Danish invaders, on account both of the obstinacy of the defence to which his presence gave rise, and of his refusal to levy money upon the Churches in his Diocese, for the purpose of defraying his ransom. Personal safety was twice offered to him and twice refused. At the commencement of the siege his friends intreated him to fly from a scene, to which his years and infirmities were very ill adapted. He answered, "God forbid that I should tarnish my character by so inglorious a practice, and be afraid to go to heaven because a violent death may lay across the passage. Immortality is so great a privilege, that a man ought to grasp at it upon any terms. It would ill become me to desert my countrymen in time of danger, and make an ignoble provision for myself. It is the duty of the shepherd, to watch by his flock." Animated by these feelings he persevered in the discharge of his sacred functions until the enemy was in possession of the town. The Cathedral was the last refuge to which the people fled. It was burnt and plundered without remorse or delay, and few of its miserable tenants escaped with their lives. Elphegius had not

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hesitated to expose himself to the fury of the conquerors, with the view of prevailing upon them to spare his companions. But the sole fruit of his expostulation, was his own imprisonment, with an offer to spare his life, upon the receipt of three thousand pounds of silver. The ransom might have been easily procured, if Elphegius had exhorted or permitted his clergy to surrender the plate and other ornaments of their churches and monasteries. But he refused to have recourse to such a system; and warning his people against the idolatry and immorality of their conquerors, exhorting them to continue in the faith and practice of Christians, he was stoned to death eight months after the sack of Canterbury, by the generals and soldiers of the Danish army. His life by *Osbern* is unfortunately disfigured by the usual addition of miracles, visions, and prophecies—but his character is an honour both to the Church and the Monks, and the nation might have escaped the disgrace and ruin into which it fell, if the temporal nobility had followed the example of Elphegius.

The principal churches and towns shared the fate of Canterbury—and during the remainder of Ethelred's life, and the short reign of his son Edmund Ironside, the historians have nothing to relate but rapine, treason and slaughter. *Canute* gave the kingdom a respite from its calamities. His power although founded on conquest rather than on right, was employed for the good of the people whom he governed. His ecclesiastical administration especially, was firm and impartial. The monasteries recovered rapidly from their recent misfortunes, and the division of the country into parishes became general if not universal. The history of *Croyland* by Ingulphus, or rather by Turketul, Egelric and Ingulphus, is the most authentic source of information respecting this portion of our annals, and the accounts which it contains are highly deserving of attention.

Turketul was the restorer or second founder of Croyland Abbey, and considered himself bound to collect the traditions which related to its origin. But this portion of the work is fabulous and incredible in the extreme; and it is not until we arrive at the actions of Turketul himself, which were recorded by his successor Egelric, that we make any near approach to sobriety of truth. With a view of rendering the possessions of the Abbey more secure, Turketul persuaded the Monks to surrender all their old estates, as well as the additional estates with which he had endowed them, to the King; and to receive them back as a new grant. This fact if we could depend upon it, would give us a great insight into the state of property and of law in those unsettled times. But no reliance can be placed upon Anglo-Saxon charters *. They were produced, as will appear hereafter, in the Norman Courts, with an abundance and a confidence which cannot be sufficiently admired, and what is more they are made to correspond in language, style, and character, with the title deeds of a much later æra.

The monastic regulations of Turketul may be received with less hesitation than his legal subtleties. He was appointed Abbott by King Edgar: and Dunstan and the other principal prelates invested him for-

* There is an affectation in the mode of signing these charters, with which the reader may probably be amused. The assent of each party to the deed is signified by a different word—and when the subscribers are numerous, they appear to have been at a loss for variety. The signatures to a charter of Canute are as follows: The King writes *confirmavi*, and so also does the Archbishop of Canterbury, the others say, *affirmavi*, *consignavi*, *collaudavi*, *constabilivi*, *communivi*, *signavi*, *approbavi*, *consensi*, *concessi*, *affui*, *interfui*, *astiti*, *audivi*, *aspexi*.

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mally with spiritual authority. He divided his Monks into three classes, the first consisting of those who had spent less than twenty-four years in the Monastery, took the regular duty of the House, the choir, and the refectory, and obeyed all the commands of their superiors. Those between the twenty-fourth and fortieth year of their profession formed the second or middle class, were exempted from the more servile offices, and were expected to assist in the most important business of the Monastery, both by prudent counsel and personal labour. The third class or seniors were composed of all between the fortieth and fiftieth years of their profession, who were merely required to assist at mass, and were considered as *milites emeriti*, who had borne the heat and labour of the day, and were now, especially if they sustained an unblemished reputation, to be held worthy of all honour, and exposed to no privation. The *Quinquagenarian*, or Monk of fifty years standing was entitled to a comfortable chamber in the Infirmary, and to the constant attendance of a younger monk as his companion, and of a boy for his servant. He had the full and free range of the House. The bad news of the Convent was not to be mentioned in his presence. Every body was bound to treat him with respect; old age was to be assuaged by peace and quiet. The actual government of the Monastery was committed to the Prior; an officer who was appointed for life, except in cases of grave and repeated misconduct. The Precentor had the privilege of regulating the Choir; and not only the Prior and Monks, but even the Abbott was required to comply with his directions. The Sacristan was invested with Archidiaconal power over the whole territory *(parochia)* of Croyland. And these statutes were added to the rule of St. Benedict, and declared equally binding upon the inhabitants of the Monastery.

The authority by which they were prescribed was that of Turketul himself, a pious and exemplary man —devoted to the service of his God, and the relief of his fellow creatures. He spent the latter years of his life in devotion and charity; confessing that he was still an unprofitable servant; and putting his only trust in the mercy of Christ. He was a vigilant superintendant of the schools connected with his monastery; rewarding and stimulating the diligence of the scholars rather than severely correcting their idleness. To his aged and venerable Monks he paid that respect and attention which his statutes required from others; and to three of them more especially who are said to have attained the ages of 148, 142, and 115 years, he performed all the offices of a son and a servant; when his rank and his infirmities would have been an excuse for different conduct. He died at the age of sixty-eight, and in the twenty-seventh year of his Monastic profession; leaving Croyland Abbey in possession of great riches, reputation, and strength; exhorting its inhabitants to continue in srict obedience to their rule, and warning them against the indolence and sensuality to which they were exposed.

If all Abbots had followed the example of Turketul, monkery might have possessed greater claims upon our gratitude than the judgment of impartial history can admit it to enjoy. But every thing was suffered to depend upon the individual character of the Abbott. The appointment to his office was speedily usurped by the Crown. Courtiers, and men of bad character, obtained a preference which they did not merit. The monastic life degenerated below the usual standard of worldly decency; and respect for the order was only to be preserved by fraud. It was the better sort of Monks that *John Fox* compared with men of a lower profession, but much purer practice; and even of

them, in his usual style of quaintness and satire, the Martyrologist well observes, " The monks said that whoso would take the Cross of penance upon him, and follow Christ in virtuous living, should be his disciple. But whether a Monk's cowl, or a wifeless life make a sufficient title to enter into other men's possessions or no, I refer it to the judgment of the godly. The troublous cares in marriage, the necessary provision for house-keeping, the virtuous bringing up of children, the daily helping of poverty, and bearing of public charges, with other manifest perturbations and cumbrances daily incident unto matrimony, might rather appear to godly wise men to come nearer to the right cross of penance, than the easy and loitering idleness of monkery." *Acts and Monuments*, I. p. 177.

Before we quit this portion of Ingulphus's history, he may furnish us with some account of the temporalities of Croyland. Several of Turketul's buildings were of stone; and they comprised the Church, the Abbott's hall, and Chapel, a sleeping room, and a chamber for the reception of the poor. Egelric, the successor of Turketul erected an Infirmary, an additional Chapel, a lodge for strangers, and a great number of domestic offices. The materials were wood covered in with lead. Turketul had endowed the monastery with one very large bell, which in honour of the original monk of Croyland, was denominated *Guthlake*. Egelric added six more, of three different sizes. The largest pair he named, *Bartholomew*, and *Bethelmus*; the middle sized, *Turketul*, and *Tatwin*; the smallest, *Pegam* and *Begam*. There is no mention of the ceremony of baptizing these bells; but they are described as producing a marvellous harmony, and may probably have been honoured by all the religious ceremonies of the age. The precise extent of the Abbey lands is one of those secrets in Anglo-Saxon story which it is so difficult to discover. The estates were unquestionably large; but the enumeration of manors and towns in charters of an earlier date, but a much later birth, is no proof that such property was actually possessed in the days of Turketul and Egelric. The situation of the monastery, and of a large part of its lands, gave the Monks an opportunity of exhibiting their diligence and skill in embanking and draining the fens, and a country which would have been worthless in the hands of a Thane or a peasant, became abundantly fertile under the system of agriculture which a more extensive knowledge and a larger capital enabled the Monks to introduce. A great proportion of the land appears to have been in the immediate occupation of the Monks; and the rents and profits to have been received, for the most part, in kind. When the treasures accumulated by Turketul had been exhausted by the ravages of the Danes, and the repeated demands of King Ethelred, a manor was leased out for a hundred years, at a peppercorn rent, to one of the followers of Edric, the powerful duke of Mercia. The consideration for this grant was the protection and patronage of the grantee, which he promised to afford and did afford to the Abbey. But he died young, and King Canute bestowed all his lands upon a surviving brother, who made over the remainder of the lease to the Monks at Evesham. The term of an hundred years had expired, when Ingulphus wrote; and Evesham still continued in possession of the estate. The benefactor, whose kindness was thus abused, was Leofric, Earl of Leicester—the husband of the celebrated Lady Godiva, at whose instigation Leofric founded the Monastery of Coventry, and became a munificent patron of many other Churches. How far the practice of granting leases prevailed before the Conquest, it is difficult or rather impossible to ascertain;

but we shall find it very common at a period shortly subsequent, and may doubt whether in reality the monasteries were more weakened or strengthened by the system.

From the accession of Canute to the death of Edward the Confessor, the number and the privileges of the Monasteries were continually increasing. Bury especially, owed its splendour to the piety of the former, and Westminster to that of the latter. King Edward had vowed to make a pilgrimage to the shrine of St. Peter, but was released from his obligation by the Pope, on condition that he should found a Monastery in honour of the Saint. The real or pretended charter is still in existence, and conveys more extensive privileges to the Abbott and Monks of Westminster, than any of which we have hitherto heard. It deprives Bishops, Archbishops, Kings, and perhaps Popes of all authority whatsoever over the Abbey and those who may give themselves up to it; and endows the house with very large estates. The ordinary privilege of Sanctuary which was possessed by all Churches, is enlarged in the case of Westminster by the most unqualified language; and if the Confessor executed such a monstrous deed, he may be pronounced guilty of that imbecility which is laid to his charge. But in all probability the deed is a forgery. There is no proof that the religious houses of the Anglo-Saxons possessed half the immunities, which were afterwards bestowed by the Normans. The general character of the Monks was respectable, if not exalted, and there is no reason to suppose that they were in possession of that wealth and magnificence which they subsequently acquired and abused.

The laws of King Canute have been alluded to already: they consist partly of a re-enactment of the codes of King Edgar, and other princes; and partly of sundry new provisions required by the altered state of his dominions. They become of more importance, from the probability, that what are called the laws of Edward the Confessor, were in reality a mere compilation from these earlier statutes. And as Edward's laws were compiled after the Conquest for the use and instruction of our Norman masters; a code which has not been exposed to so corrupting a process, is entitled to much greater confidence and respect. Canute commences with an acknowledgment of what is due to God, and with an injunction to frequent and protect the Church. Its violators are severely condemned, and made liable to condign punishment. The ministers of religion are declared entitled to respect and consideration. They are permitted to answer an accusation against them, by denying its truth with a sacramental oath; but are to be expelled and deposed if found guilty of a crime. The whole clerical order is especially admonished to lead a pure and blameless life. Marriage within the sixth degree of relationship is prohibited; as is also marriage with a godmother, a nun, a divorced woman; and the having more wives than one. Tithes are to be regularly paid under pain of forfeiting eight tenths of the whole. A Thane possessing a Church in his own right, is directed to pay one third of his own tithes towards its support,—if it possessed a burying ground—if not the whole tithe was to be paid to the mother-church, and the Thane's Church to be supported out of the remaining nine tenths. The observance of feasts and fasts, and especially of the Sabbath, was strictly enjoined. The remaining laws are so many exhortations to virtuous living, faith, devotion, and repentance; and the substance of the whole is repeated and enforced in the Secular Code which follows. If these laws do not exhibit much legislative skill, or appear suited to a very refined state of society, at least they are drawn up with a re-

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gard to religion and morals, which is not always found to distinguish similar enactments.

One subject which is incidentally noticed in these laws, deserves to be separately and particularly considered, namely, the division of the whole country into parishes. Canute's reign has been already mentioned as the probable æra of this occurrence. Had it happened after the Conquest, the Norman writers would certainly have given us an account of it. Had it been a regulation of the Confessor, some remarks must have been made by the contemporaries of the Conqueror upon so recent and important an alteration in the law of the land. We infer therefore that the division had probably taken place before the death of Canute, and at the same time there is ample proof that it had it not been completed any considerable time before his accession. The constitutions of *Odo*, Archbishop of Canterbury (Wilkins I. p. 213.) contain, among much other curious matter, an injunction to the *Bishops* to visit their *parishes* every year, preaching the word of God to the people. No similar order was given to the priests. These constitutions bear the date of 943; the year in which the Ecclesiastical Laws of Hoel Dda, Prince of Wales, are also said to have been enacted. The latter make mention of the seven *Episcopal Houses* of Demitia, without the slightest hint of a subdivision into parishes. It is certain on the other hand, that the statutes of King Edgar, (A. D. 959.) speak distinctly and repeatedly of parochial churches; and that some such churches existed at that time, and many years before, is a fact which there is no disposition to dispute. But Edgar's statutes bear a most suspicious resemblance to the subsequent laws of Canute, and it is probable that they were produced at a much later period than that to which their title refers. The council of Ænham, A.D. 1009, provides, that if any person dies out of his *parish*, the funeral dues shall nevertheless be paid to the *Monastery* to which they rightly belong. And even in the year 1061, a Bull of Pope Nicholas makes mention of the county (*parochia*) of Linsey as wrongfully attached to the Archbishop of York. The words therefore were used in a very indefinite sense, and could not have been long known as the lawful description of our modern parishes. Yet the laws of Canute distinctly recognise four sorts of churches—*primaria, mediocris, minor cum cæmeterio et campestris sine cæmeterio.* Also in his famous letter upon his return from Rome, after having stated that he had obtained the promise of a free passage for English pilgrims to the Apostolic See, and a diminution of the excessive charges which had been made for the Archiepiscopal Pall, he exhorts his subjects to obey the laws, pay plough-money and peter-pence; and tithe of the increase of animals, fruits, and seeds—*ad ecclesiam sub cujus parochia quisque deget.* These authorities are sufficiently express; and if the subject is not free from difficulty and doubt, they still are entitled to considerable weight. With respect to the notions then entertained about the right and origin of tithes, they are declared in the laws of the Confessor to be due without any exemption, since "this did St. Austin teach and preach, and this has been granted hy the king, the barons and the people."

Another custom incidentally mentioned in the laws of Canute, is the trial by *Ordeal*, with which we become more familiar during the reign of the Confessor. The *Ordeal* in all its branches was attended with so many religious rites and ceremonies, that it cannot be entirely separated from the ecclesiastical history of our country; although the ecclesiastical as well as the civil historian is at a loss to explain how so absurd and barbarous a

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practice could be admitted into the laws of a Christian people. The custom seems unquestionably of Northern origin, a remnant of magic imparted to their English subjects by the Danes. A ready belief was accorded to it by the superstition of those times, and the Popish doctrine of the sacrament, which was rapidly gaining ground, may have been engrafted upon the old Scandinavian enchantments. It is not absurd to suppose that the *Corsned*, or sacred morsel, which is said to have choked the great Earl Godwin, consisted of a piece of the transubstantiated bread to which supernatural sanctity would of course be ascribed. And when the people believed that God was present at the trial, conscious guilt would generally shrink from the investigation. This hypothesis, however, goes but a little way to explain the phenomena, and the historian and the philosopher have yet to discover how the miracles of walking blindly but securely over heated plough-shares, plunging the hand into boiling water, and drawing it back unhurt; how these and other prodigies were performed from day to day in the ordinary administration of justice; and before the eyes of an intelligent people. The true solution, probably is, that they never were performed at all, and that the accounts of them which are handed down to us were the fictions of a much later day.

The same judgment may safely be pronounced upon the other great miracle of the age of the Confessor, viz. the cure of the king's evil by the application of the royal hand. This story is not vouched for by contemporary writers, but was first broached by William of Malmsbury at the distance of nearly two centuries. When we remember how long and how firmly the effect of touching for the evil was credited; and that even Collier contends with earnestness for the reality of the cures, we feel less surprised at the success of the Ordeal, and the Corsned.

MISCELLANEOUS.

To the Editor of the Remembrancer.

Sir,

When every thing connected with the discipline of the Church and the character of the Clergy, is made a subject of severe scrutiny, if not of unjust reflection, it may become necessary to look to matters not essential, perhaps in themselves, and in more indulgent times scarcely worthy of regard, which, however, assume a greater consequence according to existing circumstances. The prevailing habits of society, and the feelings which local or accidental causes may excite in the minds of the Laity towards the Ministers of the Established Religion, must be taken into account when we endeavour to estimate the actual or probable effect of a departure from any rule or custom, although it relate to mere externals, which has heretofore been deemed beneficial or expedient. It is the duty, therefore, I apprehend, of every sincere well-wisher of the Church of England, fearlessly to point out the ill effects which he may observe to arise from inattention to whatever has been once considered of importance by all Churchmen, and may still be so by some, although the general opinion respecting it may, in the present day, be changed.

This persuasion must constitute my excuse for troubling you with the following remarks:

I am far from supposing that a state of things requiring the utmost

caution, and the most exemplary conduct in those who have voluntarily devoted themselves to a sacred profession, is by any means unsalutary; or that the great interests of Christianity, or of the venerable branch of the Catholic Church to which we belong, are at all in danger from that jealous spirit which is now abroad, and which pervades not only the large body of those who dissent from the doctrines, and disapprove of the constitution of the Church, but is sufficiently active amongst the lay members of our own communion.

Little danger is to be apprehended from the watchful eye of an adversary, or of a too rigid friend, if we be aware of the constant scrupulous examination of our actions, and be thus enabled to defeat the inimical purposes of the former, and avoid giving occasion to the latter to withdraw his esteem and solicitude for our welfare. But very alarming is the state opposed to this—one of apathy and disregard of public opinion, into which all establishments are liable to fall, so long as they continue in undoubted security, and have no cause to suspect that there is any secret hostility towards them, or any silent preparations for attempting their subversion.

Few, however, will assert that there is *no* reason whatever for alarm with respect to the security of the Established Church amidst so many open and concealed enemies as now surround it; who either desire its complete destruction, or the substitution of some new-modelled form of worship, together with a different confession of faith, in place of its Liturgy and Articles. Few will deny that there is *some* cause for extraordinary vigilance, though they may put great trust in the intrinsic excellence of the principles upon which our Church polity is founded, in the character and numbers of its supporters, and in the protection which it derives from the British constitution.

If it be but prudent, then, to render, by every honest means, the Church Establishment as estimable, as it ought to be, in the eyes of the community; and the means which present themselves be not necessarily *confined* to the more important points of a holy and virtuous life, and an active discharge of professional duties, we may be allowed to look a little further and enquire whether there are not some things comparatively trifling, which might, if attended to, produce a favourable impression on the minds of the people, and at the same time have a beneficial effect upon the Clergy themselves.

Among minor matters I do not know any one which is more worthy of serious consideration than the public *appearance of the Clergy*—the dress and outward deportment of the Ministers of Religion.

It is only of very late years that the Clergy have gradually, as a body, dropt all distinguishing marks of their profession. It is now only a few, of the higher ranks in the Church, who can be distinguished from members of the other classes of society; and it would appear that even this small proportion is diminishing. Whether this be or be not an alteration of habits for the better, is fairly a subject of discussion.

Formerly in this country, and up to the present day in all, or nearly all, other Christian countries, even the most humble members of the Ministry have been distinguished by some peculiar badge, or mode of dress; and that not only when in the exercise of ministerial functions, but also in the common intercourse of private life.

The LXXIV. Canon of our Church, in which "decency of apparel," is enjoined to Ministers, is sufficiently explicit on this head; and, though it be not contended that a literal

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obedience is due to that which the Rulers of the Church have tacitly permitted to become obsolete, and to which no oath, as in cases of *Rubrical* direction, binds him who enters into holy orders; yet the principle on which the Canon rests is not mutable, like the fashion of the garments which it prescribes; and therefore it deserves to meet with such attention as is paid to other canonical injunctions, where compliance with the spirit, if not with the letter, is plainly practicable. The Canon runs thus: "The true, ancient, and flourishing Churches of Christ, being ever desirous that their Prelacy and Clergy might be had as well in outward reverence, as otherwise regarded for the worthiness of their ministry, did think it fit by a prescript form of decent and comely apparel, to have them known to the people, and thereby to receive the honour and estimation due to the special messengers and ministers of Almighty God: we therefore following their grave judgement, and the ancient custom of the Church of England, and hoping that in time newfangleness of apparel in some factious persons will die of itself, do constitute and appoint," &c. Then follow certain modes of attire for the different grades of clerical persons, to be worn in public and in private. With any such particular *forms* of dress I have nothing to do, because authority may most wisely dispense with, or custom conveniently change, things so indifferent as the quality and shape of garments, which were well adopted to the manners of the times in which they were prescribed, but would not now accord with the habits of society. The *principle* which the Canon affirms may, however, be respected without an adherence to any objectionable style of dress; and need not therefore be abandoned. It is laid down as a thing desirable, that those who are set apart for the service of the sanctuary should be readily recognized as the Ministers of God, and outwardly distinguished from members of the secular professions. This appears to me to be as obviously reasonable, as it has been universally acknowledged. But, it may be said, *Habitus non facit Monachum*, and a Clergyman is not the less a distinct character, because he does not wear a peculiar garb. He is equally responsible as a Minister of Christ, and as a person subject to ecclesiastical authority. How then can it be of any importance either to the public or to himself, that when he is not in the act of officiating, he should be known to belong to any particular profession?

I should reply, that the advantages attending the practice of distinguishing from the Laity, not only all who have a cure of souls, but the Clergy in general, seem to me not a few, or of trifling magnitude. If the elder and the beneficed Clergy were always outwardly distinguished, they could not but feel conscious, at all seasons, of the great obligations which lie especially on them, of preserving the sanctity of manner and Christian dignity of demeanour becoming their conspicuous station. They would be constantly aware that all classes of their parishioners, looking upon the badge of their sacred profession, would expect from the wearer an uniform and consistent piety, and an exemplary course of conduct. They would take a pride in being personally known, as the shepherd of their flock, to all who might desire their assistance or advice; an honest pride which would lead them to the performance of many a good work, as the friend of the poor man, and the counsellor of the rich. Whatever tends to draw closer the bonds of union which do, or ought to, exist between the parish Priest and his parishioners must be deemed a valuable accessary at least to the cause of Religion, and highly beneficial

to both parties. Experience will, I think, convince us of the necessity of attention even to the prejudices, often well founded, of the lower ranks, if we seriously mean to be of use to them either spiritually or temporally. And the common people will generally respect their pastor in proportion as he respects his own office, and seems to be devoted to it. By distinguishing himself from the Laity he assuredly affords one evidence of regard to his calling, and, according to the Canon, will "be had in outward reverence," an enviable advantage, which does not fall to the lot of every parish Priest, even though he may in most particulars deserve it.

To the younger Clergy it would surely be of incalculable advantage, that they should never be able to mix with the crowd, without being assured that they have the eyes of all men upon them, and that if they should be guilty of any indecorous levity, or join in any unfit pursuit, they cannot escape observation; and must injure not only their own character, but that of the Church to which they belong. The consciousness of being known might not, indeed, subdue an immoral propensity, which was not to be conquered by higher principle; but in outward deportment and association with the world, it would furnish an additional, and a very strong, motive to sobriety of manners and consistency of conduct.

No man, one should suppose, would object to wear something indicative of his holy profession, but he who needs concealment, and prefers darkness to light; he who has a dangerous wish to be as much at liberty in all things as the Laity, in order that he may freely participate in worldly pleasures and occupations, or he who indulges a false delicacy with regard to being exposed to public observation.

Eminently respectable, of unimpeached morality and sincere piety, as are the great majority of the English Clergy, both old and young, a simple unostentatious distinction could hardly be in any way objectionable to them; more especially as it comes recommended to them by the Fathers of the Reformation, on the ground of its having always obtained in the Christian Church. In many cases it might defend them against that which they have now frequent cause to lament. It would serve as a check upon the licentious freedom of conversation, which they are sometimes constrained to endure; upon the *liberal* remarks prompted by a spirit of levelling all distinctions, which are sometimes introduced with malignant ingenuity when the utterer is not *obliged* to know that an object of them is in company.

As respects the community, the above-mentioned advantages of clerical distinction would unquestionably be reciprocal. By whatever means the Ministers of the Gospel are raised in the estimation of the people, the latter cannot but be benefited; because they will be led to esteem more highly the ordinances of Religion, and to embrace more firmly the doctrines and precepts which they receive through the ministration of their Clergy, when they have a confidence in the sincere and holy character of their spiritual guides.

After all, it is by no means easy to discover the cause of the great apparent desire to get rid of clerical distinctions, for we cannot believe for a moment that any unworthy objection to their being known as a Clergyman can actuate many who do entirely lay aside all such distinctions. No one, I presume, will acknowledge that he is ashamed of being remarked upon as a Minister of Religion. This were, indeed, a most shameful desertion of a post of highest honour. Without attempting, then, to account for this new fashion, it may be permitted to point out some of the evils which arise from its prevalence.

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Those who think lightly of our Establishment, and every body connected with it, must doubtless be confirmed in their prejudices when they see the elder Clergy giving up those outward tokens, which have ever since the Reformation been considered as honourable signs of ecclesiastical dignity or parochial charge. If there be nothing to denote the Minister of the Church, however worthy he may be of reverence, the stranger can feel none for him. The old man in the black coat may be a very estimable man, but he receives no honour on account of his office, because he bears no certain mark of it; he may be, for aught the colour of his coat denotes, a respectable tradesman, or any thing not at all respectable.

If the younger Clergy will conform to all the absurd fashions of the day; if they will sedulously avoid every thing in outward appearance which may draw on them the dreaded remark, "there goes a Parson!" they surely subject themselves to many temptations, and to many improprieties to which they ought not, for the sake of their calling, ever to be liable.

To carry the vanities of dress into the desk or pulpit, is so grossly indecorous as always to excite disgust or ridicule. To indulge in them at any time is utterly unworthy of any one whose obligations are such as those which are embraced at ordination.

Amongst the higher classes, few will be found to express more respect or esteem for a young Clergyman, because he employs a fashionable tailor, or makes himself look as much *like other men* as possible. Amongst the lower, in whom much strong sense of propriety and keenness of discernment are called into action, whenever they observe on the persons who are their spiritual guides; amongst the lower ranks there is scarcely any one who is so generally despised as a *fashionable* Clergyman; for they well know that he ought to have something better to do than to assimilate himself to the fopperies of fashion.

It will, I am aware, be urged, that English Clergymen are mostly English gentlemen, that they live in the best society, and that it is necessary for them to conform to the habits and appearance of other gentlemen. It will be said, that our Church is remarkably different in this respect from most others, that its Ministers are not separated from society in the same degree with those, for instance, of the Roman Catholic; whose Clergy having no domestic ties, are more secluded and less affected by temporal cares.

It is true, and happy is it, in many respects, for the country, that the Clergy are not taken out of society, but form a constituent part of it; that they are intimately connected with every rank, and that a large proportion belong to, and live amongst the highest: but this does not oblige them to make any concessions which can lessen the reverence due to their office, nor does it require them to assume the exterior of those with whom they associate, whenever they are not in actual duty. Why should the Clergy of the lower ranks, any more than their superiors, lay aside *every* distinction the instant they have finished the service of the Church? Why should they not, in their several stations, wish to sustain with propriety the character, of which they cannot dispossess themselves, of something more than that of gentlemen? Surely it would attach to the profession in general somewhat of greater sanctity in the minds of others, if we were constantly reminded by some visible token, that we are not only to conduct ourselves according to the rules of good breeding, but that we have another character to sustain, as Christian Ministers, of a more unpretending, modest, and sedate description, than is usually considered *popular* in society. Though the

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Clergy are not called upon to refrain from innocent association with the world, or to live as if they were totally to differ from it, yet there is no occasion for their obliterating all the boundary lines which separate between the sacred and secular professions.

But admitting the fact that the Clergy of the present day are much less distinguished from the Laity than they were formerly, and that evil arises from this want of distinction to both parties; it will be asked, How is it to be remedied? How can the Clergy in general be induced to wear any thing which shall distinguish them? Will they not consider it as a matter altogether beneath their notice, and reject advice on such a subject, come from whom it may?

I am persuaded, Sir, that if the attention of the beneficed Clergy were once fairly directed to the probable effects, they would, without hesitation, return to the good old way, and by universally adopting the same style of dress, which some old fashioned men, especially in the country, have never cast off, they would not only regain some of the respect from the lower ranks, the loss of which is justly deplored, but they would receive much more attention from the higher classes; and above all, they would set an example to their younger brethren, which would assuredly tend to make them dread less the imputation of singularity, and induce them to conform to the character of their profession in outward appearance; perhaps, to take as much pride in professional distinction as they might justly take without any discredit or disadvantage to themselves.

I do not presume to say that what may be deemed by some a very trivial matter, merits episcopal interference; but if it should happen to be regarded as involving some more important points, such as general habits of laxity and carelessness of pastoral connection, there is no doubt, but that the smallest hint coming from authority, would remove all difficulty. Or if any considerable body of the Clergy, such as the members of Sion College, the City Rectors, were to come to a resolution not to appear in common but in some such dress as might distinguish them from the merchants and shopkeepers who inhabit their respective parishes; and were to recommend the same object to their curates; if some such step were taken, there would be very little reluctance in the Clergy of London and Westminster to follow their example; and the change would soon be perceptible throughout the country.

Surely a better period for reviving a good old custom cannot be proposed, than this, when attempts are daily making to vilify the Clergy, and when the few who persevere in retaining the clerical appearance cannot walk the streets without being insulted. The very rare occurrence of a Clergyman being seen with any thing about him to attract notice gives occasion to impertinent remarks on any one who dares to be singular; but if the singularity were done away by the general adoption of a peculiar habit, so numerous are the Clergy in London that they would cease to be objects of observation.

Still, it may be said, that I have attached too much importance to a matter that is indifferent, and ought to be left to private judgment.

If I were proposing a novelty I should most willingly admit that I had formed an exaggerated opinion of its importance; but the novelty consists in the omission, not in the adoption, of *a distinctive clerical habit*; and as I am not aware of any positive objection to it, or any reason for its disuse that can be placed in competition with the reasons for its re-assumption, I am induced to beg that you will do me the favour to give this letter inser-

tion in the Christian Remembrancer, in order that the subject may, at any rate, be brought under the observation of those who are most interested in it, and are most competent to decide upon the expediency of paying some little attention to the Canon, which has, I trust, fully authorized these suggestions.

I am, Sir,

E.

LECTURERS.

" If there had been no lecturers which succeeded the friars in their way, the Church of England might have stood and flourished at this day."

" Lecturers do in a parish Church, what the friars did heretofore, get away not only the affections, but the bounty that should be bestowed upon the minister."

" Lecturers get a great deal of money, because they preach the people tame as a man watches a hawk, and then they do what they list with them." *Selden's Table Talk. Title, Friars and Lecturers.*

Such are the declarations of Selden. He was no friend to the Church of England, but lived to witness and to regret the triumph of its Puritanical enemies. Could Selden appear again on this busy stage, he would recognise many symptoms of the olden time, more especially that revival of the lecturing system, against which he has solemnly warned those who condescend to take a lesson from experience.

To give our country readers a little insight into the principles and practices of popular London Lecturers, we insert the following extracts from their various publications. The first is to be found in the *New Times* of Saturday, Dec. 16, 1820; being part of a Letter from the Rev. Isaac Saunders, to the Editor, in which that gentleman endeavours to vindicate himself from the charge of having fomented the riot in St. Margaret's Church, for which Mr. Hatchard has been subsequently punished by the Ecclesiastical Court.

The second forms the concluding paragraph of a *Sermon delivered in the Parish Churches of St. James's, Clerkenwell, and St. Antholin's, Watling-street, London, by the express Desire of Mr. G. J. Furneaux, who shot himself at White Conduit-house, Sept.* 19, 1821. *By the Rev. S. Piggott, A.M. of Oxford, Curate and Lecturer of St. James's, Clerkenwell, and St. Antholin's, Watling-street, &c. &c.*

The third is reprinted from a hand-bill recently circulated in the Parish of St. Michael, Queenhithe, by the Rev. H. C. O'Donnoghue.

No. I.

" I say nothing in palliation of the crime committed by the persons alluded to. It was alike a violation of decency as of religion. It ought not, however, to be imputed to me, who had been honourably elected to the Lectureship, but to those who, in violation of my right, and the privileges of the parishioners, prevented me from taking possession of it."

" Upon his enquiry if I intended to attempt a forcible possession of the pulpit, &c. I replied, such a line of conduct was farthest from my thoughts: nay, I added, if you and all the officers were to request it, I would not enter the pulpit, because none but the Incumbent can grant me the privilege.

" To conclude: the 'Friend of the Established Church' would have no Lectureships. To say nothing of the loss of the only ecclesiastical privilege of the people, what is to become of those who take holy orders, and are without patronage? Our country is celebrated for having its highest offices in Church and State open to merit. If this first step is annihilated, I do not know how any man is to reach the second.

" He wishes, also, that to prevent such horrible proceedings in future, Lecturers shall be appointed by the Incumbent of the parish. The Incumbent may appoint now: there is no law against it; only if the Incumbent appoint, he must pay. No, the better remedy will be to make the pulpits free, so that all licensed Clergymen elected to any Lectureship within their own diocese shall have the unobstructed use of the pulpit. In that case there will be no confusion, and the Church will retain its members."

No. II.

" Thus, my dear brethren, have I endeavoured to improve this truly awful

event, and this providential deliverance. May the appalling effects of ungoverned passions, and evil company, be deeply impressed on our memories, and inscribed on the tablets of our hearts. Can we listen to the recital without being struck with horror, or yearning with benevolence? should we not all unite in opposing and stemming the torrent of infidelity, which hurries men forward to such depths of madness and guilt, and overwhelms them in the floods of despair? If you are sensible of the importance of this, you will willingly give your support to those who labour in the cause of religion, you will not suffer their zeal and ardour to want the encouragement of your patronage.

"I have esteemed it my duty to exert all my powers against Infidelity — the growing and gigantic monster of the present age—the parent of vice, misery, and black despair—the blaster of man's brightest hopes, the murderer of his immortal soul, the robber of his crown of glory. With this view I have employed this pulpit* for three years past in delivering Lectures against infidelity, and the prevailing errors and sins, and the present portentous times, and our incumbent duties. The expenses of lighting the Church devolve entirely upon myself. To you, therefore, am I obliged to appeal, as the only authorized source appointed me to defray the expences. The annual income of the Lecture does not amount to 35*l.* Would delicacy allow me to tell you of late heavy afflictions in my numerous family, and the losses I have sustained by laborious and persevering exertions in the cause of Christianity, truth, and social order, I am persuaded that it would much strengthen my appeal to you. Whatever your contributions, I shall receive them as a testimony of your regard to the cause of revealed religion, Christian faith and Christian practice, and as a tribute of encouragement to one of the humblest, but sincerest Christian advocates for his Country, his King—his Religion—his Saviour—and his God."

No. III.

"*To the Inhabitants of the United Parishes of St. Michael, Queenhithe, and Holy Trinity, the Less.*

"My Christian Friends,

"THE appointment of the Rev. T. L. Strong, as the Rector of your Church, in consequence of the death of the Rev. Dr. Coombe, and his determination to discharge not only his own duties, but those of the Lecturer also*, having terminated my connection with you, I cannot but avail myself of the opportunity, which the announcement of this circumstance affords, to offer to you the assurance of the grateful feelings with which your kindness has impressed me. The personal civilities I have received; the favour with which, in many instances, my imperfect or weak services have been accepted; and the liberality which you manifested when solicited to aid my distressed Countrymen, have unitedly interested my heart, and secured my lasting regard and gratitude. At one time I certainly indulged the hope of some future more permanent connexion with you; but circumstances and considerations on my part, to which it is unnecessary that I should here particularly advert, would now render it impossible; for I am not yet prepared, with Dr. Paley, to regard oaths and subscriptions as mere matters of ceremony and form. Of the truths and importance of the doctrines of the Gospel however, I am more than ever convinced. The fall of man; the utter depravity and corruption of our nature, and the necessity of its regeneration by the Holy Spirit; Salvation by Grace through Faith that is in Jesus Christ; and a conduct worthy of that holy vocation wherewith we are called; these are doctrines according to godliness, and which I hope to the latest hour of exertion to be enabled, as I have hitherto done, to preach faithfully, and fully, wherever Providence may direct my goings. These doctrines it has been my honest endeavour to preach among you; and, in the confidence which a conscious sense of duty inspires, I have in no way sought either to conceal or soften down their full force and meaning. Plain language and honest boldness become the Minister of Truth: Men's Souls are not to be sacrificed to the fear of Man, to the hopes of preferment, or to the love of popularity.§ Such are my opinions. *You* know my practice. The peculiar circum-

* St. Antholin's, Watling-street.

"* The appointment of their own Lecturers is one of the few rights and privileges which the London Parishes possess; but this, in many recent instances it has been deemed expedient, by certain incumbents, to question, and if possible to subvert. That this may be intended in your Parish, I would not even insinuate; but every encroachment on your rights you will, I am sure, regard with suspicion, and resist with firmness. To maintain these unimpaired is due to yourselves, your children, and your country. This is your sacred duty."

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stances under which I have discharged the duties of your Curate and Lecturer, will, I am persuaded, convince you that I am not of a mercenary disposition; and yet I am somewhat covetous;—I would carry with me some recompence for my labours;—I cannot spend my strength for nought;—yet if I have been privileged instrumentally to turn one sinner from the error of his way; or to have directed one doubting penitent to the hope set before him in the Gospel; to have animated the faith of one weak brother, or, to have comforted one christian mourner; to have ministered to the necessities of one child of sorrow, hungering and thirsting after righteousness, by an exhibition of the grace of our Lord Jesus Christ; then I have received a reward infinitely more valuable than what man confers, and of which none can deprive me. Whether I am so rewarded may not yet be known;—may the judgment of the great Day declare it more abundant than I dare anticipate!

"With the deepest sense of personal obligation to many among you, and with the most unfeigned good will, and the sincerest wishes for your present and future happiness, I have the pleasure to subscribe myself,

"Your faithful Friend and obliged
"Servant,
"H. C. O'Donnoghue."

"Mile-End,
"*Sept.* 30*th*, 1822.

Do not these passages afford full and convincing proof, that the charge brought by Selden against the Lecturers of 1640, may now be substantiated against the Lecturers of a later age?

Setting aside the nonsense and inconsistency of Mr. Saunders's radical cant about the *right of the Lecturer*, and the *privileges of the parishioners*, and the *only ecclesiastical privilege of the people*, and the freedom of the pulpit, the absurdity of all which was well known to Mr. Saunders, (as appears from his admission, that *none but the Incumbent could grant him the privilege of entering the pulpit*,) setting aside all this, what shall we say to his affecting query respecting the fate of those who take Holy Orders without patronage? Is it not in plain English a confession, that he intended to lecture himself into a living? That the pulpit of St. Margaret's was to be made his *first step* to a stall in the adjoining Cathedral, or a still more exalted station in the neighbouring senate? Where was this gentleman's common sense, when he forgot that there was such a person as a humble Parish Curate, and pretended that the *highest offices in the Church* could only be attained by *the merits* of a Lecturer?

On Mr. Piggott's statement it is unnecessary to comment. We can sympathise with his distress; but a more reprehensible, a more disgraceful method of supplying his wants, we cannot easily conceive.

Mr. O'Donnoghue is an exception to all general rules. And his meaning is not to be ascertained with any considerable precision. We suppose the Rev. Gentleman intends to say that he has scruples about subscribing to the Thirty-nine Articles, and that he does not intend to repeat that operation. If so, the Church of England is greatly indebted to Mr. Strong for putting an end to his officiating at St. Michael's; and the Ecclesiastical Authorities should take care that he does not get possession of any other pulpit. The note about *privileges* is borrowed from Mr. Saunders, and if Mr. O'Donnoghue believes what he says, he is in a state of very deplorable ignorance. But his wisdom is as great as his charity, or he would not have ventured to charge Dr. Paley with an opinion, which he probably never held, and certainly would not have acknowledged during the latter part of his life.

We conclude by returning our best thanks to the Incumbents, who at the risque of much vexation and unpopularity, have protected their flocks against the evils of the lecturing system. A line of conduct equally honourable and decided has also been recently adopted by *Dr. Hamilton, Rector of St. Olave's, Jury*, and he has been rewarded by the approbation of a majority of his

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parishioners, as well as by the gratitude of his clerical brethren. Let such examples be followed as often as the occasion may require; and the Church of England will *stand and flourish*, in spite of Mr. Saunders's threat. Let his friends and admirers follow him to the meeting house, if they please; but let us hope that the Church will disdain to *retain her members*, by sacrificing her doctrines and her laws.

As the preceding remarks are passing through the press, we see that Mr. Piggott has covered the walls in the southern part of the city, with enormous hand-bills. The purport of them is to announce, that he will deliver a Lecture next Sunday evening, at St. Antholin's, to warn the public against the mischievous tendency of blasphemous publications, specifying in particular *Cain* and the *Liberal*. To complete the thing, we are reminded that "*A Collection will be made after Service, for the benefit of the Lecturer.*" These are the very words. Surely Mr. Piggott can have no right to prostitute the Church in this scandalous manner; but unless he is checked, he will proceed in the same course. Notice is given in the placard, that in the course of the winter, other Lectures will be given by Mr. Piggott, against the prevailing errors of the day: and other collections will, doubtless, be extorted from the pockets of those fools, who go to hear him.

To the Editor of the Remembrancer.

SIR,

As I am a Constant Reader of your valuable Miscellany, I shall be obliged if you, or any of your Correspondents, will afford me some information about a work whose title is "Rationes Textus Heb. et editionis vulgatæ differentiarum ferè sex millium verborum in Psalmis omnibus existentium; Nunc primum explicatæ, et editæ: per Rever. Sac. Theol. profess. F. Lucret. Tyroboscum Ausulanum Carmel. Venetiis, apud Christophorum Zanettum, MDLXXII." I have searched Mr. T. H. Horne's Introduction, &c. but can find no mention of it. Are its interpretations correct, and is it adapted for a beginner? as I am just commencing the study of the Hebrew language.

A. CANTAB.

7th Nov. 1822.

To the Editor of the Remembrancer.

Sir,

YOU may depend upon the authenticity of the enclosed letters. They are both addressed to a native Hindoo of Bombay—the former is from Ram Mohun Roy, a Brahmin, whose name is become very familiar in this kingdom; the other is from a person less known here; but he is a Hindoo reformer, scarcely less famous in Calcutta, where he is the editor of a native newspaper. Ram Mohun Roy is celebrated in the Monthly Repository as a convert to Socinianism; and I believe that Hurree Hurr Dutt has exchanged his Hindooism for the same religious principles, or rather that they are both converts to Deism. The contents of these letters are curious, and make some discoveries not unworthy of attention.

Your obedient servant, &c.

O.

NO. I. (COPY.)

Dear Sir,

ALTHOUGH I have not the honour of knowing you personally, yet from what I have heard of your character and qualifications, I entertain a high regard for you, and feel desirous to have the pleasure of personal acquaintance. I will in all probability visit Bombay in a few months hence, and will fulfil my long standing in-

tention. As Mr. Bruce is about to proceed to that settlement, and is kind enough to offer to be the bearer of any letter or parcel that I might send you, I have the pleasure of availing myself of his friendly offer, by sending you such English tracts as contain my disputes with some advocates for idolatry; as any works written in Bengalee, or even in Sungscrit, printed in Bengalee character, will be of no use to you, I beg you will accept the accompanying pamphlets, as well as a few numbers of the Brahmunical magazine, the production of a Brahmun friend, who is compelled to defend his religion by the harsh language constantly used by Missionaries in Bengal against his faith. In my humble opinion, any system of religion that is worth observing must promote liberty and happiness, and not slavery or misery, I should have written you long ago, but I assure you I have had little or no time to do myself that satisfaction, and from this very circumstance I am now obliged to conclude this, with my best wishes for your success and happiness, and remain, Dear Sir,

Yours most faithfully,
RAM MOHUN ROY.

Calcutta, Nov. 8. 1821.

To Vencoba Sadashew Naique,
Bombay.

NO. II. (COPY.)

(No date affixed, but written in November 1821.*)*

My Dear Sir,

ALTHOUGH I have not the pleasure of a personal acquaintance with you, yet from what I have heard from my worthy friend and benevolent patron, James Calder, Esq. of your indefatigable and zealous exertion for the amelioration of the present benighted condition of our countrymen in general, I have been impressed with a most anxious wish and an ardent desire to open a communication with you by means of epistolary correspondence; (the only medium through which it can under the present circumstances be effected) confidently trusting you will kindly forgive the presumption and freedom in a stranger, whose sole motive in assuming which, is to invite the attention and exertion of the enlightened portion of his countrymen in the cause of reform and improvement which the present state of thraldom, and deplorable ignorance, and superstition of the Hindoos, imperiously demand. You will probably have learnt from public prints, and must unquestionably have been highly gratified to find that strenuous efforts are making in the House of Commons for the abolition of that truly inhuman and atrocious practice now in much prevalence on this side of India, I mean the immolation of the forlorn Hindoo widows on the funeral pile of their deceased husbands; and most sincerely and fervently do I pray that the efforts of the philanthropic members of that august assembly may be crowned with eventual success. It is a matter of surprise as well as of serious regret to me, that the government have not as yet adopted any measures for its suppression, and declared it a capital offence, punishable with death, as it has done in the case of the destruction of children. Such a measure as the extermination of this abominable custom, will reflect eternal credit and glory on the British administration in India. I hope the day is not far distant when this dreadful scourge to humanity will be done away by the perseverance and laudable exertions of the friends of liberty, truth and virtue. The zeal and eagerness manifested both here and in England, on the part of our well-wishers for the moral and intellectual improvement of our much degraded and much to be lamented countrymen, is indeed very gratifying; and the institutions established in furtherance of those desirable and important objects, are highly meri-

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torious and useful, and have produced, and are still producing, very great advantages among the Hindoos of the Western Hindoostan. I have, with feelings of the highest exultation, noticed in the Calcutta Journal of this day, the establishment of a Hindoo College at Bombay, supported and patronised by the government there. From the important advantages that have already resulted from similar institutions here, I do not entertain the least doubt but that in the course of a few years our present ignorant and superstitious countrymen will be as liberal minded and enlightened as their present protectors are. The Tories have been lately straining every nerve to destroy the freedom of the Calcutta Press, but have not as yet succeeded, nor do I hope they ever shall. It is a great consolation to me to know that among the mass of Hindoos there are still some who value liberty, truth, and justice, as the greatest of all mortal blessings. I shall at a future opportunity again do myself the pleasure of writing to you on various other topics; and with every wish to cultivate your friendship, and every prayer for your happiness, I beg you will believe me your faithful friend,

HURREE HURR DUTT.

To Vencoba Sadashew Naique,
Bombay.

SACRED POETRY.

PSALM CXXXVII.

On the proud banks of great Euphrates' flood
There we sat, and there we wept:
Our harps, that now no music understood,
Nodding on the willows slept;
Whilst unhappy captiv'd we,
Lovely Sion, thought on thee.

They, they, that snatch'd us from our country's breast,
Would have a song carv'd to their ears
In Hebrew numbers then, (O cruel jest!)
When harps and hearts were drown'd in tears.
"Come," they cried, "come sing and play
One of Sion's songs to day."

Sing! Play! to whom, ah! shall we sing or play,
If not Jerusalem to thee?
Ah thee, Jerusalem! ah, sooner may
This hand forget the mastery
Of music's dainty touch, than I
The music of thy memory;

Which when I lose, O! may at once my tongue
Lose this same busy speaking art,
Unperch't,—her vocal arteries unstrung,
No more acquainted with my heart,
On my dry palate's roof to rest
A wither'd leaf, an idle guest.

No, no, thy good, Sion, alone must crown
The head of all my hope-nurst joys:
But, Edom, cruel thou! thou criedst down, down;
Sink, Sion, down, and never rise;
Her falling thou didst urge, and thrust,
And haste to dash her into dust.

Dost laugh? proud Babel's daughter! do, laugh on,
Till thy ruin teach thee tears,
E'en such as these; laugh, till a venging throng
Of woes too late do rouze thy fears:
Laugh, till thy children's bleeding bones
Weep precious tears upon the stones.

CRASHAW.

HUMAN FRAILTY.

WEAK and irresolute is man:
The purpose of to-day,
Woven with pains into his plan,
To-morrow rends away.

The bow well-bent, and smart the spring,
Vice seems already slain;
But passion rudely snaps the string,
And it revives again.

Some foe to his upright intent
Finds out his weaker part;
Virtue engages his assent,
But pleasure wins his heart.

'Tis here the folly of the wise
Through all his art we view;
And while his tongue the charge denies,
His conscience owns it true.

Bound on a voyage of awful length,
And dangers little known,
A stranger to superior strength,
Man vainly trusts his own.

But oars alone can ne'er prevail
To reach the distant coast;
The breath of heav'n must swell the sail,
Or all the toil is lost.

COWPER.

NOT seldom, clad in radiant vest,
Deceitfully goes forth the Morn;
Not seldom Ev'ning in the west
Sinks smilingly forsworn.

The smoothest seas will sometimes prove
To the confiding bark untrue:
And, if she trusts the stars above,
They can be treacherous too.

The umbrageous oak, in pomp outspread,
Full oft, when storms the welkin rend,
Draws lightning down upon the head
It promis'd to defend.

But Thou art true, Incarnate Lord,
Who didst vouchsafe for man to die;
Thy smile is sure, thy plighted word
No change can falsify.

I bent before thy gracious throne,
And ask'd for peace with suppliant knee;
And peace was giv'n—nor peace alone,
But faith and hope and ecstasy.

WORDSWORTH.

REVIEW OF NEW PUBLICATIONS.

Substance of the Speech of Joseph Phillimore, LL.D. in the House of Commons, on Wednesday, March 27, 1822, *on moving for Leave to bring in a Bill to amend the Marriage Act.* 80 pp. Murray. 1822.

A concise View of the Doctrine and Practice of the Ecclesiastical Courts in Doctors' Commons, on various Points relative to the Subject of Marriage and Divorce. By Thomas Poynter, Proctor in Doctors' Commons. 162 pp. Clarke. 1822.

Supplement to a concise View of the Doctrine and Practice of the Ecclesiastical Courts in Doctors' Commons, on various Points relative to the Subject of Marriage and Divorce, occasioned by the Repeal of the 11*th Section of the* 26 *Geo. II.* c. 33. *by the* 3 *Geo. IV.* c. 75. *intituled, "An Act to amend certain Provisions of the* 26 *Geo. II. for the better Prevention of Clandestine Marriages;" with an Appendix of Forms. By Thomas Poynter, Proctor in Doctors' Commons.* 24 pp. Clarke. 1822.

THE merits of the Marriage Act of 1754 were that it made the consent of parents necessary to the marriage of minors; that it abolished the matrimonial obligation of contracts *per verba de præsenti*, and *per verba de futuro*; and that it secured a permanent evidence by prescribing the registration of marriages. These were the redeeming virtues of a statute, which contained in itself some very exceptionable provisions, upon which a subtle interpretation of the law accumulated additional wrongs, which could not have been contemplated by the authors and promoters of the measure, and to which the assent of the courts was not obtained without reluctance and hesitation, without repeated and elaborate argumentation. The great offence of the bill was a declaration on the mere fiat of its own power, of the invalidity and nullity *to all intents and purposes*

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whatsoever of the marriages of minors by licence obtained without legal consent, and of the marriages of any other persons by banns published in Churches not recognized by the Act: and it was afterwards drawn by an inference from the Act, that all marriages of illegitimate minors, under whatever circumstances, without consent of a guardian appointed by the Court of Chancery were also invalid. It is passing strange that a statute so arbitrary and unjust, so contrary to the whole tenour and spirit of British equity, and so calculated to bring into contempt the offices and ordinances of religion, should have continued for a period of seventy years without amendment or repeal.

The law was *arbitrary*. In enacting the nullity of marriage, it laid down a rule which had not before existed; which received no collateral support from other acts of the legislature, and which has perished in an instant with the repeal of the offensive statute. It might have more than satisfied the demands of the secular law to declare the marriage void and null in civil estimation and effect, so that the wife should not be entitled to maintenance from her husband, nor the children to the inheritance of their parents: but it exceeded the limits of any human legislation to weaken the bond of marriage on the conscience and to enable the parties to enter into a second marriage, as if they had been previously living in a state of concubinage. It is possible that the full effect of the law was not anticipated at the time of its enactment. Its application to illegitimate minors was not determined in the Ecclesiastical Courts before 1799: and it was not till ten years after this that Lord Ellenborough, after some hesitation, as it has always been supposed, gave a decision to the same effect in the Court of King's Bench. Doctor Henry Stebbing who in 1755, published "A Dissertation on the power of States to deny civil protection to the marriages of minors made without consent of their parents and guardians," expressed his apprehensions rather than his conviction of the force of the law:

> "*I am afraid*," he says, "that the general construction upon this Act will be, that if a young gentleman should marry a woman against his father's or guardian's consent, he may marry another with as little scruple as if he had only gone to bed to a common prostitute. But this will be a dangerous mistake."

He did not consider that "the law could reach the Vinculum Matrimonii as it lies in conscience, but only regulate its civil effects:" and he trusted to the *conscience* of parents, that they would consent to ratify the informal by a legal marriage. The Act assumed to the legislature a power which the parent never possessed, and which the State never needed of nullifying a marriage, only technically and for want of form invalid, not voidable in itself, not contracted otherwise than God's word doth allow: and this enactment was in contravention of the divine law and institution of marriage; that the man shall cleave unto his wife, and that those whom God hath joined together shall no man put asunder.

The law was as *unjust* as it was arbitrary. The penalties of the alleged offence did not fall upon the offender. Although the licence under which the marriage was solemnized was procured by deliberate perjury, the perjury was committed with impunity. The consequences of the nullity fell with most weight upon the children whom it deprived of their inheritance, reduced to a state of illegitimacy, and rendered incapable during their minority of contracting a lawful marriage, without the consent of a guardian appointed by the Court of Chancery, which they were not prepared to solicit. The woman also not skilled in the refinements of the law, was in some instances seduced by the

promise and appearance of a lawful marriage, into a state of disguised concubinage, which her soul would have abhorred; and after a cohabitation of many years and the wreck of all her fortunes was ejected as a mistress with a family of bastards, whom she had educated with care, and been accustomed to consider the heirs of their parent's fortunes.

"It becomes of greater moment, when the lawful character of that state (marriage) is ascertained, less from the obvious intention of persons than from the forms by which the celebration of marriage is preceded and attended: and it is of infinitely higher importance when certain deviations from those forms are inevitably followed by the serious consequences of nullity—consequences which in the face of the purest motives brand the connexion of the presumed husband and wife with the stigma of 'a meretricious union,' and visit their unoffending issue with all the disqualifications of illegitimacy, divesting the natural heir of his estate, and diverting the stream of hereditary honour into a distant channel, or perhaps abruptly terminating the long line of an illustrious ancestry at a single blow." *Poynter, Preface*, p. 1.

There were many cases in which no fraud was intended upon any part, in which a valid marriage had been contemplated by all parties, but in which from the neglect of some form, which no prudence could discover, all the penalties of an irregular marriage were incurred; the parties, not only without their consent, but in defiance of their best and strongest inclinations, discovered that they were not, and that they never had been man and wife, or capable of transmitting an inheritance to their children. In other cases the children after the decease of their parents detected some fault and informality, which by nullifying the marriage of their parents rendered their issue illegitimate; and not only illegitimate in themselves, and therefore disinherited, but in a condition if they should marry during their minority without the consent of a guardian appointed by the Court of Chancery, to transmit the taint of their illegitimacy from generation to generation.

"It is to be observed, in respect to marriages, which are *ipso facto* void, (and this observation more particularly applies itself to marriages had without due publication of banns, or if by licence to the marriages of minors had without lawful consent,) that it is not the good faith or the acquiescence, or the long cohabitation of the parties, or that there is issue of such a cohabitation, or that the parties are desirous of adhering to their contract, which can amend the original defect: for it is a defect which no time can cure, and which is open to detection and proof even after the legality of a marriage might have remained unquestioned for many generations. The incalculable evil of which is the more readily imagined by putting the case of a person, who unconscious of the illegality of his own marriage, consents to the marriage of his minor child. This child has issue, and consent is repeated in the same manner in the next and following generation, each parent fully persuaded of the lawful right of consent inherent in virtue of a supposed lawful marriage. But if the nullity of the first marriage is proved, all the subsequent marriages had in virtue of consent of the presumed lawful parent or testamentary guardian become void likewise, and a general bastardy of the descendants is the unavoidable consequence.

"Another circumstance may be added to the foregoing remarks, namely, that a sentence declaratory of the nullity of a marriage *ab initio* void, may be obtained at all times by third persons having an interest; not, it is true, as in an original matrimonial suit after the death of either of the parties, but rather in the shape of an incidental question (necessary to determine the validity of another marriage or a testamentary point, or in order to ascertain the party lawfully entitled to a grant of administration,) raised in bar to the claim of any person setting up a point, whether immediate or distant, under the marriage in question." *Poynter*, p. 50.

A mother supposes herself to be the widow of a shipwrecked mariner and unmarried, and a guardian presuming on his lawful appointment under the will of a testator, give consent to the marriage of a child or a ward: but it is discovered after a lapse of many years that the

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father of the child is alive, and that the appointment of the guardian was defective in some form of law: let every parent decide whether it is just, that the marriage shall be *therefore* void; that the heaviest of penalties shall be incurred, by parties both unconscious and innocent of offence, and that the children shall also be involved in the wrongs, which their parent's suffer? yet such *was* the law.

"In Riddiak *v.* Leddiard, the marriage was solemnized in October 1818, with the consent of the guardian of the woman, she being a minor: the guardian however was appointed by a will attested by one witness only, and a statute passed in the time of Charles II. requires two witnesses to any will appointing a guardian, and on proof of the fact of the will having been attested by only one witness, the marriage was held to be null and void, by the Arches Court of Canterbury on the 8th day of May, 1820. The learned Judge in giving sentence in this case concluded in the following manner: 'This marriage is in no degree clandestine; it has been solemnized with all the requisites of law. The Court must deeply lament to see such a case brought before it; it is a case of hardship on society that persons should have been so long living together as man and wife, and be cast loose on society: but it is in vain for the Court to observe on the hardship, so long as the law continues on its present footing. As the law now stands there is nothing to be done but to pronounce this to be an invalid marriage.'

"In Hayes *v.* Watts, the marriage was in 1800, with the consent of the mother, who supposed herself a widow, her husband having gone to sea ten years before and been reported to be dead. He however returned to England, and on proof of the want of his consent to the marriage, it was in May 1820, adjudged to be null. *Phillimore*, p. 25.

"Severely as the law operates on the description of cases to which I have alluded, there is yet a peculiar cast of persons on whom the penalties of this vengeance-breathing statute press with infinitely greater rigour,—I mean on illegitimate children married, while under age, by licence, especially on all those who were married prior to the decisions, which of late years have taken place on the construction of the statute. In many instances these ill-fated persons have become the victims of an interpretation put upon the statute, which men of ordinary capacity and ordinary knowledge applying their minds to the consideration of the subject, could not have foreseen or anticipated. In cases for instance, where the putative father; in others, where the testamentary guardian appointed by the putative father; in others, where the natural mother has been present and consenting to these marriages, the marriages have nevertheless been held null and void for want of the legal consent. I dispute not the soundness of the decisions, which have ruled this point; but this I say, that it required legal subtlety and acuteness; it required a mind exercised in legal questions; it required a deliberate consideration of the intent and spirit of the statute, to ascertain that none of the persons whom I have been describing were qualified to give the consent enacted by law, and to arrive at the settled conclusion, that the marriage of every illegitimate minor, which was solemnized without the consent of a guardian appointed by the High Court of Chancery was *ipso facto* void. I am justified in these assertions because it was only after long and elaborate arguments, in various Courts of Justice, and after doubt and hesitation on the part of some of the learned judges, before whom this question was at different times argued that the point was fully determined." *Phillimore*, p. 50.

The law is contrary to the spirit of British equity. It holds out an encouragement to fraud, and gives countenance to perjury. It invades the great principle of English law, that no man shall take the benefit of his wrong, and suffers a man to obtain a licence by perjury, and afterwards to plead that perjury as a reason for dissolving a marriage, which from caprice or other motives is become disagreeable to him. This act alone and by itself counteracts the indissolubility of marriage, which is recognized in every other part of the law with such uncompromizing vigour, that no voluntary separation of the parties after marriage is admitted; that the legitimacy of children born during separation is assumed; that the continued cohabitation and society of the parties is the ground upon which an action for damages for

criminal conversation is sustained; that the divorce *a mensa et thoro* upon proof of adultery is granted upon condition that the parties shall not marry again during the life of each other, and that the vinculum matrimonii can only be dissolved by a special act of the legislature. In opposition to all these provisions of law, one only statute has introduced a fatal familiarity with cases of nullity of marriage. The same statute disturbs the Englishman's birthright, the security of property, and repeals the law of inheritance. A man must be assured that the minutest forms have been observed in the several marriages of his predecessors since the passing of this statute, of which the least infringement will vitiate the title of himself and his remotest posterity to their honours and their estates, without any redress or without any limitation. In other cases a title to property may be acquired by possession, but the inheritance which has been disturbed by the fatal operation of the Marriage Act, can never be re-established to its natural proprietor.

"It is on the innocent issue of these ill-fated marriages that the severest punishment is inflicted; the children, the grandchildren, the remotest posterity, the very *nati natorum* may at any time be amerced of their estates and possessions, on proof made of the want of lawful consent to any one of the marriages of the description to which I have been alluding; so indelible is the stain, that it can never be effaced. I am bold to maintain, that under the actual operation of this law no person who hears me is secure in the possession of entailed property: no member in the other House is safe in the enjoyment of any high dignity, which has descended to him since the 25th of March, 1754; for who can say that any one of the male or female ancestors from whom he deduces his descent, may not have married in violation of the strict letter of the Marriage Act. Centuries may roll on; generation may succeed generation; but the lapse of time affords no protection against the operation of this law, the very foundations of property are shaken by it to their centre;—sure I am that the nullity clause is at variance with the whole spirit and analogy of our English law. I speak not of the matrimonial law alone, but I maintain that it is in direct violation of those great and fundamental principles on which the law of England proceeds; it undermines prescription, the basis on which we rest for the permanence and security of our possessions. It subverts the law of inheritance; for by the law of inheritance no man can be stript of an estate after he has possessed it sixty years without molestation: a possession of sixty years quiets all difficulties of title: to the law of marriage alone there is no limitation of actions." *Phillimore.* p. 19

"In very many cases which have fallen under my own cognizance, both parties have at the time, and for many subsequent years, been completely ignorant of the invalidity of the marriage they have contracted. I could cite many instances of crying hardship on this head. One occurs to me at this moment. Upwards of twenty years since, a marriage was solemnized between two minors, with the full consent and approbation, and in the presence of the parents of both parties: four years ago, the eldest daughter of that marriage was married to the great satisfaction and delight, and consequently with the consent of her father. Children have been born from this marriage; but subsequently to the solemnization of it, the father of the woman has discovered that he was a natural son, born before his parents were united in wedlock, an event which, up to this period of his life, had been studiously concealed from him. But mark the consequence; not only all his children, but all his daughter's children, become as it were, *ipso facto*, bastards: no guardian appointed by the court of chancery gave consent to either the one or the other of these marriages. A nullity has been ingrafted on a nullity, and so it might have gone to an *infinitum*: for, if the grand-daughter had married with her father's consent, before the flaw had been discovered, her issue would have been equally illegitimate. It is in vain, in this instance, to which I have alluded, it is in vain, that all the family, in all its branches, concur in an anxious wish, to give stability to two marriages, solemnly and *bonâ fide* contracted; deficient in no religious ceremonies, and consolidated by reciprocal affection and the birth of numerous issue: it is in vain that the parties themselves to each of these marriages, endeared to each other by the strongest ties of mutual affection, and deeply impressed by the sacred nature of the bond by which they are united, anx-

iously and earnestly seek for a process of law, by which their marriages may be declared valid. Unless the House passes this remedial clause, their cause is hopeless, the children and the grand-children must be degraded from the station they have hitherto enjoyed in society, and only be considered in law as the offspring of a meretricious connection." *Phillimore*, p. 62.

It was not the character of English law to admit a grievance without providing a remedy.

The law was also calculated to bring the offices and ordinances of religion into contempt. The permanence and indissolubility of marriage, is the great principle which pervades the Office for the Solemnization of Matrimony. The man and the woman mutually stipulate, that they will live together after God's ordinance, in the holy estate of matrimony, and that forsaking all other, they will severally keep each to the other, so long as they both shall live; to have and to hold each the other as a wedded consort, till death do part them; and when the Priest joins their hands together, he addresses them and the congregation in words of solemn import: "Those whom God hath joined together, let no man put asunder." And are these words to be *vox et præterea nihil*, to strike the air, and bind to no conformity, because one of the parties is a minor at the time of celebration, because there is a fault in the consent of the guardians; because one of the parties is the issue of an illegitimate connection; or because the marriage is solemnized by licence and not by banns? If the banns had been published; if the consent had been legally given; if the parties had been of full age, the vow would have been irrevocable, the marriage would have been indissoluble. Defect in legal forms cannot change the meaning of words, or destroy the force of religious obligations: the contract is in fact, if not in law, a marriage: the conscience is bound, and any subsequent marriage, solemnized during the life of either party, on pretence of the factitious and legal nullity of the first marriage, differs in nothing but in name from sanctioned bigamy and licensed adultery.

"I am confident in maintaining that the Marriage Act, by its actual operation and effect, as far as any municipal law can license that which is a *malum in se*, does license adultery. If two persons of mature intellect, and perfectly competent to understand the nature of the contract in which they engage, are united together in a *de facto* marriage, deficient in no circumstance enjoined by the religious institutions of the state; if they cohabit together as man and wife, and acknowledge each other as such, for many years after they have attained the age of twenty-one years, and then advanced to middle age, separate on the ground of the want of parental consent to their original union, and severally intermarry with other persons, will any one deny that persons so conducting themselves, though they may not be amenable to punishment according to the strict letter of the municipal law, are not in the eye of God and man guilty of the crime of adultery? Or can it be contended that the municipal law, which sanctions such conduct, does not, in point of fact, and according to the rule of that law which is engraven in our hearts, authorize the commission of adultery?" *Phillimore*, p. 53.

An objection to this reasoning may possibly be taken from cases of bigamy and incestuous marriage, in which, though the same forms are observed, there is nevertheless a nullity. The answer is obvious. In both cases there is an impediment of divine authority: the parties being coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful. The appeal has been made to God in vain: he is made the witness not of vows to confirm them, but of disobedience to condemn it.

So vicious was the old law: so irreligious and illegal, so unjust and arbitrary. It has been repealed: and the new law, whatever be its errors, excesses, and defects, and they are many, and they are great, has nevertheless the merit of restor-

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ing the good old principle, that marriage is indissoluble, and of giving its just and proper validity to all marriages solemnized according to the rites of the Church of England. These are merits which should have entitled its provisions to more candid and favourable consideration than they have received, which should have abated the tone of popular clamour and private obloquy to which it has been exposed, and should have repelled the unjust and unworthy imputations which have been advanced against it, without adequate consideration of the necessity, the delicacy, and the difficulty, of amending the law. The Bill has been ignorantly called an innovation, when in fact, it is a revival of the ancient law, which has been suspended for a period of less than seventy years. Its progress has been compared with that of the former law, and a charge of precipitancy derived from the comparison; because the former law was, forsooth, committed to the twelve Judges, from whom, however, the Bill devolved upon Lord Hardwick; his Bill was altered in every part by the Commons, and in its *amended* state accepted by the Lords only upon consideration of the hard necessity of the case. The principle of the present law, since the year 1812, when Mr. Wilson carried his Act of Amendment through the House of Commons, has been debated from session to session in both Houses of Parliament, and the Bill was originally, and as it was sent to the House of Lords, prepared by a gentleman of no common experience in the subject to which it relates. The aid of ridicule has been employed against the Bill, which in its tendency has been said to promote fornication, an imputation which no man, upon the reflection of a moment, would not treat with the contempt which it deserves. If better principles, if a higher sense of honour and virtue did not prevail, the security of property would influence the wealthier classes, and the vigilance of the overseer would restrain the pauper, from avoiding the difficulties of the law, by a voluntary contract and covenant of concubinage. These are popular and general exceptions, from which it is necessary to proceed to the more formidable, because more elaborate and authoritative objections to the Bill; to the clause repealing the nullity, and to the retrospective operations of that clause; and to take a cursory examination of the principal provisions and details of the Bill. Ample materials for this investigation are afforded by the works of which the titles are prefixed to the present article. Dr. Phillimore in his Speech exhibits a luminous view of the necessity of amending the old law, illustrated in the margin by a copious collection of appropriate cases, and argues on the principal clauses of the Bill which he proposed to introduce. In the "Concise View of the Doctrine and Practice of the Ecclesiastical Courts," Mr. Poynter considers the principal points involved in the contract of marriage; in the manner of carrying that contract into effect, whether by banns or by licence; in the impediments to matrimony, whether canonical or legal; in divorces, how obtained and how prevented; and in the kindred questions of restitution of conjugal rights, alimony, and jactitation of marriage. In conclusion, he explains the law of marriage in France and in Scotland, and establishes the necessity of determining the validity of marriage by the *lex loci*. The information contained in this volume is highly valuable and important, both to the student and to the general reader. The Supplement, which bears more immediately upon the present discussion, contains Dr. Phillimore's Bill, with the various alterations it underwent in the House of Commons, and the Act which passed the Lords, with the Protests of Dissentient Peers, and an amendment

which was proposed without effect. Thus the whole progress of the Bill is laid before the reader.

Dr. Phillimore's intentions concerning the clause of nullity, were far less absolute and perfect than the provisions of the present law.

"I now proceed to the details of the measure. The first clause in the proposed Act, will go to the entire repeal of the nullity clause in the Marriage Act. Instead of a marriage, in which the consent required by the statute has not been given, being null and void to all intents and purposes in law whatsoever, I propose to give to the father of the minor, if living; if dead, to the guardian of the person; if there be no guardian, to the mother, if living and unmarried, and if there be no mother living and unmarried, then to a guardian appointed by the Court of Chancery, the power of annulling it by a suit to be instituted in the ecclesiastical court of competent jurisdiction for that purpose. In my former Bill, a similar power was given also to the parties contracting the marriage, for six months after they should have attained their majority;—if the House wish that persons should be invested with this authority to impugn their own acts, I must bow to their decision. But after the most mature consideration, that I have been able to apply to the subject, I really have not been able to bring myself even to appear to sanction a course of proceeding, which, in principle, seems to me so utterly unjustifiable. I strongly feel, that minors, who by their own voluntary act may have united themselves in marriage, and who have ratified that act, by continuing to cohabit one day after they have attained their majority, ought not to be authorized to recede from engagements they have solemnly contracted, long after the age when they were capable of consent, and long after the period, when, if they had been married by banns, the marriage must have been indissoluble." *Phillimore*, p. 45.

The concession of this power to minors to undo their own acts, was not attempted. The clause, however, in the third section, which was afterwards withdrawn, enabling all persons to institute a suit of nullity within six months after the passing of the Act, and the proposed reservation to parents and guardians of a right to nullify during the minority of the parties, marriages contracted without legal consent, would have left the old law, rather altered than improved. The Act of Amendment is far preferable in rescinding the clause of nullity altogether and without any limitation or exception, but in respect of marriages, of which the invalidity had been already called in question or determined in a court of competent jurisdiction. It is no common consolation to know, that these questions shall not be agitated afresh. There can be no new case of nullity for want of consent: marriages solemnized and not litigated before July 22, 1822, are all confirmed, and the clause of nullity "as far as the same relates to any marriage to be hereafter solemnized, shall be and is repealed."

To this unlimited repeal, it was objected in the Protest of Lord Stowell, "that the withdrawing the effect of nullity from the marriages of minors had without the consent of parents, is likely to produce more and greater mischiefs, than such as can fairly be considered as resulting from the general operation of the subsisting Marriage Act." The evils of the former Act are upon record, and it is hard to conceive a system of more accumulated wrong: when the mischiefs of the new measure shall be developed in practice, it will be the office of a wise and watchful legislature to prevent and correct them, not in the meanwhile delaying the restraint of positive evil, in the apprehension of that which is problematical and unknown. The nullity clause was, as it was described by Doctor Stebbing, a measure of mere *force*, or *terror*, as it is called by Dr. Phillimore: by arming the parent with an uncontrolled power of nullifying the marriage of his child; it superseded better considerations in his mind; it relaxed his vigilance in preventing a connection which he could not approve; and it rendered him averse from all overtures of compromise and reconciliation. The present

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Bill, by taking away the hope of remedy, addresses itself to the jealousy of the parent, and challenges his most anxious endeavours to frustrate the designs of an unsuitable marriage, to which, when it has been contracted, and cannot be avoided, the very necessity of the case may reconcile his mind. The mild influence of a parent's authority, and circumspection, will seldom be exerted without effect: and where the parent's duties have been neglected, and the child has not experienced the protecting care which his years required, is it just that the parent shall possess a power of dissolving a marriage, in which he took no concern, to which, if he did not give, he hardly refused his consent, and which, if it should be celebrated by banns, he would have no power to disturb?

Mr. Poynter, in concurrence with Dr. Phillimore, was desirous of preventing all persons "from turning round at an indefinite period of time to disavow acts which they had solemnly engaged in, and which cohabitation had rendered morally and equitably binding," would also with him, have modified "the retrospective effect of giving instant validity to marriages declared to be null and void by the existing law," and thus have afforded to the parties, "for a short period, a *locus penitentiæ*." We fear, that the longitude and latitude of this *locus penitentiæ* would have been found in Doctors' Commons; and that the penance would have consisted in many doubts and disputes, inflamed by the limited interval of dissolution: and that some loving couples, who had no previous thoughts of separation, might have been tempted to think of change, and to make provision for any variation which their affections might undergo. Suits of nullity would have been multiplied beyond all former precedent; and in the six months from July to January, which followed the passing of the Act, the college of the doctors of law must have sighed in vain for their customary rest and vacation.

Mr. Poynter, also in concurrence with Dr. Phillimore's Bill, wished that parents and guardians should retain the power of instituting, during the minority, suits of nullity:

....." because, while the general and perpetual application of the penalty of nullity cannot be too much deprecated, it is, at the same time, quite impossible to deny, that this very enactment, which, with reference to one class of cases is admitted to be highly objectionable and painfully oppressive, has, under other circumstances, afforded a most salutary and desirable protection. For it ought not to be forgotten how many are the unhappy connections which have been dissolved by a sentence of nullity; how many the parents whom the right of instituting such suits, has relieved from a load of sorrow; sorrow proceeding from one of the deepest calamities of civil society, that of seeing an inexperienced child, whose station warranted a brighter hope, linked indissolubly in the bonds of a degrading marriage." *Supplement*, p. 8.

It might be difficult, except by a reference to the statute, to justify or confirm this supposed *right* of instituting suits of nullity of marriage for the mere neglect of legal forms. Such a right is conveyed by no sentence of Scripture, nor is there any sacred record of its practice: neither can it be derived from any social compact: the children of the marriage, who are principally interested in its repeal, cannot be supposed to assent to its avoidance. But in cases, in which there is least reason to question the right, what advantage does this sentence of nullity afford? It dissolves an unhappy connection: no more. If an inexperienced girl has been seduced into a meretricious union, as it is called, will the sentence of nullity restore her to her maiden state? will it put her in a condition to enter upon a more auspicious marriage? if she has not been a wife, will her parent venture to designate what she has been? Or, if an inexperienced boy has been inveigled

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by an artful woman, shall his affections be estranged from that woman by a dictum of law, so that upon attaining his majority, he shall be prepared with constant affection to enter into marriage with another? In either case, where are the children? Let the children of the son be abandoned to their state of illegitimacy, but shall the mother forget her sucking child, or shall she be suffered to clasp a bastard to her breast? There is but one alternative: the child is legitimate or illegitimate, the mother is a wife or a concubine. But the marriage is miserable and degrading: in whose judgment? upon what principle? Is it that there is a difference of rank and fortune, that it bears that character. These are not the marriages, which courts are called to dissolve, or which minors are prone to contract. The rich and the noble see no attractions in poverty and degradation. Doctor Stebbing's advice to parents is worthy to be repeated:

"Consider, gentlemen, the power that God and nature hath put into your hands: and which, if you use properly, you will find no great want of the aid of laws. Nature hath placed your children under your inspection and care; always within the reach of your advice and authority, which should be employed in giving them a sober and virtuous education, suitable to their rank and quality, which will naturally dispose them to set a just value upon themselves, and to think themselves degraded when offers of marriage are made to them by persons of inferior condition. Add to this, that you are masters of the state and fortune of your families, which will always be a great check, ordinarily sufficient, to keep them back, when they begin to find their inclinations running contrary to your judgments. Experience shews this. For look abroad into the world, and what will you see? Why, ordinarily, the poor marrying among the poor, the middle rank among the middle rank, and the rich and the noble among the rich and the noble. The world naturally runs this way without the help of laws. The lower classes of men have it not in their power to marry above their rank, or very rarely. The rich and the great have as rarely so little pride as to permit them to marry below theirs. But *sometimes* it happens otherwise, and you would have a law to prevent it. Well: you have it, and what will you do with it? The law adds nothing but *force*; force is abhorrent to human nature, and may draw upon you and your children, mischiefs which you will surely repent, and for which you will find no remedy. For mischief, give me leave to say, there may be, unless you can find a *nullity*, which, like a magic *wand*, would make every thing it touches *vanish and disappear*, as if it had never been."

In the Protests of the Lords, objections were made to the retrospective clauses and operations of the Bill, as dangerous precedents, especially affecting the right of property. The necessity of these clauses was defended by Dr. Phillimore at considerable length.

"On general principles, I feel the argument in favour of the retrospective operation of the Bill to be exceedingly strong. If a law by experience is found to be prejudicial to the community; if, instead of promoting order, and equity, and justice, it holds out a temptation to perjury and fraud, and tends by its operation and effect to villify and degrade in the estimation of the community, that institution, which, for obvious reasons, ought to be upheld as a primary object of respect and veneration, surely no delay should be interposed to the repeal of such a law. Surely, also, the repeal should be as complete and effectual as possible, and in the manner best calculated to heal all the wounds, which by its operation it may have inflicted on Society." P. 50.

In addition to general principles, Dr. Phillimore alleges as precedents in favour of the Bill, that the late Marquis of Hertford and Bishop Horsley had brought in Bills for the confirmation of marriages solemnized by banns published in chapels not recognized by the Act, which, in all points involving the right of the persons so married and their descendants, and the defeat of the claims of third parties as lawful heirs of the persons unmarried or not legally married, correspond with the recent enactment. The property thus transferred from the legal to the natural heir, is placed in no

other hands than would have possessed it, if the Act of 1754 had not been passed; if the parties had not been married during their minority; if the marriage had been celebrated by banns; if some forms, which intentionally or unintentionally were neglected, had been observed. The current of inheritance is again turned into its natural channel, from which an artificial statute had forcibly diverted it.

Mr. Poynter further complains, that a most uncalled-for innovation has taken place in respect "of the regulations hitherto in force for the prevention of clandestinity." The ground of the complaint is not very obvious, nor does it appear that any of the precautions hitherto in force in respect of license or of banns has been superseded or repealed by the present Act, of which the eighth and sixteenth section, together with the former laws, may be thought to comprize *almost* every means for the prevention of clandestinity. The only fear is, that the machinery will be obstructed by its own complication. Whether the means of obtaining proof of the majority of persons alleged to be of age, may not be facilitated by taking the evidence of third parties upon bond, or by a more direct requisition of the certificate of baptism; whether the method of ascertaining the consent of parents, may not be modified so as to be rendered in all cases practicable, and to throw not even an imaginary difficulty in the way of an unobjectionable marriage; whether the retention of all the oaths is necessary; whether the personal appearance of the woman before the surrogate, in consideration of the delicacy of her situation, might not be dispensed with, especially if her parent or guardian should be present and consenting; and whether the security of the property to the issue in cases of fraud, as in the case of clandestine marriages of wards of chancery, might not be preferable to a forfeiture to the crown; these are points on which surrogates can advise, and on which legislators may deliberate. The general reader will regret "the very great difficulties thrown in the way of marriage by the irksome regulations contained in the eighth, ninth, and sixteenth sections."

In regulating the publication of banns, the law appears to have contemplated the wants of large and populous towns, rather than of villages, and moral districts, in the circumstances of which its provisions are generally useless and unnecessary. In respect of banns, the Act is also defective and imperfect, both in its retrospective operations, and in its regulations for the time to come. It takes no notice of marriages by banns before July 22, 1822, which therefore remain "open to lawful objection in the same manner, and on the same grounds, and by the same persons as before." It neither confirms the marriages solemnized by banns published in unauthorized churches or chapels, nor lays down any rule concerning such publication for the future. The defect was pointed out by the Bishop of Chester, and must be deeply felt in that populous diocese: the obvious remedy is to give authority to the Bishops to license chapels for the publication of banns, and the solemnization of marriage, of persons resident within a district to be defined. The Act specifies no time for the residence of the parties in the parish, *before* the publication of banns: they are required indeed to certify their residence, but the residence may have been for an hour, a day, or a year. In cases of license, the previous residence of the parties for the space of four weeks is necessary: and in this respect, the laws of license and of banns should be assimilated. The mischiefs and inconveniences arising from this publication of banns in parishes in which the parties do not reside, and the tendency of this

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evasion to defeat the great purpose of the Act, the prevention of clandestinity, were so strongly felt by Dr. Phillimore, that he proposed to make it a ground of nullity at the instance of the parents or guardians during minority, if the parties should not have been resident for fourteen days, immediately preceding the publication, and in his Speech, he insists on the corrupt fashion which prevails, especially in the north, of being married, and having the banns published in a populous town, to which the parties do not belong. It has occurred within our own knowledge, that the wife of a transported convict, who could not procure the publication of banns in her proper parish, found no difficulty in a neighbouring town, where she was also married, without any evidence or suspicion that she was not a widow: and very recently, a young man required that his banns should be published as belonging to the same parish with his intended bride, because he was actually in the parish on the several Sundays on which they were published.

The more exact description of the parties and of their residence, and the more public and permanent exhibition of the names, during the time of publication, do not appear to be liable to any valid objection, to any which experience and custom will not overcome. The requisition of the oath is a matter of far more doubtful expedience, and will give rise to many questions; whether the oath should not be adminstered always by the clergyman, and as was certainly the intention of the Legislature, without a stamp; whether it might not be sufficient to administer it *after* the publication of banns, and before the solemnization of marriage; whether the oath might not, in many instances, be dispensed with altogether; and whether in parishes of a limited population, and in the case of parties both belonging to the same parish, the administration might not be suspended at the discretion of the clergyman, on his certifying his knowledge of the parties, and his conviction that no fraud is intended. In small parishes in the country, the clergyman knows his parishioners, and their circumstances, and he needs no affidavit concerning them. It has been reported, probably with some exaggeration, that in the town of Hertford, but two sets of banns were published for a certain period; and in both cases the man was in the bridewell, and the woman in the workhouse. In this case, and in many other cases, the oath is altogether needless and gratuitous; nor is it of any conceivable importance, that the parties shall swear, that they *are* under, or that they *are not* under age, since majority claims no exemption, and no further obligation is imposed upon the minor. On these points, it is but too truly observed by Mr. Poynter:

> "It has ever been held inconsistent with sound policy, and even with morality, to encumber the approaches to matrimony with unnecessary forms; besides which, the multiplication of affidavits required by the amendments introduced by the new Act, is little calculated to revive that reverential feeling for the sacred obligation of an oath, which its hacknied repetition, in compliance with the incessant demands of the statute book, has nearly extinguished." *Supplement*, p. 19.

There are various minor objections to the Bill; its clerical error, requiring that a house shall be affixed to a church-door; its redundancies and surplusage, especially in the fourth section, which is comprehended in the third and the fifth; the omission of all schedules, whether for licence or banns, for town or country; and its circuitous directions concerning the preservation of affidavits, which might at once be deposited in the iron chest with the registers. The Act might also have restored the true time of the publication of banns, after the Nicene Creed, when the publication would not interrupt the public service, and the clergyman would fol-

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low at once the direction of the rubric and the requisition of the statute. The Act is also required to be read again and again in the church: if this clause should be repeated in an ameuded Act, might it not be sufficient to require a single recitation, more than which is a laborious addition to the duties of the clergyman, and will be followed, on the part of the congregation, by any feelings but those which become the house of prayer.

These are all hints of revision, rather than objections. The great principle of the validity of marriage has been restored; the great innovation of the nullity of marriage has been rescinded. The new arrangement of the details, after the principle has been settled, and the experience of a year has thrown light on the practice, will be accomplished with little difficulty. When the subject was once mentioned in the House of Commons, Mr. Serjeant Onslow intimated the necessity of a general revision of the whole law of matrimony: and a Bill, consolidating that law, would be a work worthy of the divine, the lawyer, and the legislator. The old Marriage Act, so far as it has not been repealed, the new Marriage Act, the Rubric, and the Canons of 1604, are now to be taken together, as the one rule which governs the celebration of marriage, and determines its validity. Necessity appears to require an Act of Amendment, which may not include the Bishop of Chester's proposition concerning banns in unauthorized churches and chapels: and in minds not familiar with legal investigations, it will require considerable powers of discrimination to know what part of these complicated laws is in force, and what has been repealed.

A Charge delivered to the Clergy of the Diocese of London, at the Visitation in July 1822: *By Willim Lord Bishop of London.* 24 pp. 4to. Rivingtons. 1822.

If our review of this Charge were intended to give the reader a full idea of its merits, we should be forced to betake ourselves to the obvious but somewhat unusual expedient of reprinting it from beginning to end. For we can safely say, that there is no part undeserving of consideration; nor any with which our clerical readers especially, ought not to make themselves acquainted. In this state of affairs we shall content ourselves with giving a very slight outline of the work at large, and extracting the Bishop of London's sentiments upon one particular head. Such a proceeding seems best calculated, without a deviation from the ordinary laws of reviewing, to promote that general perusal of the Charge before us, which cannot fail to prove beneficial to the Church and the country.

Of the *Clergy Consolidation Act*, the Bishop observes, that its practical if not its theoretic perfection is on the whole as great as can be expected, and he emphatically reminds his clergy that whatever exemptions may be allowed by law, the responsibility of declining a personal discharge of their duties must rest with themselves, and that they should be assured that the grounds upon which they act, are such as will stand the scrutiny of their own conscience. This subject leads his Lordship to notice and expose the preposterous notion which is sometimes entertained that the Curate is rendered independent of the Rector by the Bishop's licence, and cannot justly be displaced except for flagrant misconduct. The error is so common, that our readers will be thankful for an opportunity of knowing the Bishop of London's precise opinion upon it.

"The enactment of the 56 Geo. 3, since re-enacted in the Clergy Consoli-

dation Act, empowers the Bishop of the Diocese 'to license any Curate actually employed, without express nomination, and to revoke summarily and without process the licence of any Curate, and remove him from the curacy, for any cause which shall appear to the Bishop good and reasonable.' The obvious intent of these enactments was, on the one hand, to give protection to the Curate, with ample security against any injustice on the part of the Incumbent: and on the other hand, to provide for the Incumbent an immediate and effectual remedy against the vexatious obstinacy of a perverse or unworthy Curate. In the exercise of the discretionary powers which are vested in the Bishop by this law, it will always be my endeavour to keep the objects in view, which I believe to have been in the contemplation of the Legislature. On no account can I shrink from the duty of protecting and sustaining the Curate in the full enjoyment of his rights, while he attends with fidelity to the duties of his cure, and to the relation in which he stands to the Incumbent. But I trust it will not be imagined, that the Diocesan's licence will uphold the Curate, who gives just cause of dissatisfaction, by insufficiency, negligence, or indecorous behaviour in his official functions, or by personal disrespect or hostility to the Incumbent, whether shewn by direct opposition, or by secret endeavours to diminish his influence in the parish. The best interests of the parishioners will suffer, when discord prevails between the ministers who have joint cure of their souls; and since regard to personal feelings must yield to considerations of public utility, it may be sometimes expedient to dissolve the connection, and thus put an end to a scandalous contest, though it may be difficult to apportion the blame between the contending parties." P. 8.

From these matters of discipline his Lordship proceeds to consider the present state of society, in its immediate bearings upon religion—and having observed that this nation owed its escape from the horrors of the French Revolution, in great measure, to the influence of the Clergy, he recommends them to consider and practise the means by which that influence may be preserved. Their weight in society, it is remarked, will of course depend upon the estimation in which their character is held, and on the manner in which they discharge their duties. The former subject is discussed in the following admirable passage.

"The Laity have a right to expect that the attainments, in learning and piety, of the Clergy, considered as a body, should rise, at the least, above the ordinary level of other classes of society. Such comparative excellence I believe to have been found in every country where the discipline or doctrine of the Church has been maintained in tolerable purity. I even think it essential to the continued existence of any religious establishment. It was one of the most efficient causes of that respect for the sacred order, which occasioned their gradual advance in riches and power, and was long retained amidst gross abuses of both, in the middle ages. If, in that period of darkness, ecclesiastics were licentious and illiterate, the body of the people was still more deeply immersed in vice and ignorance. It is true, that the scandal occasioned by the remissness of discipline, and the immoralities which infected the Church, undermined by degrees the foundations of the ecclesiastical power, and at length brought about the Reformation. Yet it does not appear that the Clergy in that day were less respectable in attainments or morals than in several preceding centuries. The number of ecclesiastics distinguished by learning and sanctity who respectively supported the Reformation, or adhered to the Church of Rome, abundantly proves the contrary. But of the general improvement which took place in society at the revival of letters, the largest proportion had fallen to the share of the Laity: the Clergy, from various causes, were not benefited in an equal degree: and from this alteration in their relative circumstances, and its effect on the feelings of the public, they necessarily lost the ascendancy, which had been preserved without difficulty by their less meritorious predecessors in a darker age. In referring to these historical facts, it is simply my object to urge the necessity of maintaining our proper position in relation to the mass of society; to press the important truth, that, if other classes advance in knowledge, intelligence, virtue, and piety, and the Clergy, whatever are their positive merits in all these respects, continue stationary, they are placed on a different level in regard to their flocks, and will suffer a proportionate loss in their credit and weight with the public, and consequently in their professional utility. It is incumbent on us to

advance with the progress of the times; and every individual should act as if the whole interests of religion depended on his personal character, and the faithful exertion of his powers within his allotted sphere. In all ranks of society are numbers of persons who are qualified to judge of our learning, of the soundness of our doctrine, and the efficiency of our instructions, and who regard with disgust even the slightest inattention to duty, or impropriety of moral conduct. And far be it from us to consider this as an evil. If such conscientious censors had the direction of public opinion, their honest inspection would be of the greatest advantage to all classes of men, and, without offence be it said, to the Clergy. But where knowledge is extensively spread, the power it gives will be often exerted detrimentally. Even the spirit of piety will sometimes act on erroneous views, will be found in combination with attachment to party, which gives an obliquity to its motions, or defeat its own intentions by an alliance with enthusiasm or folly.

"It is not easy to calculate the multiplied difficulties which, from these and similar causes, increase on the Clergyman, as the world advances in knowledge, and create a corresponding necessity of discretion in his conduct, and energy in the discharge of his duties. There have perhaps been times in the Church, when reverence to official station might protect the infirmity, or throw a veil over the failings of the Minister: but now, when he is subjected at every step to the scrutiny of inquisitive malice; when opposition is created to his honest endeavours to be useful, from so many various causes; when the establishment of a School, or the enlargement of a Church, is resisted by one man from some wretched political prejudice, by another through caprice or perverseness, and by a third in resentment for some fancied neglect, which disposes him to mortify the pastor in the tenderest point by defeating his schemes for the benefit of his flock, we see how great the necessity of the utmost assistance, which personal qualifications can lend to his sacred function. But if the Minister has on the one side to contend with the opposition of adversaries, he is assailed on the other by the judicious zeal of real or apparent friends; who, pursuing beneficial objects without due regard to the means which they employ, or sacrificing general principles to the prospect of some immediate good, are disposed to accuse him of indifference, or bigoted attachment to forms, if, through regard to good order or apprehension of distant consequences, he refuses to co-operate in their favourite schemes. In the midst of these difficulties our only real security will be found in a fixed resolution to act in every instance on deliberate views of duty, and a sincere and sober love of truth, under a controlling sense of that Supreme authority, from which we derive our commission, as the guides and teachers of our brethren. The natural tendency of these principles to enlighten and tranquillize the mind, affords the strongest of safeguards as well against error and indiscretion (more frequently the effects of some undue bias on the affections, than of natural weakness of judgment) as against the transports of passion, which irritate, offend, and disgust, and produce lasting resentments and divisions. A Clergyman who acts on these motives will have the advantage of moving with authority, dignity, and freedom; he will retain his influence over his friends, though he may refuse compliance with their prejudices; he will treat the gainsayer with kindness, whilst he exposes the unsoundness of his principles; and will shew courtesy and friendliness to the dissenter, without being supposed to approve his errors. The general rule of his proceedings will be, to "overcome evil with good," by conciliation to all men, as far as it is consistent with the interests of truth, and that enlightened attachment which he feels to the Church, from a thorough persuasion that the best interests of religion are concerned in its stability, and that no particular advantage which can be expected from popular favour, or the exertions of irregular piety, would counterbalance the evils arising from the neglect of its discipline and ordinances, or the diminution of its salutary influence. This, I conceive, is the genuine liberality, which is the grace and ornament of the true Christian; a virtue as far removed from indifference, as from the contentious spirit which assumes the disguise of zeal. The sentiment misnamed *liberality*, which looks with equal approbation on every sect that profess Christianity, is, in its most innocent form, a low and contemptible vanity; it is more frequently, perhaps, a profligate indifference to religion, or insidious hostility intending its ruin, by depressing the established Church. But true liberality is firm in its own principles, while it looks with indulgence on the mistaken views of others; and never approaches so near to perfection, as in union with zeal, under the direction of charity and prudence. It would ill deserve the character of a Christian virtue, if it could lend its countenance

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however indirectly, to error or falsehood, or shrink from the defence of truth." P. 11.

If any thing can increase the effect of such advice as this, it is the conviction universally felt throughout the diocese of London, that the character here sketched is not imaginary or unattainable, but that there is an individual among them who "acts in every instance, on deliberate views of duty, and a sincere and sober love of truth," and whose genuine liberality is not less firm than indulgent, not less under the direction of charity than of prudence.

With regard to the manner of executing the duties of the parochial charge, the Bishop adverts to the allegiance which is owing from the Clergy to the Church; and reminds them that substantial obedience to her directions is due to her wisdom, not less than to her authority. Her liturgy is represented as establishing a system of parochial discipline by which the pastor is connected with his flock, and both parties are directed in the performance of their duty. A judicious use of the office of Godfathers and Godmothers is particularly recommended; and the catechising of young persons, *if possible* in the Church, is shewn not only to be required by the letter of our ecclesiastical laws, but to be an essential part of the clerical office. And the general and more extensive duty of a superintending National and other charity schools, is pronounced to be the only method by which the clergy can hope to succeed in convincing the people that if it is the office of the minister to teach, they are under an equal obligation to attend on his ministry and receive his doctrine.

His Lordship closes this valuable Charge, with some consolatory and encouraging remarks which we have read with peculiar pleasure. With a disposition, as far as we know our own disposition, to confide rather than despond, we do occasionally feel alarmed at the signs of the times, and an apprehension that we may not pay sufficient attention and deference to the forebodings of less sanguine men. We cannot help fearing that as their experience is more extensive, and their intellectual vision more distinct, so their expectations and anticipations may be better founded than our own. In such occasional misgivings, we are of course sincerely delighted to find that the Bishop of London does not participate; and we imagine that the spirits of every friend to religion and order will be refreshed and revived, when he finds a Prelate of so much discernment and practical wisdom concluding an Address to his clergy in the following terms.

"In conclusion, allow me to observe, that while the Clergy maintain that elevation of character which in their situation can only be gained by wisdom, piety, and virtue;—while they labour with the zeal, which becomes their profession, to train up the rising generation in the principles of sound morality and Christian faith, and secure the attachment of their flocks to their persons and office, by conscientious attention to their duties, there is little cause to apprehend that either dissent or irreligion will be finally victorious in their assaults on the national Church. It is true, that while the reason of man is obnoxious to error and prejudice, while his affections are warped by the influence of partialities, interests, and passions, we must never hope to accomplish the entire extirpation of infidelity, or the union of the whole population in the profession of one common faith. But, whatever impediments are opposed to the complete success of our exertions, we have no reason to think that, as long as we labour with sincerity in the service of God, they will prove altogether fruitless. The heart of the people is still sound. If the ebullitions of desperate wickedness, at a period of incidental excitement, occasioned a temporary alarm, the opposition by which they were instantly met, and the rapid return of tranquillity, have evinced the steady preponderance of better principles and feelings. I am indeed fully persuaded, that the extravagancies of frantic infidelity are means in the order of Providence for

the promotion of virtue and truth, by provoking discussions which lead to the dispersion of error, by disposing the careless to reflection, by determining the irresolute to enquiry, by awakening energies which might otherwise have slumbered in inaction, and rousing the horror and indignation which vice and impiety, when they throw off the mask, will never fail to inspire in generous and honest minds. Such, on all former occasions, has been the uniform result of the violence directed by infidels against our holy religion, in this country: and when I consider the general expression of disgust at the blasphemous libels which were lately put in circulation; when I recollect the number and excellence of the popular tracts in defence of the religion so basely traduced, and the reception which they experienced from the public, I cannot but think that the evidences of the Christian Revelation, and the nature and grounds of the Christian Faith, are in consequence more generally understood, and the people, on the whole, more firmly attached to the creed of their fathers, than if it had never been called in question. When I behold, on the other hand, the continued exertions of piety, in the distribution of the Scriptures and Scriptural tracts,—in the enlarging of churches,—in the erection of schools, at home and abroad,—in founding extensive establishments with a view to the conversion of the Heathen,—I am compelled to infer from this active munificence, that the breath of impiety has neither quenched the flame of religion among us, nor sullied its purity, nor abated the intensity of its power.

"With such grounds of encouragement before you, I exhort you, my Reverend Brethren, to persevere with unwearied fidelity in your labours of faith and charity; and I conclude with humble supplication for the blessing of Divine Providence on our national Church, that an able succession of pastors may never be wanting to sustain its prosperity, till the consummation of all things, when the conflict between evil and good shall be finally terminated by the sentence of the SUPREME JUDGE." P. 20.

On the Corruption of Human Nature. A Charge delivered to the Clergy of the Archdeaconry of Ely; at a Visitation held in the Parish Church of St. Michael's, Cambridge, on Tuesday, May the 7th, 1822. *With an Appendix. By the Rev. J. H. Browne, A.M. Archdeacon of Ely, Rector of Cotgrave, and late Fellow of St. John's College, Cambridge. Published at the request of the Clergy.* 8vo. 98pp. 3s. Rivingtons. 1822.

WE are not aware that the conductors of the Christian Remembrancer have given any just cause of offence to Archdeacon Browne. But they appear to have fallen under his severe displeasure, and he has taken so peculiar a method of expressing it, that our readers must be troubled with some brief remarks upon the subject.

The Archdeacon recommends his Clergy to preach the scriptural doctrine of man's total corruption, and goes over the different arguments by which that doctrine is established, in a style to which there is not much to object.—The principal fault in the work is its want of precision. It overwhelms the Socinians and Pelagians; but leaves the difference among Churchmen precisely where it was. The words *total and universal depravity and corruption* are terrific in sound, but indefinite in signification; and while we object to the frequent use of them recommended by Archdeacon Browne, we admit that they often mean nothing more than the truth. But it is to be regretted that the Archdeacon should have laboured so painfully in proving what nobody will deny, and have omitted all allusion to the important point in dispute. He has neither answered nor even stated the opinions to which he so vehemently objects. Supposing some men to exist, who, without being "Arians, Unitarians, or Pelagians," are still opposed to the Calvinistic notion that "man is an utter mass of pollution," such men, if such there be, are passed over sub silentio, in this elaborate charge. Whether this be the Archdeacon's usual mode of conducting a controversy, will perhaps appear hereafter; if it be, we must confess

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that it is a very strong argument in support of his opinion respecting human nature.

But to come at once to the point. The attack upon the Christian Remembrancer is opened in Appendix, No. V., with the following alarming declaration:

"The subject of the foregoing Charge has undergone much discussion in the pages of the Christian Remembrancer, more especially in the different numbers of that periodical publication, which issued from the press in the course of the year 1821. An investigation of the opinions promulgated in that work relative to the corruption of human nature will give me an opportunity of bringing forward the testimony of the accredited formularies of our Church upon the subject—and, further, as the conductors of the publication in question appear to claim an exclusive patent of orthodoxy, this inquiry may, in some measure enable the reader to appreciate the validity of such a pretension." Appendix, p. L.

The *investigation* thus announced is continued through upwards of twenty pages, in the course of which Archdeacon Browne truly says, that we have represented the Homily on the Misery of all Mankind as teaching that "there is no perfect good in man, no good that can merit reward, no good that can put away offences," to which he might have added to complete, our statement respecting the drift of the Homily, "but that we must flee to God for pardon through the merits of Christ, or else we shall never find peace, rest or quietness, much less acceptance and glory." But this is the only part of *the opinions promulgated in our work* relative to the corruption of human nature which Archdeacon Browne has the candour to produce. He sneers at a long and laboured article in which we reviewed a controversy respecting Original Sin, and in enquiring into "the validity of our pretensions to orthodoxy," the Archdeacon might have taken the trouble to seek our sentiments in that place. If he can extract Pelagianism or any other heresy from that article, we shall deserve the severest censure. If he can answer the anti-calvinistic portions of the Review, we trust that he will furnish it in an Appendix, No. VI. But while he is unwilling or unable to perform these feats, let him not mislead his readers by promising to investigate our opinions, and then leaving them wholly ignorant what those opinions are. Much more, as he desires the character of a fair controversialist, let him not misrepresent and garble the sentiments of our correspondents, and then affirm that such sentiments are virtually our own. Having quoted several passages from the Essays of N. R. and especially one passage respecting the *children of wrath* to which we have stated our insurmountable objections, the Archdeacon exclaims,

"It would be superfluous to enter into a formal refutation of these opinions; for they carry their own refutation with them. But what is to be said for the orthodoxy of a periodical work, which gives currency to such doctrines as these? It is true that the Editors in their final review of the controversy, to which the communications under the signature of N. R. gave rise, express their dissent from this writer in some points, and admit that he is not altogether judicious in the choice of his terms; but they deny that there is any fair ground for charging him with Pelagianism or Socinianism. In short, I do not see how any person can read the long and laboured Article which appeared in the Christian Remembrancer of December, 1821, upon the doctrine of Original Sin, and not be convinced that the main drift and purport of it is, to vindicate the general statements of N. R. upon that subject—statements which cannot, as it appears to me, be in any way reconciled with the Homilies, Articles, and Liturgy of the Church of England, or, by consequence, with Scripture rightly interpreted." P. 72,

We exclaim in our turn that it is superfluous to enter into explanations with a writer who imputes to us doctrines and opinions which we disclaim—and asserts that we think one thing when we have assured him that we think another. Had Archdeacon Browne condescended to meet us fairly, we should have

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replied with all the respect and attention to which he is entitled. For some reasons to us unknown, he has thought proper to pursue a different course—thereby saving us the trouble of a detailed reply to his objections, and leaving us nothing more to do than to request that his readers will not pass sentence against the Remembrancer, till they have examined our opinions for themselves. The sentiments attributed to us by Archdeacon Browne, are not the sentiments which we have expressed or which can be justly inferred from our writings. This is a point on which our feelings are strong, and we cannot consent to soften or conceal the declaration of them.

Ecclesiastical Polity in British Colonies; or Strictures on an Article in the London Christian Remembrancer, relating to a Controversy on Church Affairs, which took place in the Province of New Brunswick, in the Year 1817-18. *By George Burns, D.D.* 8vo. 66 pp. Younghusband. Saint-John. 1822.

HERE is another gentleman extremely angry with the Christian Remembrancer, and publishing a pamphlet, by subscription, in New Brunswick, for the purpose of revealing his wrongs to the transatlantic world.

Some remarks upon the Ecclesiastical Policy or *impolicy* of Great Britain, as it regarded colonies beyond the seas, were presented to our readers a year ago, in a review of three pamphlets by Mr. Milne and Dr. Burns. The greater part of the article was devoted to the question of Episcopacy, and of the general state of our foreign Church affairs. The specific demerits of Dr. Burns were passed over with very gentle castigation. This is an indignity which he refuses to bear. "What had he done to sink so peacefully to rest!" He is resolved that the whole world shall ring with his ribaldry, and actually republishes it with additions and corrections. Hoping that the Presbyterians upon this side of the water will not consider themselves compromised by the imprudence of their distant brother and advocate: and believing that the dulness of our pages may be enlivened by a few of the sallies of American controversy, we humbly submit the following extracts to the reader's notice and approbation.

"I am aware that it has been asserted that this was my disposition before I left Scotland, and in fact that that very circumstance rendered the country *too hot* for me. Now I must beg leave to contradict all this in the fullest and most unqualified terms, and to assert, without the fear of contradiction, that I never wrote *one line* of a controversial tendency, nay that my pen was never dipt in gall, till I reached the shores of New Brunswick. Indeed I never found it necessary. Our National Dissenters, both Episcopalians and Presbyterians, know their place and keep their distance, and have scarcely ever excited even the *jealousy* of the Established Church. And even since I came here, the aggressions have all been from the other side, for even the original pamphlet which is the subject of the Review in question, was brought before the public in a way (to use the words of the Reviewer himself) 'as unexceptionable as the ostensible purpose and design.' Really to suppose that I could sit still and witness the Church to which I belong decried by the blind admirers of an establishment which they vainly imagine ought to overwhelm and annihilate every other religious society, is to charge me with an imbecility and insipience most contemptible and degrading. Nay, I am clearly of opinion that the man who endeavours to reason or laugh them out of their bigotry and intolerance, does an essential service both to themselves and to their Church. For what can be more unreasonable than their conduct in arrogating to themselves the right of attacking other churches without politeness and without measure, whilst they enjoin upon *them* forbearance and moderation? Their language is "Be so good as to let us pommel you with all our might; and if you do retaliate, which we rather wish you would not, let your retaliation consist only in one or two soft, and kindly, and affectionate, and genteel, pats

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on the cheek." Now, I do not say that rudeness should be displayed on either side; but I affirm that it is ridiculous, nay much worse than ridiculous, for the aggressor, after once and again putting forth all his strength to injure his neighbour, to preach up to him meekness, politeness, self-command, all the placid, amiable, and pretty virtues." P. 8.

"It is recorded by Mr. Cecil, in his life of the worthy Mr. Cadogan, that when the latter was looking at the Cathedral Church of Glasgow, a Church in which he perfectly knew that the Gospel was most ably and faithfully preached, he could not help exclaiming, O that Episcopacy were established in it! To this excellent but *bigotted* Episcopalian, and to his no less excellent but no less bigotted biographer, it seems to have given very little satisfaction that the Gospel was preached with a degree of purity, faithfulness, and ability, seldom equalled in any Church, unless Episcopacy, with all its ceremonies and *trappings*, had gone along with it. And if a *single* Cathedral Church, in that division of the island extorted such an exclamation from so holy a man, what feelings may be supposed to agitate the breasts of the less holy but equally bigoted partisans of episcopacy, on contemplating *all* those venerable piles of ancient Caledonia consecrated to the simple rites of *Presbyterian* worship? It is well if they do not say of Scotland as was once said by a reverend Divine in reference to one of its country towns which was particularly renowned for the wickedness of its inhabitants. 'When,' said he, 'Satan shewed our Saviour 'all the kingdoms of the world and the glory of them, saying, All these will I give thee if thou wilt fall down and worship me,' he clapped his thumb on Kirriemuir, and said that he reserved that for himself, as being part of his grandfather's inheritance!' I have certainly been told that it is no unusual spectacle to see one of those high toned Churchmen of the South, as he moves along the streets of Edinburgh, scowl upon the most learned and pious Clergyman of the Establishment, if he happen to pass, as being an odious Dissenter. Scarce so ludicrous as this was the conduct of every strutting Frenchman that came into Britain some years ago, as a prisoner of war, who, in imitation of Columbus, on his arrival in this New World, took possession of the soil, as belonging to his master, and as constituing almost already a part of Le Grand Empire. The establishment of a hierarchy in Scotland, is a measure which, they cannot dissemble, is much wished for by every sighing heart among them. See the mighty anticipations of their imagination! 'Le grand Empire is just going to be established in the North.' Already there is erected a camera obscura on the top of Lambeth palace, where the Prelates of England, sitting in darkness around the white-faced board, survey before them the fields of green Albyn, and have ere now parcelled them out into productive dioceses—already full five hundred organs are building for her parishes, and twenty score of Cassocks making for her Clergy, and one dozen of nice wigs for her venerable dignitaries. Already the people are preparing to receive us—they invite us—let us go—

"'Stand aback, clear the way, for bishops,
rectors, curates,
With their elegant appendices, the tithes,
and the poor rates.'

"But leaving the Ecclesiastical Polity in Scotland as settled beyond recall, let us return to our Reviewer, and his claim upon the *Colonies* will fall to be considered in due course. My opinion of the Christian Remembrancer, and of its Reviews, is very much that which certain North British Journalists have expressed in reference to the British Critic. Their language I beg leave to apply (mutato nomine) in the present case.

"'It is recorded of Antisthenes, a Greek philosopher, that hearing one day of his being praised by certain bad men, he exclaimed, 'Why, what crime have I committed?' Had the conductors of the Christian Remembrancer happened to bestow upon us any laudatory epithets, we should certainly have felt as Antisthenes is said to have done, and immediately set about the work of self-examination. And, on the same principle, we consider it as a testimony—so far as the testimony of such writers is good for any thing—to the soundness of our views, when we happen to be the objects of their censure and rebuke. The higher their tone of approbation, the worse in general should we be disposed to think of ourselves; the severer their animadversions, and the more vulgar their abuse, the greater reason do we find to be satisfied with our sentiments and conduct: so that, hereafter, they may know exactly how to wound and how to gratify our feelings. Indeed so completely erroneous do we deem them on the subjects of ecclesiastical government, genuine religion, and practical piety, that such books, relating to these, as they condemn, we are generally disposed to purchase or to recommend. And this rule we should uni-

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formly observe, were it not that they are sometimes as stupid as they are heretical; and talk highly of those publications which, on their own professed principles, they should ridicule and vituperate. According to them, baptism and regeneration are the same; justification by faith only is a gross delusion; Bible Societies are destructive of all religion and good order; missions to the heathen indicate nothing but fanaticism and folly; salvation out of the Episcopal Church is next to impossible; zeal for the Gospel, and for vital godliness, is the most ridiculous and the most dangerous of all possible things; schools where children are taught to read any other books, or to learn any other catechism, but those sanctioned by the Church, and by the Bishops, are nests of disaffection and sedition; and every one who dares to resist even the most unprincipled, oppressive, and bloody tyrant, provided he be a legitimate sovereign, and the head of the Church, is a traitor to the cause of truth and good government, and a contemner of the scriptural doctrine of passive obedience and non-resistance, and deserves to be hanged, drawn, and quartered. By men of such principles we must always reckon it an honour to be attacked; and we beg leave to return the editors of the Christian Remembrancer our warmest thanks for that distinguished mark of disapprobation which they have graciously conferred upon us.'

"Holding such sentiments, I cannot be supposed to have offered strictures on the Review in question, because I conceived it at all formidable in itself, as far as *talent* is concerned, but because the work in which it appears has high pretensions as the organ of a certain powerful party in the English Church, because it is of great repute among many members of that Church in this place, and because it may be circulated among persons of influence on the Bench or in the Cabinet, and may tend to prejudice our Colonists against the claims of the Scottish Church and Clergy in 'in the remote possessions and dependencies of the empire.'" P. 11.

"This naturally brings me forward to a *second* charge which I have to prefer against my Reviewer, and that is *party feeling*. A Reviewer ought to be unbiassed by preconceived opinions, or favourite systems. He ought to bring a free and unoccupied mind to the exercise of criticism. Holding himself forth as the guide of public opinion, his readers have a a right to expect that he will not lead them astray in consequence of any private and personal leanings. But is this verified in the case before us? By no means. Indeed the Magazine was established for the very purpose of supporting certain views of ecclesiastical polity, and no one has to proceed far in the perusal of the Review in question without perceiving what those views are. The Editor, his coadjutors, and the Reviewer, are all Episcopalians and avowed abettors of Episcopacy. I remember some years ago of going to see an exhibition of wild animals, when, after describing several of them to me, the keeper, proceeding to the next, said with a stentorian voice, 'This, Sir, is the Nhil Ghau, or Horned Horse,—the likest of any known animal to that famous quadruped the Unicorn, only that he has got '*two horns*.' How similar must be the exclamation of all on reading the piece under consideration! Can they help crying out, 'This, ladies and gentlemen, is an impartial arbiter between the contending parties, *only his predilections are all on one side*.' It is told of a certain Irish Judge, not much famed for impartiality, that one day on observing a witness come into court with one of his jaws swelled to an immoderate size, he said to a Lawyer who happened to be near him, 'That fellow would make an excellent lawyer.' 'What makes you think so?' said the Lawyer, 'Why,' said the Judge, 'because he has a *great deal of jaw*.' 'I think,' replied the Lawyer, 'he would make as good a judge.' 'How is that?' asked the Judge. 'Because,' said the Lawyer, 'his jaw is all on the one side.' So it is with the Christian Remembrancer and its Reviewers. Their *jaw* is all on the one side. And though I had reasoned like a Plato, and displayed throughout the eloquence of a Demosthenes or a Cicero, the result would have been the same. I was on the *wrong side*, and consequently nothing could be right about me or my cause." P. 15.

This is a specimen of Dr. Burns when he is engaging an anonymous reviewer; at times his displeasure vents itself upon personages of much higher importance, and he writes in the following strain;

"But observe the insidiousness of the Reviewer in apologising for not quoting my remarks on Mr. Milne's extract from the New York Magazine, on the principle of regard for my reputation! 'Dr. Burns,' says he, 'offers some remarks on this statement, but they are conceived in such a spirit, and uttered in such a tone, that we will not injure him by reciting them.' Most generous soul! How shall I utter the abundance of my gratitude?—But as I

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happen not to be so *jealous* of my reputation as my Reviewer, I beg leave to present my readers with the remarks in question, although at the time I wrote my Letter to Mr. Milne, I only knew the leading facts of the case, but have now obtained minute and correct information. 'Drs. Middleton and Bryce went to India in the same vessel, and from some cause or other, sparring commenced during the voyage. Perhaps the celebrated writer on the Greek article and dignitary of the Church of England had been disposed to assume a consequence, 'to take a lead, to aspire to an influence, and to practice an interference inconsistent with the rights of others' which warmed the blood of the Scotsman, who, though only a simple *Presbyter*, belonging to *the Kirk*, yet had some little pretensions both as a scholar of distinguished eminence and as the author of a pretty sizeable volume on our Anglo-Indian empire. Certain it is that the very breeze which wafted them to our eastern shores was impregnated with the *virus* of religious animosity, and no sooner had they landed on Asiatic territory than it burst forth in all its malignant forms. The Bishop opened the *Church*, and the Presbyter a temporary *Kirk*. Unfortunately for his Lordship, the Scotch population of Calcutta is too numerous, too rich, and too respectable to be easily dispensed with, and no doubt he was vexed to see them flocking in crowds to a 'Presbyterian Dissenting Meeting House,' when the portals of a *Church* stood open inviting their approach. 'All these,' says your anonymous author, 'before the arrival of Dr. Bryce, were in harmony with the Church of England, and willingly united in all its forms of worship. The first effect, therefore, of this measure, was to create a schism where it found none, and in the person of Dr. Bryce not only to create, but to foment division.' As the Doctor went to India 'for the sake of the many Scotch who were settled there,' it was naturally to be expected that they would make use of the religious instructor who had been provided for them, and as he had no authority to preach in a *Church* but in a *Kirk*, what remained for them to do but to assemble in the *Kirk* for the purpose of hearing his admonitions? For want of a Scottish Divine, those who belonged to the Scotch establishment had laudably conformed to the episcopal regime, but as soon as they were blest with a pastor of their own, of course they resorted to their own place of worship. All this was mortifying to the Bishop, and he could not refrain from introducing the *Presbyterian Dissenting Teacher* into his sermon from the pulpit. This was an honour which the Doctor did not expect, and it was not altogether lost upon him; for ere long 'the most intemperate and insulting harangue,' to which the New York magazine alludes, issued from the press, and thus there were 'wars and rumours of wars.' At length a new *Kirk* was to be founded—a splendid Masonic procession took place on the occasion, with the Earl and Countess of Moira at its head—an address was made by his Lordship, in which the Doctor was introduced with honour, and to which he made a very elegant reply. To the stirrings of jealousy even a *Bishop* was not superior, on such an occasion as this. But that was not the *only* cause of mortification to the spiritual lord, for Dr. Bryce was one of the young Scottish divines who study medicine, and began to 'practise an interference,' which was rewarded with enormous fees, and 'to take a lead,' by becoming Editor of the Asiatic Journal, on a salary of twelve hundred pounds per annum, so that even on the score of 'filthy lucre' the Presbyter approached too near a footing of equality with the Bishop. All this, however, might have been tolerated, had not Marriage and Baptism *fees* become a bone of contention—the Bishop grasping *at all*, the Presbyter at *his share*. The whole matter was referred *home*, and, in the month of May last, it was decided by the powers in Church and State, *that Dr. Bryce was entitled to perform the whole office of a Bishop, standing supreme as the First Representative of the Church of Scotland in British India.* I know not to what extent episcopal intolerance would have gone in this case, had not the Earl and Countess of Moira stood by the injured, maintaining his cause, and leading him on to triumph.'" P. 18.

The meaning of the passage in italics is somewhat obscure, for Dr. Burns cannot intend to confess that the Presbyterian Clergyman at Calcutta is as much a Prelate in his own congregation, as the Bishop in the diocese at large. We all know that in fact and in practice the Presbyterian *parity* (not purity, as our printer rather unhappily made us say) never did exist. Calvin and Knox were both Bishops and Archbishops, as far as such titles can be conferred by the possession of power and authority, and pre-eminence over their respective Churches. And we suspect that Dr. Burns is something of a Bishop,

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if not a Pope, in his own way, although his head be not ornamented with a *nice wig*. But leaving the learned Doctor's meaning in the darkness with which he has thought fit to shroud it, we must regret that any leader of a Christian flock should betray such bitter and such protracted animosity against a fellow-creature, as that which appears in the long diatribe against the Bishop of Calcutta. Fifteen pages of the *subscription* pamphlet are devoted to a reconsideration of the dispute between the Bishop and Dr. Brice: a dispute with which the New Brunswickers had nothing to do, till their attention was directed to it by the charitable zeal of Dr. Burns. We certainly shall not follow so bad an example. But we think that the Doctor might have softened his style before he proceeded to pass sentence upon his reviewers for *Billingsgate*.

We shall now introduce our readers to the more important part of Dr. Burns's pamphlet, the part in which he abstains from abuse of other men and other Churches, and contents himself with urging the claims and merits of his own. Speaking of the articles of union between England and Scotland, he says,

"So faithfully are these Articles complied with that the *former* is the very first oath which each new Sovereign has been obliged to take at his accession to the throne, and before his proclamation. And we may all remember that it was taken by George the Fourth, as King of Great Britain, in the first Privy Council which he held, and the day before he was publicly proclaimed. Thus we read in the *Courier*, of 1st February, 1820—*London Gazette Extraordinary*, 30th January.

"At the Court at Carlton House, &c.

"'His Majesty, at his first coming into the Council, was this day pleased to declare, that understanding that the law requires that he should, at his Accession to the Crown, take and subscribe the oath relating to the security of the Church of Scotland, he was now ready to do it this first opportunity, which his Majesty was graciously pleased to do, according to the forms used by the law of Scotland, and subscribed two instruments thereof in the presence of the Lords of the Council, who witnessed the same; and his Majesty was pleased to order, that one of the said instruments be transmitted to the Court of Session, to be recorded in the Books of Sederunt, and afterwards to be forthwith lodged in the Public Register of Scotland, and that the other of them remain among the records of the Council, and be entered in the Council Book.'

"By these Acts it is clear that there is not one *iota* of superiority either in rank, authority, rights, or privileges granted to the one National Church above the other—that they are equally essential to the constitution of Great Britain—and that the security of the Church of Scotland is provided for *before* that of the Church of England. It is equally clear that these Acts make no provision for any claim upon the Colonies being urged by the one more than by the other. But as all Colonies after such Union became equally the property of Scotland and England, of course the Church of the *former* kingdom acquired the same right to establishment with the Church of the *latter*, and nothing but the undue influence of Ecclesiastics in Parliament would ever have led to a different arrangement. The Reviewer is quite mistaken when he asserts that 'the civil establishment of religion in the Colonies, must depend, not on the laws of England or Scotland, but on the terms agreed upon on the first settlement or surrender of those Colonies.' This was so far true in the case of Canada, and accounts for the establishment of Romish Episcopacy in that Colony. But in other instances the King's Proclamation settles the general principles to be acted on in reference to the religion of the Colonies; and I have not the least hesitation in saying that had the cry been as 'loud, bold, and incessant' at the original settlement of British North America, as it was 'previous to the renewal of the Indian Charter,' the same ecclesiastical policy would have been pursued by his Majesty's government. But unfortunately the General Assembly of the Church of Scotland seems to have felt little interest in the enlargement of its sphere of jurisdiction, and thus in too many instances has allowed its rights and privileges to be most shamefully invaded. In Nova Scotia the Church of Scotland is not recognized in any shape by the laws, and though there be one place of worship in that province which has an ordained Clergyman of the Scottish Church for its Minister, who, as such, receives a salary from Government, yet formerly it was designated a Protestant Dissenting Meeting-House, having

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been supported by American Congregationalists as well as Scottish Presbyterians; and if nothing is done by the Legislature to maintain its claims as a branch of the Church of Scotland, it will probably never lose its original character. In this province, these matters are better arranged. Some of the leading men at its first settlement were true sons of the Scottish Church, and employed their influence, with some success, in order to have her rights duly recognized. Indeed the first Church Grant obtained in this place after the separation of the province from Nova Scotia was in the name of certain trustees for the benefit of those adhering to the Protestant principles approved of by the General Assembly of the Church of Scotland, and the probability is that had they completed the building then founded, and possessed the means of endowing it, the Church of England would have had only the shadow of an existence in this city at the present day. It is clear, then, that there was nothing in the original constitution or first settlement of this province to have prevented an equal recognition of both Churches—that the Provincial Legislature has it in its power to enact any laws with respect both to civil and religious institutions, *not inconsistent with the laws of Great Britain*—and that, by a judicious application of the best parts of the English and Scotch law, the administration of justice in this country might be conducted according to principles and forms quite superior to those of either division of the Parent State. But the *rights* of the Church of Scotland have in fact been recognized to a certain extent in many of the Colonies, and therefore, I have only to ask, why are they not recognized to the *full* extent? If the *principle* is admitted in so far as certain privileges are secured to that Church which are denied to other denominations, why is it not allowed an entire and efficient establishment?" P. 55.

"I beg it, however, to be distinctly understood that in objecting to the arrangement which has taken place in regard to the religion of the Colonies, I do not mean to blame the Government or Legislature alone. The people at large in such a country as North Britain, and the natives of that country abroad, as well as the General Assembly, ought to have exercised their right, and spoken aloud to their rulers and lawgivers, of the duty, and the importance, and the necessity of securing that place and that respectability to their Church in foreign parts, which she has in their native land; and, therefore, whatever guilt attaches to the indifference which has been shewn to that object, must be considered as justly and strictly belonging to the national character. The question is seldom agitated till a Clergyman has actually commenced his labours and begins to feel himself opposed and counteracted whenever the jealousy of Episcopalians happens to be awakened, either by his *superior* talents, his success, or his practical assertion of his rights. Then it is too late to correct the evil. Division is created and fomented, and the unfortunate individual who has been expatriated in the hope of *doing good* to his fellow creatures in distant lands, finds himself scowled upon by the men in power as wanting in respect to the local authorities, and exposed the hapless victim of malignant insinuation and cruel invective. And this will ever be the case till the causes of discord are removed, as is now happily exemplified in India, by that equalization of rights for which I contend." P. 60.

"Two circumstances ought to be considered in determining the political expediency of the measure—the one is, that the very country in which that Church has been allowed to have its full effect has ever been distinguished for its loyalty—the other is, that many most valuable settlers have been lost to this and the other provinces merely because no provision has been made for the religious rites of their native country, 'deservedly interwoven' with their habits and with their hearts, whilst many of those who remain, for the same reason, fall into habits of listlessness and manifest symptoms of discontent totally incompatible with strenuous exertion. Wherever the Church of England is established there will always be a large proportion of dissenters; this must be particularly the case in the mixed population of foreign settlements whose religious habits and attachments are generally formed before they leave their home, and, therefore, in giving an English establishment *alone*, Government obtains little sway over the hearts or affections of the people." P. 62.

These declarations are entitled to a careful consideration: they give us fair warning of Dr. Burns's intentions; and assure the friends of the Episcopal cause, that every inch of ground will be disputed by the Colonial Dissenters. The intemperance of the disputant now before us, must render him a comparatively powerless foe. Governors, and Privy Councillors, and Cabinet Ministers, must have the same respect for the Doctor's un-

derstanding and heart that he has declared himself to entertain for those of his reviewer, that is, they must have "no exalted idea of either." P. 65. But smoke and dust are sure to show from what quarter the wind blows; and of the religious state of a colony in which this pamphlet could be published by subscription, no flattering opinion can be reasonably or safely formed.

The Doctor concludes by proposing to answer our Review of Dr. Chalmers "*as soon as a sufficient number of subscribers shall be procured.*" We know not whether the subscription has filled or failed; but in the former case we shall be grateful for a presentation copy of the work.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

THE Report of the Society for Promoting Christian Knowledge, for 1821, is just printed; we extract the following passages from that part which relates to their foreign proceedings.

"A most satisfactory Report has been received from *Calcutta*, dated in *January*, 1822. The Committee in that Archdeaconry have established depôts in different parts of *Bengal* for the more convenient distribution of books. At *Cawnpore*, a Station-Committee has been formed by the zealous exertions of the Rev. *H. L. Williams*, which has met with great encouragement and success, and has already been the means of dispersing 1967 books of different descriptions. From the depôts at *Dacca* and *Chittagong* a very considerable number of books has also been issued under the judicious care of the Rev. *Mr. Tayler*. From *Dinapore*, the Rev. *B. Brodie* has sent a remittance to *Calcutta* arising from the sale of books; and at *Meerut*, the Rev. *H. Fisher* has undertaken the management of the depôt, and is only waiting the arrival of a large consignment of books from England to replenish the stores of that station.

"In other parts of the Presidency where Station-Committees have not been established, private individuals have entered into the views of the SOCIETY with exemplary zeal and spirit. *G. Saunders*, Esq. has kindly undertaken to distribute books at *Agra*, particularly among the European soldiers of the artillery. Great assistance has also been derived from the generous exertions of Lieut. *F. Candy*, a subscribing Member. He urges the necessity of printing Tracts in 'the Oordoo language in the Persian character, which is generally understood by natives of education over the whole of *Hindostan*;' and declares his readiness to promote the objects of the SOCIETY to the utmost of his power.

"From the depôt at *Calcutta*, schools, barracks, hospitals, and other public establishments, continue to be supplied with books. The Church at *Dum Dum* has been provided by the Rev. *Dr. Parish* with an ample quantity of Bibles and Prayer Books for the free use of the congregation. Candidates for the late confirmation were also supplied with books from *Calcutta*; and the Committee report that the general demand for elementary works is rapidly increasing.

"In the year 1821, the number of books received at *Calcutta* was 10,822, of which 5,885 had been sold, or gratuitously distributed. Lending Libraries have been partially established in this Presidency, and appear to have given great satisfaction to those who take an interest in the moral and religious improvement of the country. It is determined that the Libraries shall consist of a complete set of the bound books, amounting to 42 volumes, and of the works admitted on the Supplemental Catalogue." P. 33.

"The report of the Schools in *Bengal* is highly encouraging. The children make much greater proficiency than heretofore, and the value of instruction is now more duly estimated. 'In the *Russapugly* circle the school at *Beltollah* having become untenantable through damp, the children have been united with those at *Chuckerabaree*, and the school has been removed to *Talliagunge*, where a piece of ground has been rented on a pottah [or lease] for ten years. In *Cossipore* district a third school has been opened at *Outtur Panah*, on the *Barrackpore* road, which was occupied within a few days after its completion by upwards of 100 children. A fourth school will shortly be opened at *Chitpore*, where a large number of children are waiting for admission.'

"The Committee have also taken a large

school at *Barripore* under their care, and have erected a school-house at their own expence. They have received from the Marchioness of *Hastings* a pottah of the school ground at *Barrackpore*, and express their high sense of her Ladyship's benevolence, in the support and patronage of the school.

"This Committee have resolved to appropriate a part of their funds to printing religious Tracts in the native languages for the use of schools. The Discourses, the Miracles, and the Parables of our Saviour, as extracted from the New Testament, have been chosen for this purpose: and will soon be printed in Hisdostanee, (Nustaleeg character); in Hindooe, (Nagree); and in Bengalee, according to existing translations. It is proposed to print 2000 copies of each work in these several characters, so that the whole impression will amount to 18,000 copies.

"A communication has been received from the Bishop, dated *August* 4, 1821, in which he expresses an earnest wish that the schools in *Bengal* may be placed under the care of Missionaries, as far better qualified for the task of instruction than ordinary school-masters. In the northern and southern suburbs of *Calcutta*, are schools which particularly require such superintendence; and at *Noacolly*, in the south-eastern part of *Bengal*, the assistance of a Missionary would be eminently useful. In the latter place a body of long-neglected Christians has been discovered, but little removed from Paganism; and although schools are already formed with a special view to their improvement, an able instructor is indispensibly requisite to give effect to these establishments." P. 35.

"In the early part of the present year an excellent Report was received from the District Committee at *Madras*. This, perhaps, is one of the most important and interesting documents which has ever been presented to the Board. It comprises a very clear abstract of the proceedings of the Society in the *Carnatic*, from the year 1710 to the present day. Much of the information contained in this Report, has already been laid before the public, at different times, in a less regular and authentic form; but infinite credit is due to the *Madras* Committee for having collected materials so widely scattered, and thus given a clear and comprehensive sketch of the state of Christianity in the south of *India*. It may, indeed, be affirmed, without presumption, that the zeal, judgment, and ability, displayed at *Madras* since the establishment of the District Committee in *August* 1815, are worthy of the purest ages of the Church; and will not only be memorable in the records of this Society, but in the annals of Christianity itself.

"The Report details, at considerable length, the measures which have been adopted for restoring the Missionary establishment at *Vipery* to an efficient state." P. 37.

Deaneries of Warwick and Kineton.

Report.—The Committee have the satisfaction to Report, that the operations of the Society appear to be exciting a more general interest within the District and Neighbourhood, than they have hitherto done. An increasing zeal is manifested both by the Clergy and Laity, in supplying the Poor with the Society's Books, for which the demand during the last year has been very extensive. The number of Bibles and Testaments which have been sold, as well as other Books and Tracts, calculated to disseminate sound Doctrines, and to further Religious Education and Instruction, must materially tend, under Providence, to aid the great cause of Religion and Virtue; while the call for Prayer Books, which has been especially gratifying, justifies the Committee in expressing a conviction, that their efforts are promoting an increased attendance on, and attachment to the Established Church, and have been the means of rendering her beautiful Liturgy better understood and more highly valued.

The number of Books issued from the Depositories, exclusive of what have been procured by Members of the Parent Society, immediately from London, are—

	Bibles.	Testaments.	Prayer Books.	Other Books and Tracts.
Stratford,	126	200	441	
Warwick,	114	66	312	
Total	240	266	753	About 3000

Few Lending Libraries have at present been established, owing, as it would seem, to the small size of the Parishes, in general, through the Districts; but the Committee are much pleased to notice that several of the Clergy keep by them a considerable number of the Society's Books and Tracts, (purchased at their own expense,) which they lend out to their Parishioners; and thus, virtually, a Lending Library is, in many places, provided for the Poor, although it has not the name of a regular establishment. In order, however, to promote the more general formation

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of Lending Libraries, the Committee have passed a Resolution, in which they offer to bear one half of the First Cost of such Library, i. e. they will furnish any Parish within the Deaneries, with a Lending Library at one half the prime cost of the Books.

Most satisfactory Returns have been received from about 20 Parishes, including the Boroughs of Warwick and Stratford-on-Avon, of the children educated in Schools supplied wholly or in part with the Books of the Society. The results are—

Boys.....	782
Girls.....	778
Total...	1560

It is presumed this does not comprehend a return of more than two-thirds of the number so educated in the Deaneries.

The number of Annual Subscribers to the Parent Society in the two Districts, is 71—of which 6 have been added during the last year.

The Subscribers to the District Funds are as follows:—

WARWICK DISTRICT.	
Subscribers of 1l. 1s.....	37
——— of 10s. 6d.....	19
Total.....	—56
STRATFORD DISTRICT.	
Subscribers of 1l. 1s.....	12
——— of 10s. 6d. and 10s.	17
Total.....	—29
Total number of Subscribers to the Warwick and Stratford Districts Fund.....	85

The small comparative number of Subscribers to the Stratford District is explained, by observing that the Fund of that District, which was, in the first instance, most liberal, was raised chiefly by Donations; but a Resolution has been lately passed, soliciting the subscription of small sums, instead of occasional Donations, the Committee entertain the best hopes that their next Returns will furnish a much more numerous list of Annual Subscribers.

The Committee close their Report with a confident hope that their statement will be deemed satisfactory, and that the good cause of the Society will continue to receive that liberal aid, in the Districts, which can alone enable the Committee to carry its great and benevolent designs into execution.

JOHN BOUDIER, Secretary.

Vepery Mission School.

On Saturday the 22d Instant was held the second annual examination of the Vepery Mission School of the Society for promoting Christian Knowledge. The Boys and Girls of the English and Tamil Schools were first assembled in the Vepery Church, where they were examined in their religious exercises, the former by the Rev. W. Thomas, Senior Chaplain, who obligingly presided at this part of the duty of the day, and the latter by the Rev. Dr. Rottler and the Rev. L. P. Haubroe. The correctness of the English classes, both of boys and girls, in answering the questions of the Church Catechism, and the distinctness and good emphasis with which they read, were particularly remarked; as were likewise the fluency with which the Tamil girls read the elementary books prepared in their own language for progressive learning, according to the system of the National School Society.

The children then adjourned to their several stations in the School rooms. The girls in the English school exhibited to the Visitors their reading and writing lessons, and their needle work, which was observed to be all of the plain and useful kind. The different classes were inspected in their tasks of writing on sand, spelling, reading and writing, Dr. Bell's system having been introduced as well in the Tamil as the English school, and cards and books printed for their use. Particular notice was attracted by the industrious class of Tamil girls employed in cleaning cotton, spinning thread and knitting.—Samples of their work were laid on a table, with specimens of books bound at the institution. The printing press was found actively engaged.

The examination was atttended by several families who were highly gratified with the interesting scene they witnessed. The children were all remarkably clean and healthy; and their rapid progress in useful acquirements, their orderly behaviour, reflected the highest credit on their venerable pastor the Reverend Dr. Rottler, and his able and indefatigable coadjutor the Reverend Mr. Haubroe.

The revival of this late neglected institution, with the great improvements in the system of tuition, and in the increase of the school in the course of two years from about forty children to nearly three hundred cannot fail to prove a blessing of the most important kind to the populous neighbourhood in which it is situated.

Society for the Propagation of the Gospel.

IN consequence of a circular letter addressed to the District Committee of the Society for Promoting Christian Know-

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ledge, at Bromley, in Kent, by the Society for the Propagation of the Gospel in Foreign Parts, a District Committee, in aid of this Corporation, has also been formed at that place. The Lord Bishop of Rochester being most anxious to promote the excellent designs of this chartered Society of the Church of England, a sermon, by his Lordship's permission, was preached on Sunday, 24th November, at Bromley Church, recommending the purposes of that Institution, by the Reverend H. H. Norris, Prebendary of Llandaff, &c.

This sermon was heard by the Lord Bishop of Rochester, and a very numerous and respectable congregation, with the most marked attention and effect. The collection amounted to 44*l.* 16*s.* 6*d.*

We are induced to hope that the Lord Bishop of Rochester, having already recommended to his Clergy within the Bromley district, to advocate this important cause, will extend the recommendation to all places of considerable population and opulence within his diocese, and that they will adopt the method of which his Lordship has given them so good and beneficial an example, at Bromley Church. For the unwearied efforts of other societies not so closely connected with our ecclesiastical polity, in the opinion of some of our most judicious friends, greatly strengthen the call, which is now made upon the sober-minded and steady friends of the Church of England, for increased exertion in this most sacred cause, and we shall then most probably find that the powerful claims of the Society for the Propagation of the Gospel will justly enjoy a much larger share of the unexampled liberality of our public charities than it at present possesses.

Hedingham District Committee.

At a Special Meeting of the Committee of Members of the Society for Promoting Christian Knowledge within the Deanery of Hedingham, holden at Castle Hedingham, Oct. 28, 1822, it was unanimously agreed,

1. That the Society for the Propagation of the Gospel in Foreign Parts is entitled, on account of its zealous and successful exertions in the maintenance and advancement of pure Christianity, to general gratitude and patronage, and merits in a particular degree the liberal support of the Clergy and other members of the Established Church.

2. That such support is at this time especially requisite, to further the intended operations of the Society in British North America, at the Cape of Good Hope, and in New Holland, to which the existing funds of the Society are wholly inadequate, after the wise appropriation of the whole amount of the collections made under the king's letter in 1819, to the maintenance and support of the bishop's college for the education of missionaries and catechists at Calcutta.

3. That a district committee be now formed, to be called the Committee of the Society for the Propagation of the Gospel in Foreign Parts for the Deanery of Hedingham, for the purpose of making the operations and objects of the society more generally known, and of collecting, receiving, and remitting, all annual subscriptions and benefactions in aid of the society's designs.

4. That all subscribers of half-a-guinea, or of any larger sum annually, and all contributors of five guineas or upwards, be members of this committee.

5. That this committee do always meet on the days appointed for the meeting of the committee of members of the Society for Promoting Christian Knowledge within the Deanery of Hedingham, viz. on the last Monday in February, and on the last Monday in August.

6. That the Rev. H. Davies Morgan and the Rev. Lewis Way be appointed secretaries of this committee.

7. That the Clergy of the deanery be particularly requested to make known and to promote as much as possible, the objects of this committee, and to communicate to the secretaries the names of persons who may be disposed to become subscribers or benefactors to the society.

8. That all subscriptions and benefactions be paid to the secretaries.

9. That all annual subscriptions be considered as commencing on the first day of January in every year: and that the first annual subscription commence on the first day of January 1823.

10. That a copy of these resolutions be transmitted to the Rev. Anthony Hamilton, secretarry of the society, for the purpose of being laid before the general board.

ECCLESIASTICAL PREFERMENTS.

Cheese, B. *B.D. fellow of Baliol college, Oxford*, to the rectory of *Tendring*, *Essex*; patrons, the MASTER AND FELLOWS OF THAT SOCIETY.

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Coulcher, W. B. to the rectory of *Bawsey, Norfolk*; patron, P. HAMMOND, esq. of *Westacre High House.*

Flower, W. jun. *chaplain of York Castle*, to the incumbent curacy of *Malton*; patron, EARL FITZWILLIAM.

Hatch, C. *B.A. fellow of King's college, Cambridge*, to the perpetual curacies of *Kersey* and *Lindsey, Suffolk*; patrons, the PROVOST AND FELLOWS OF THAT SOCIETY.

Perring, P. *M.A. of Brazenose college, Oxford*, to be one of the chaplains to his royal highness the duke of *Cambridge.*

Priest, P. to the rectory of *Langtree, Devon.*

Randolph, John Honeywood, *M.A.* to the vicarage of *Northall, Middlesex*; patron, the LORD BISHOP OF LONDON.

Simpson, R. to the perpetual curacies of *Warston* and *Elkstone, Staffordshire.*

Wells, W. to the rectory of *Harting, Sussex.*

Wright, Thomas, to the rectory of *Kilverston, Norfolk*; patron, the KING.

UNIVERSITY OF OXFORD.

Degrees conferred, November 2.

MASTERS OF ARTS.—J. E. Jones, *St. Edmund hall*; C. G. V. Vernon, and D. Dundas, *Christ Church*; J. Formby and C. Ward, *Brazenose college*; and J. J. Coney, *Oriel college.*

BACHELORS OF ARTS.—H. U. Tighe, *Corpus Christi college*; A. Roberts, *Trinity college*; and J. Muckleton, *Christ church.*

November 7.

BACHELOR IN DIVINITY.—C. P. Belgrave, *Lincoln college.*

MASTER OF ARTS.—J. M. Glubb, *Exeter college.*

November 9.

DOCTOR IN DIVINITY.—J. L. Mills, *B.D. Magdalen college.*

November 16.

DOCTOR IN DIVINITY.—P. N. Shuttleworth, *warden of New college, grand compounder.*

BACHELOR OF CIVIL LAW.—W. B. Higgins, *Trinity college, grand compounder.*

MASTERS OF ARTS.—C. C. Boyles, *Exeter college, grand compounder*; J. A. H. Grubbe, *Exeter college*; T. H. Tragitt, *Corpus Christi college*; J. Wootten, *Baliol college*; and H. Morse, *Worcester college.*

BACHELORS OF ARTS.—J. Browne, and H. A. Browne, *Queen's college*; R. Burn, *St. Edmund hall*; W. A. Horne, *Christ church*; E. Trimmer, and E. Elton, *Brazenose college*; J. King and hon. R. Barrington, *Oriel college*; G. P. Belcher, *Worcester college*; P. Aubin, *Jesus college*; W. Battiscombe and W. Brownlow, *Pembroke college.*

November 22.

MASTER OF ARTS.—C. Alcock, *New college.*

BACHELOR OF ARTS.—J. Folliott, *Pembroke college.*

November 4.

The hon. E. Lascelles and Mr. G. Inge, *B.A.* of *Christ church*, and Mr. W. Heathcote, *B.A.* of *Oriel college*, were elected *fellows of All Souls college.*

The rev. N. T. Ellison, *M.A. fellow of Baliol college*, has been appointed, in convocation, one of the public examiners, in the room of the rev. Mr. *Lowe.*

UNIVERSITY OF CAMBRIDGE.

Degrees conferred, October 30.

MASTER OF ARTS.—W. G. Broughton, *Pembroke hall.*

BACHELOR IN CIVIL LAW.—E. Eastcott, *Jesus college.*

November 6.

BACHELOR IN CIVIL LAW.—Henry Tomkinson, *Trinity hall.*

November 11.

DOCTOR IN DIVINITY.—Daniel Cresswell, *M.A. Trinity college.*

HONORARY MASTER OF ARTS.—Lord Thomas Hay, *Trinity college.*

November 20.

HONORARY MASTER OF ARTS.—Lord George Henry Spencer Churchill, *Emanuel college.*

BACHELOR IN DIVINITY.—J. Miles, *Queen's college.*

MASTER OF ARTS.—A. S. Thelwall, *Trinity college.*

BACHELOR IN CIVIL LAW.—O. Marden, *Trinity hall.*

BACHELOR IN PHYSIC.—E. Morton, *Trinity college.*

BACHELORS OF ARTS.—T. H. Jones, *St. Peter's college*; C. D. Halford, *Jesus college*; C. Fursdon, *Downing college.*

November 4.

The rev. Henry Godfrey, *D.D. president of Queen's college*, was elected *vice-chancellor* for the year ensuing.

The *Seatonian Prize* for the present year has been adjudged to the rev. Edward Bishopp Elliott, *M.A. fellow of Trinity college*, for his poem on "*Antiochus Epiphanes.*"

The subject for the *Norrisian Prize Essay* for the ensuing year is, "*The Office and Mission of St. John the Baptist.*"

The rev. Walter Burroughes, *B.A. of Clare hall*, is admitted *fellow of that society*, on the foundation of Mr. *Borage.*

November 20.

A grace passed the senate, "to purchase the late Dr. E. D. *Clarke's* collection of minerals at the sum of 1500*l.*"

ORDINATIONS.

November 3.—At a general ordination held by the Lord Bishop of Ely, in the chapel in the palace at Ely, the following gentlemen were ordained:—

DEACONS.—G. Archdale, *M.A. Emmanuel college, Cambridge*; J. Holroyd, *B.A. Catherine hall, Cambridge*; R. Lyon, *B.A. Trinity college, Cambridge.*

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By Let. Dim. from Lord Bp. of Norwich.

E. C. Lawton, *B.A.* and T. S. Cobbold, *B.A. Clare hall, Cambridge*; G. M. Inkes.

By Let. Dim from Lord Bp. of Lincoln.

R. H. Smith, *B. A. Queen's college, Oxon.*

By Let. Dim. from Lord Bp. of Bristol.

G. Whiteford, *St. John's college, Cambridge.*

By Let. Dim. from Lord Bp. of London.

J. C Wigram, *B.A. Trinity college, Cambridge*; J. P. Gurney, *B.A. Queen's college, Cambridge.*

PRIESTS.—C. M. Bromhead, *M.A. Trinity college, Cambridge*; J. Husband, *B.A. Magdalen college, Cambridge*; H. H. Hughes, *M.A. St. John's college, Cambridge*; C. Smith, *M.A St. Peter's college, Cambridge*; T. C. Willats, *Downing college, Cambridge.*

MISCELLANEOUS INTELLIGENCE.

CAMBRIDGESHIRE.

Married.—The rev. H. C. Cherry, *B.A.* of *Clare Hall, Cambridge*, to Alicia, daughter of Major General Sir John Cameron.

Died.—At *Longstanton*, the rev. W. Cornforth, *M.A. rector* of *Stanton, St. Michael's*, and formerly *fellow of Magdalen College, Cambridge.* The rectory is in the patronage of the master and fellows of the society.

DERBYSHIRE.

Died.—At *Derby*, the rev. J. L. Young, *M.A. vicar* of *Cockerham, Lancashire.*

DEVONSHIRE.

Died.—The rev. J. B. Karslake, *rector* of *Filleigh*, and of the consolidated parish of *East Buckland*, also *rector* of *Creacomb, Devon.*

Died.—The rev. J. Banister, *rector* of *Iddesleigh.*

DORSETSHIRE.

Married.—The rev. B. Donne, of *St. James's, Shaftsbury*, to Elizabeth, eldest daughter of the late Samuel Hadley, Esq. of *Clapham Common, Surrey.*

ESSEX.

Married.—The rev. Bartlett Goodrich, *M.A. vicar* of *Great Saling*, to Mary Anne, only daughter of Thomas White, Esq. of *Dobbins, Wethersfield.*

Died.—In his 89th year, the rev. C. Onley, *M.A.* of *Stisted Hall.*

Died.—Aged 61, the rev. M. Moore, *rector* of *Sutton.*

Died.—Aged 90, the rev. Melmoth Skinner, *vicar* of *Coching.*

HUNTINGDONSHIRE.

Married.—At *Godmanchester*, the rev. W. E. Chapman, *B.A.* of *St. John's College, Cambridge, vicar* of *Edenham* and *Swinestead*, to Miss E. Martin, of the former place.

KENT.

Married.—The rev. W. Philips, to Mary, second daughter of the rev. J. Messiter, of *Woolwich Common.*

Married.—The rev. R. P. Whish, *M.A. prebendary* of *Wells*, and *vicar* of *Broxtead, Essex*, to Sophia Catherine, eldest daughter of Henry Steatfield, Esq.

LEICESTERSHIRE.

Married.—The rev. W. Evans, to Miss S. Tipple, of *Wymondham.*

LINCOLNSHIRE.

Died.—At *Lincoln*, aged 58, the rev. G. King, *rector* of *Ashby-de-la-laund.*

MIDDLESEX.

Married.—At *Kensington*, by the rev. T. Rennell, the rev. S. Sheen, *M A.* of *Baliol College, Oxford*, and of *Kitton, Essex*, to Louisa, third daughter of the late John Miles, Esq. of *Southampton-row, Russel-square, London.*

Died.—At his house in *Boswell-court, London*, aged 78, Richard Wooddeson, *LL.D.* and *senior fellow of Magdalen College, Oxford*, formerly *Vinerian Professor of the Laws of England.*

NORFOLK.

Married.—The rev. S. C. Smith, *M.A. rector* of *Denver*, to Lucy Maria, eldest daughter of the rev. C. Collyer, of *Gunthorpe Hall.*

NORTHAMPTONSHIRE.

Married.—At *Blatherwycke*, the rev. R. Pearson, *M.A.* of *St. John's College, Oxford*, to Miss M. Greaves.

OXFORDSHIRE.

Married.—At *Brislington church*, the rev. J. Gray, *M.A.* of *Queen's College, Oxford*, to Miss C. Powell.

Died.—At his lodgings, *High-street, Oxford*, in the 60th year of his age, the rev. Hugh Moises, *M.A. rector* of *Whitchurch, vicar* of *East Farleigh, Kent*, and formerly *fellow of University College, Oxford.*

SHROPSHIRE.

Married.—The rev. T. Hunt, of *West Felton, Salop*, to Jane, daughter of the late W. Harding, Esq. of *Warwickshire.*

SOMERSETSHIRE.

Died.—At *Bruton*, in his 77th year, the rev. J. Goldesbrough, *M.A. rector* of *Weston Bamfylde, Somersetshire*, and of *Winterbourne Monkton, Dorset.*

WARWICKSHIRE.

Died.—Oct. 13, at *Todenham rectory*, the rev. W. Elliot, *curate* of *Welford.*

WILTSHIRE.

Married.—The rev. G. P. Cleather, of *Urchfont, Wilts*, to Frances, only daughter of J. E. Lee, Esq. of *Ottery St. Mary, Devon.*

YORKSHIRE.

Married.—The rev. T. Drury, *rector* of *Keighley*, to Miss A. Greenwood.

IRELAND.

Married.—The rev. B. Morris, of *Waterford*, to Elizabeth, daughter of the late M. N. O'Connor, Esq. of *King's County*, and sister to the Countess of Dessart.

MADEIRA.

Died.—On the 27th of September, in the Island of *Madeira*, where he had been for the benefit of his health, the

rev. R. Williams, aged 29. He was some years principal tutor in *Bury* Grammar School.

JAMAICA.

Died.—In the 28th year of his age, the rev. J. Daun, *M.D. rector of Westmoreland, Master of the Free School, Chaplain to the Hon. House of Assembly,* and to the Rt. Hon. the Earl of *Guildford.*

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Vindication of the Authenticity of the Narratives contained in the first two Chapters of the Gospels of St. Matthew and St. Luke; being an Investigation of Objections urged by the Unitarian Editors of the Improved Version of the New Testament; with an Appendix, containing Strictures on the Variations between the First and Fourth Editions of that Work. By a Layman. 8vo. 10s. 6d.

The Especial Importance of Religious Principles in the Judges and Advocates of the Courts of Law, considered in a Sermon, delivered at the Lent Assizes at Winchester, before the Judges of the Western Circuit, in the present Year. By the Rev. Geo. S. G. Stonestreet, LL.B. Domestic Chaplain to His Royal Highness the Duke of York. 1s. 6d.

Two Charges delivered to the Clergy in the Diocese of Calcutta; the former, at Calcutta and Madras, in February and March, 1819, and at Bombay and Columbo, in March and April, 1821; and the latter, at Calcutta, in December, 1821. By T. F. Middleton, D.D. F.R.S. Bishop of Calcutta. 3s.

The Christian Warfare. A Sermon preached at Rochester, at the Visitation of the Lord Bishop of the Diocese, October 9, 1822. By the Rev. R. H. Chapman, A.M. Rector of Cuxton in Kent, Curate of St. Mary-le-bone, and one of the late Chaplains in Ordinary to the Prince of Wales. 1s. 6d.

A Sermon in Aid of the Church Missionary Society, preached at Hampstead Chapel, October 6, 1822. By the Rev. E. G. Marsh. 8vo. 1s. 6d.

A Sermon preached on Tuesday, Oct. 1, 1822, at the Monthly Clerical Lecture, in the Church of St. Lawrence, Reading. By the Rev. W. G. Broughton, Curate of Wespall, Hants.

Plain Thoughts of former Years upon the Lord's Prayer: with Deference, addressed to Christians, at the present Period. In Eight Sermons, by the Rev. W. B. Daniel. 8vo. 12s.

Twenty-four Sermons on Practical Subjects, translated from the Works of the most eminent French and Dutch Protestant Ministers in Holland. By J. Werninck, D.D. F.R.S. Amst. and Middelb. Chaplain to his Excellency the Ambassador of the Netherlands, and Minister of the Dutch Church in London. 8vo. 10s. 6d.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By Thomas Hartwell Horne, M.A. Illustrated with numerous Maps and Fac-similes of Biblical MSS. Third Edition, corrected, in 4 large volumes. 8vo. 3l. 3s.

Supplementary Pages to the Second Edition of Mr. Horne's Introduction (with a new 4to. plate); so arranged as to be inserted in the volumes to which they respectively belong. 8vo. 3s.

HISTORY.

Rivingtons' Annual Register; or, a View of the History, Politics, and Literature of the Year 1821. 8vo. 18s.

POLITICS.

Reflections on the Claims of the Protestant and Popish Dissenters, especially of the latter, to an equality in Civil Privileges with the Members of the Established Church. By Robert Morres, M.A. Prebendary of Salisbury, Rector of Great Cheverell, and Vicar of Britford, Wilts. 2s.

DRAMA.

The Brides' Tragedy. By Thomas Lovell Beddoes. 8vo. 4s. 6d.

MISCELLANIES.

The Cottager's Monthly Visitor. Vol. II. 12mo. 6s.

A Lecture on Anglo-Saxon. By the Rev. Dr. Silver, Fellow of St. John's College, Oxford. Read before the Vice-Chancellor, and Printed at his Request. 8vo. 2s. 6d.

Considerations on the Nature and Tendency of Classical Literature, with Remarks on the Discipline at present in the Free Grammar School of King Charles II., at Bradford, in the County of York. By the Rev. S. Slack, M.A. Head Master of the School, late Chaplain of Christ Church, Oxford. 8vo. 3s. 6d.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

The Rev. Dr. Yates has in the press a Work, entitled Patronage of the Church of England; considered in reference to National Reformation and Improvement; to the permanence of our Ecclesiastical Establishments; and to its Influence on the Pastoral Charge and Clerical Character.

Mr. Nichols is printing a new edition of his "Progresses of Queen Elizabeth," in three volumes; they are entirely new arranged, and will be accompanied by proper Indexes. The "Progresses of King James," in a separate Volume, is also preparing for the press.

The First Number of Mr. Fosbrooke's Encyclopædia of Antiquities and Elements of Archæology, dedicated by permission to his Majesty, will speedily be published.

The Third Volume of Mr. Sharon Turner's History of England, is expected to be ready very soon.

A Volume of Sermons, by the Rev. Samuel Clift, of Tewkesbury, will shortly be published.

John Bayley, Esq. F.S.A. one of his Majesty's Sub-Commissioners on the Public Records, and Author of the History of the Tower, is engaged in making Collections for a complete History of London, Westminster, and Southwark, which is to be enriched with a great variety of Engravings, of General Views, Public Buildings, Antiquities, and Portraits. The Work is to form Three Folio Volumes.

POLITICAL RETROSPECT.

A CENTURY has elapsed since England was deluded into a general admiration of the South-Sea scheme, which promised to enrich every subscriber to its funds, and ended by beggaring one half of the people. It seems as if political and commercial feelings recurred, as they say the seasons do after a considerable interval; for mad and unfounded speculation is again in fashion, and many an honest individual has been ruined, or is about to be ruined by gambling in foreign funds.

If our own national debt were the safest of all securities, which it is very much the fashion to deny, there might be some excuse though there would be less temptation for embarking property in foreign countries upon a similar security, and with the prospect of a better return. But when the funds of the most opulent and settled country are said to be in danger, where is the wisdom of trusting to other countries which are less secure, and which, if a national bankruptcy ever happen in Great Britain, would lose no time in following so splendid an example, and justifying themselves by so unexceptionable a precedent. We do not say this from any apprehension which we ourselves entertain respecting the stability of the public funds. We have too good an opinion of the resources, of the integrity, and of the wisdom of our countrymen, to believe that a forced reduction of the public creditor's interest will be advocated by any party or any individuals of respectability. But it seems to be generally imagined that the difference between domestic and foreign security is a mere difference of more and less; and that *Columbian Bonds*, or *Spanish Scrip*, are almost as substantial as English Consols, and much more lucrative. Nothing has been talked or thought of in the politico-mercantile world during the last six weeks, but the profit or loss upon foreign stock. The mania has extended to persons of good life and conversation, who have hitherto been content to live upon the lawful interest of their money, but are now anxious to seize an opportunity of doubling their capital, and trebling or quadrupling their income. The newspapers no longer able to excite an interest, and force a sale by bloody battles against our enemies, or as bloody seditions among ourselves, are beginning to do a little in the stock-jobbing line. The gentlemen of the press have entered

into an alliance with the gentlemen of the Alley—and the breathless anxiety which was formerly felt to know the latest intelligence from Spain or Manchester or Brandenburgh, is now manifested upon subjects of a very different class—upon the rise or fall of a Chilian loan, or the newest stock-jobbing report from Venezuela.

We need hardly warn our graver readers against a participation in such egregious folly. But they may be asked to consider whether their more imprudent fellow creatures ought not to be protected by the legislative power, against such formidable enemies to their peace. Of course it is impossible to prevent the negotiation of foreign securities in this kingdom. As long as London is the centre of trade and credit, all nations will send their paper, more or less openly, to her market. Buonaparte told O'Meara, that his army marched to Waterloo by means of bills, which were accepted and discounted in England. And there is nothing improbable in the fact—nothing that the most vigilant administration could prevent. But what we think they might prevent is the professed and notorious gambling, of which the funds and especially foreign funds are the instrument. Some laudable though late attempts are making to discover and punish the owners of common gaming houses. Why might not the same vigilance be extended to the greatest of all gaming houses—and the stock-jobbers be prevented from raising or lowering the value of six hundred millions of money for their own private emolument?

Whenever the foreign-loan bubble bursts, and burst it shortly will, the sufferers will principally consist of those who had some property to lose, and the winners will be such as sold in time and have realised considerable profits without risking any capital. What effect will this produce upon the minds of men who are already prejudiced against all descriptions of stock-holders, who consider them as drones in the hive of industry, as the grand cause of national weakness and distress? Will not such persons confound the real proprietor of stock with the speculator who has gambled himself into sudden riches? will not the odium due to the one be transferred not unnaturally to the other?—Will not the cry against taxes, as levied solely for the fundholder, be increased by a supposition, that he has come unjustly by his wealth.—And is it not expedient in such circumstances to convince the public of their mistake, by putting an end to those transactions from which the delusion springs? There might be ample occupation for the frequenters of the Stock Exchange, although they were limited to the *bonâ fide* sale of British securities.—Fictitious bargains are a fruitful source of profit; but the quarter from which those profits really spring is the genuine owner of funded property. He ought to be secured against the loss to which he is now exposed by the tricks and caprice of the speculators—this security would tend more to do away the prejudices against the national debt than any dishonest or temporary composition with the public creditor, and we cannot but hope that the excessive impositions which have passed under the name of foreign loans, will lead to the proscription of all similar practices.

NOTICE TO CORRESPONDENTS.

Z.; A. B.; Cler. Gloc.; A Curate; and *F. D. L.* have been received and are under consideration.

A Churchman, shall appear.

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